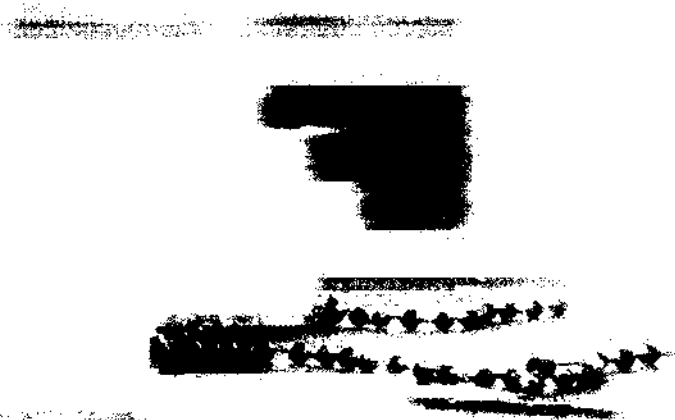


# *The Stanzas on Vibration*



*Translated with Introduction and Exposition*  
*by*  
MARK S. G. DYCZKOWSKI

# *The Stanzas on Vibration*

The *SpandaKarika* with Four Commentaries:

The *SpandaSamdoha* by Ksemaraja

The *SpandaVrtti* by Kallatabhatta

The *SpandaVivrti* by Rajanaka Rama

The *SpandaPradipika* by Bhagavadutpala

*Translated with Introduction, Notes, and Exposition*

by Mark S. G. Dyczkowski

"This is a wonderful continuation of his previous work,  
*The Doctrine of Vibration*. Through this book, general readers can go  
to the original sources." - Rajmani Tigunait

In his *Doctrine of Vibration*, the author presents a synthesis of Kashmir Shaivism - an overview with Spanda as the central theme. Spanda is the vibratory dynamism of the absolute consciousness. In this book the author focuses on the school of Kashmir Shaivism that presents this doctrine as its cardinal principle and whose literature consists essentially of the works translated here.

In his Introduction and in his exposition of the four commentaries, the author shows both how the Spanda tradition contributes to the other schools of Kashmir Shaivism and how it is different from them. He presents for the first time a detailed treatment of this tradition and an analysis of its development. The aim is to offer a method that affords access by the general reader to the wonderful world of the Spanda Yogi through which she travels to the liberating realization of her authentic identity vibrant with the vitality of the universal pulse of Shiva.

MARK S. G. DYCZKOWSKI took his first degree at Banaras Hindu University and then his doctorate at Oxford. He is presently associated with Sampurnananda Sanskrit University in Varanasi. He is the author of *The Doctrine of Vibration: An Analysis of the Doctrine and Practices of Kashmir Shaivism*; *The Canon of the Saivagama and the Kubjika: Tantras of the Western Kaula Tradition*; and *The Aphorisms of Shiva: The Shiva Sutra with a Commentary by Bhaskara*, all published by SUNY Press.

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*This book is dedicated to my parents, wife, and children.  
Although we are often far distant from one another in space,  
we are always united by the love in our hearts,  
the deepest seat of consciousness.*

## P r e f a c e

The present book is part of a trilogy, the first volume of which was published by SUNY Press in 1987 and called the *Doctrine of Vibration*. There I outlined the basic principles of Kashmir Saivism from the perspective of the *Spanda* school. This book, and the *Aphorisms of Siva* which has also been published by SUNY Press, contain the translations of all the works associated with the *Spanda* school of Kashmiri Saivism never previously translated into English. After this book went to the press I discovered that Lilian Silbum had published a French translation of these commentaries. It is unfortunate that I did not know about this publication, nonetheless the interested reader may now compare two versions.

Although this is a book of translations, I have taken the liberty of supplementing them with much additional material. The introduction covers virtually everything known about the authors of these texts. I have tried to tie up as many loose ends as possible left by previous scholars while recapitulating what they have said in order to bring the material together in a single place. The introduction also discusses the influences at work in the various commentators' presentations of the *Spandakarika*. I have shown how the differences between them are largely due to the varying degrees in which other schools of Kashmiri Saivism and, in Bhagavadutpala's case, Vaisnavism, have been incorporated into the commentator's treatment of the text.

The *Spandakarika* is, along with the *Sivasutra*, one of the earliest Kashmiri Saiva texts. The commentaries on it were written at different times throughout the course of the rapid development of Kashmiri Saivism from the middle of the ninth century of the Christian era into the eleventh. The attentive textual archeologist can thus discern the various layers in these texts and their commentaries that mark, not only the influence of varying perspectives, but also their development through time. Accordingly, I have attempted to make my exposition of these diverse hermeneutical perspectives diachronic as well as systematic. It seems to me that this approach has born fruit in the form of a number of insights concerning the development of Kashmiri Saivism. To my mind the most important of these is the discovery that the distinctly Kashmiri Saiva concept of ultimate reality was formulated completely for the first time only by Utpaladeva, the author of the *Isvarapratyabhinakarika* in which he expounds the basic tenets of the Kashmir Saiva *Pratyabhijna* school. He belonged to the second generation after the author of the *Spandakarika* and gave Kashmiri Saivism the concept of the absolute as universal "I" consciousness. This fact emerges by observing that the concept, which is both one of the most central and distinctive concepts in Kashmiri Saivism, is absent in the *Spandakarika* and its earliest commentary by Kallatabhatta.

In making my translation I have avoided



## *Preface*

including Sanskrit terms wherever possible in the running text. But, in deference to the fact that the terminology in these works is highly distinctive and each term carries a wealth of meaning that no single word, or even phrase, in English could capture entirely, I have supplied the original term in brackets. The reader who is not interested can simply ignore them. Like all languages, Sanskrit has its own peculiar forms of syntax and turns of phrase that translated literally do not make good reading in English. Moreover, not infrequently, one can express in a few words of Sanskrit what would require a long sentence in English. Inevitably, therefore, any translator must make additions and alterations to the literal meaning of the Sanskrit in order to present it in reasonably good English. These additions may, at times, become interpretations, which is also virtually inevitable. My own way out of this dilemma is to place these additions in brackets. The reader should not be distracted by these brackets but should read the text as if they were not there. Those who are interested can see what I have done to make the original more idiomatic in English, and those who are not need not bother.

This is also the case with the page references embedded in the running text of chapters nine, ten, and eleven. These page numbers refer to the page of the original text which is being translated. This is done for ease of comparison to the original, but can be skipped over easily.

I have traced all the references to the verses of the *Spandakarika* (the *Stanzas on Vibration*) found in the Sanskrit works of Kashmiri Saiva authors. The context in which the verses and, frequently, additional comments, appear provide useful information concerning their interpretation by authors who did not write commentaries on the *Stanzas*. For example, Abhinavagupta, certainly the most distinguished of these authors, quotes more than half the verses in his works and supplies many interesting comments on them. Accordingly, I have presented these interpretations in my exposition of the *Stanzas*. The expositions also present the teaching of the text and its interpretation by the various commentators in a historical and comparative perspective. This triple aim has made some

of the expositions lengthy. It is hoped that they are, nonetheless, interesting and useful.

## Acknowledgments

This book of translations has been in the making for many years, during which time other projects have been kept under way and completed. In this time many people have helped me in various ways. In my early years at Benares prior to 1975 Pandit Hemen Chakravarti introduced me to Kashmiri Saivism and helped me to read and understand the texts that he suggested I study. He continues to be an invaluable source of suggestions and encouragement. Back in 1976 I was fortunate enough to have had several months of close contact with Swami Lakshmanjoo who lived near Nishad gardens just outside of Srinagar in Kashmir. He was an immense inspiration to me as a living example of Kashmiri Saivism in practice. Moreover, I had the benefit of listening to his lectures and, with his kind permission and the assistance of his American disciple, John Hughes, I was able to make extensive notes of the lectures he had delivered during the previous five years. Among these lectures were a short series on the *Spandakarika* and (in Hindi) on the *Sivasutra* that helped me to understand these texts in the living context of practice.

Certainly one of the people who has helped me most in coming to grips with the many difficulties in the way of understanding Kashmiri Saivism and Saiva Tantra as a whole was Alexis Sanderson who is at present a lecturer in Sanskrit at the Oriental Institute of the University of Oxford where I studied for my doctoral dissertation between 1975 and 1979. During these

and subsequent years he spared a lot of his valuable time discussing Kashmiri Saivism and Saiva Tantra with me. His vast knowledge and deep understanding of this field inspired me perhaps more than anything else to dedicate myself to its study. His many insights guided much of my subsequent research and so, even though I never studied the *Spandakarika* with him directly, he contributed much to my understanding of such texts. I could never be sufficiently grateful to him.

It is also a pleasure to acknowledge the help I have received from Professor Raniero Gnoli and his colleague at the University of Rome, Raffaele Torella. Professor Gnoli was kind enough to give me a photocopy of a manuscript of the *Samvitprakasa* by Vamanadatta. As I recall, he also allowed me to make an edition of the same which I have done for my own private use. Torella was good enough to give me a copy of a thesis which he and Professor Gnoli jointly supervised for the Istituto Orientale at the University of Rome in 1976. Written by Ilari Nazareno, it consists of a translation of the *Spandapradipika* from which I learnt of the connection between the *Samvitprakasa* and the *Laksmitantra*. Although the translation is inaccurate in a number of places, the emendations suggested in it to the Sanskrit text of the *Spandapradipika* were of help to me in making my own edition of this text which I then translated for this book. I should also mention another

### *Acknowledgments*

student of Professor Gnoli, Enrica Garzilli, who was good enough to send me a copy of her Italian translation of Ksemaraja's Spandasamdoha.

Professor Vrajavallabha Dviveda has been a great stimulus for my work as well as the source of many concrete suggestions since 1982 when we first met. The talks we have had over the years have helped me a great deal not only in the making of this book, but in all of my other projects related to Kashmiri Saivism and Hindu Tantra. His tireless dedication to this field of study and his rich and varied contributions to it have been a constant source of inspiration to me.

I would also like to record my debt of gratitude to Rabindra Mishra who has worked with me since 1984. He typed and retyped all of my books with immense patience and has learnt to read, type, and collate Sanskrit manuscripts for me. In addition, he can now operate a word processing program. His help has been invaluable.

Finally, these acknowledgments could not be complete without mentioning my parents, wife, and children. They have all contributed an immense amount to my work over the years by their solid and unfailing support. They have never lost their faith in me and in the work I have been trying to do. It is a source of great wonder and consolation to realize that it is indeed possible to love selflessly and be understanding of another person's shortcomings.

## Contents

	<i>Preface</i> .....	vii
	<i>Acknowledgments</i> .....	ix
	<i>The Stanzas on Vibration</i> .....	xv
	<i>List of Abbreviations</i> .....	xix
PART I INTRODUCTION		
Chapter 1.	General Background.....	3
Chapter 2.	The Beginnings of Kashmir Saivism.....	7
Chapter 3.	The Origin of the Aphorisms of Siva.....	11
Chapter 4.	Basic Features of the Stanzas on Vibration.....	19
Chapter 5.	The Authorship of the Stanzas on Vibration.....	21
Chapter 6.	The Commentators on the Stanzas on Vibration.....	25
	<i>Kallatabhatta</i> .....	25
	<i>Rajanaka Rama</i> .....	26
	<i>Bhagavadutpala</i> .....	28
	<i>Bhaskara</i> .....	29
	<i>Ksemaraja</i> .....	30
	<i>Other Commentators and Commentaries</i> .....	30
Chapter 7.	The Doctrine of Vibration and Recognition.....	33
	<i>Pratyabhijna in the Commentary by Bhagavatdtpala</i> .....	34
	<i>Recognition and the Pulse of Consciousness</i> .....	35
	<i>Self Awareness, Own Being and Egoity</i> .....	37
Chapter 8.	<i>Spanda, Krama</i> and <i>Sakti</i> : The Vibration of Consciousness and Its Power.....	49
PART II COMMENTARIES AND EXPOSITION		
Chapter 9.	The Essence of Vibration, the <i>SpandaSamdoha</i> , by Ksemaraja.....	61

## Contents

Chapter 10. The Stanzas on Vibration with the Brief Explanation, the <i>SpandaVrtti</i> , by Kallatabhatta and the Extended Explanation, the <i>SpandaVivrti</i> , by Rajanaka Rama .....	<b>73</b>
<i>The First Flow called The Instruction Concerning the Tenability of (the Self's) Independent Existence</i> .....	73
Stanza One .....	<b>74</b>
Stanza Two .....	78
Stanza Three .....	80
Stanza Four .....	82
Stanza Five .....	84
Stanza Six and Seven .....	85
Stanza Eight .....	86
Stanza Nine .....	87
Stanza Ten .....	88
Stanza Eleven .....	89
Stanza Twelve .....	90
Stanza Thirteen .....	91
Stanza Fourteen .....	91
Stanza Fifteen .....	92
Stanza Sixteen .....	93
<i>The Second Flow called The Direct Perception of One's Own Independent Nature</i> .....	94
Stanza Seventeen .....	<b>94</b>
Stanza Eighteen .....	<b>96</b>
Stanza Nineteen, Twenty, and Twenty-One .....	<b>97</b>
Stanza Twenty-Two .....	<b>100</b>
Stanza Twenty-Three and Twenty-Four .....	102
Stanza Twenty-Five .....	<b>103</b>
Stanza Twenty-Six and Twenty-Seven .....	<b>104</b>
<i>The Third Flow called The Tenability of the Power of One's Own Universal Nature</i> .....	106
Stanza Twenty-Eight, Twenty-Nine, and Thirty .....	106
<i>The Fourth Flow called The Perception of Unity</i> .....	109
Stanza Thirty-One .....	109
Stanza Thirty-Two .....	110
Stanza Thirty-Three and Thirty-Four .....	111
Stanza Thirty-Five .....	113
Stanza Thirty-Six and Thirty-Seven .....	114
Stanza Thirty-Eight .....	<b>115</b>
Stanza Thirty-Nine .....	116
Stanza Forty .....	<b>117</b>
Stanza Forty-One .....	<b>118</b>
Stanza Forty-Two .....	<b>118</b>
Stanza Forty-Three .....	<b>119</b>
Stanza Forty-Four .....	120
Stanza Forty-Five .....	<b>121</b>
Stanza Forty-Six .....	122
Stanza Forty-Seven .....	127
Stanza Forty-Eight .....	<b>128</b>
Stanza Forty-Nine and Fifty .....	132

Stanza Fifty-One .....	132
Stanza Fifty-Two .....	135
Conclusion .....	136
Chapter 11. The Stanzas on Vibration with a Commentary called the Lamp of Spanda, the <i>SpandaPradipika</i> , by Bhagavadutpala.....	139
Introductory Verses .....	139
Stanza One .....	143
Stanza Two .....	146
Stanza Three .....	147
Stanza Four .....	147
Stanza Five .....	149
Stanza Six and Seven .....	150
Stanza Eight .....	151
Stanza Nine .....	151
Stanza Ten .....	152
Stanza Eleven .....	153
Stanza Twelve and Thirteen .....	154
Stanza Fourteen .....	154
Stanza Fifteen .....	155
Stanza Sixteen .....	155
Stanza Seventeen .....	156
Stanza Eighteen .....	156
Stanza Nineteen .....	157
Stanza Twenty .....	157
Stanza Twenty-One .....	158
Stanza Twenty-Two .....	158
Stanza Twenty-Three, Twenty-Four, and Twenty-Five .....	159
Stanza Twenty-Six .....	160
Stanza Twenty-Seven .....	161
Stanza Twenty-Eight and Twenty-Nine .....	161
Stanza Thirty .....	165
Stanza Thirty-One .....	165
Stanza Thirty-Two .....	166
Stanza Thirty-Three and Thirty-Four .....	166
Stanza Thirty-Five .....	167
Stanza Thirty-Six and Thirty-Seven .....	167
Stanza Thirty-Eight .....	168
Stanza Thirty-Nine .....	168
Stanza Forty .....	170
Stanza Forty-One .....	170
Stanza Forty-Two .....	170
Stanza Forty-Three .....	171
Stanza Forty-Four .....	171
Stanza Forty-Five .....	172
Stanza Forty-Six .....	173
Stanza Forty-Seven .....	173
Stanza Forty-Eight .....	173
Stanza Forty-Nine and Fifty .....	174
Stanza Fifty-One .....	174
Stanza Fifty-Two .....	175
Stanza Fifty-Three .....	175

## Contents

Chapter 12. Exposition of the Stanzas.....	177
Stanza One.....	177
Stanza Two.....	186
Stanza Three.....	191
Stanza Four.....	195
Stanza Five.....	196
Stanza Six and Seven.....	201
Stanza Eight.....	204
Stanza Nine.....	206
Stanza Ten.....	208
Stanza Eleven.....	209
Stanza Twelve and Thirteen.....	210
Stanza Fourteen.....	216
Stanza Fifteen and Sixteen.....	218
Stanza Seventeen.....	219
Stanza Eighteen.....	221
Stanza Nineteen, Twenty, and Twenty-One.....	222
Stanza Twenty-Two.....	223
Stanza Twenty-Three, Twenty-Four, and Twenty-Five.....	224
Stanza Twenty-Six and Twenty-Seven.....	226
Stanza Twenty-Eight and Twenty-Nine.....	230
Stanza Thirty.....	232
Stanza Thirty-One.....	233
Stanza Thirty-Two.....	234
Stanza Thirty-Three, Thirty-Four, and Thirty-Five.....	241
Stanza Thirty-Six and Thirty-Seven.....	245
Stanza Thirty-Eight.....	247
Stanza Thirty-Nine.....	248
Stanza Forty.....	248
Stanza Forty-One.....	250
Stanza Forty-Two.....	251
Stanza Forty-Three.....	255
Stanza Forty-Four.....	256
Stanza Forty-Five, Forty-Six, and Forty-Seven.....	257
Stanza Forty-Eight.....	259
Stanza Forty-Nine and Fifty.....	263
 PART III ASPECTS OF SPANDA YOGA.....	
Chapter 13. The Means to Realization.....	269
Chapter 14. The Transition of the Moment and the Sixteen Phases of Perception.....	275
Chapter 15. The Principles of Passion, Pervasion, and the Stainless.....	279
 PART IV APPENDICES.....	
Appendix 1. The Sources.....	285
Appendix 2. Location of References to the Stanzas on Vibration.....	307
Appendix 3. The Sanskrit Text of the <i>SpandaKarika</i> .....	309
<i>Notes</i> .....	313
<i>Bibliography</i> .....	405
<i>Index</i> .....	411

*The Stanzas on Vibration*

1. WE PRAISE THAT SANKARA WHO IS THE SOURCE OF THE POWER OF THE WHEEL OF ENERGIES BY WHOSE EXPANSION (*UNMESA*) AND CONTRACTION (*NIMESA*) THE UNIVERSE IS ABSORBED AND COMES INTO BEING.

2. THAT IN WHICH ALL THIS CREATION IS ESTABLISHED AND FROM WHENCE IT ARISES IS NOWHERE OBSTRUCTED BECAUSE IT IS UNCONDITIONED BY (ITS VERY) NATURE.

3. EVEN WHEN DIVISION PREVAILS DUE TO THE WAKING AND OTHER STATES, IT EXTENDS THROUGH THAT WHICH IS UNDIVIDED (*TADABHINNA*) BECAUSE THE PERCEIVING SUBJECTIVITY FOREVER REMAINS TRUE TO ITS OWN NATURE.

4. NO NOTIONS SUCH AS: 'I AM HAPPY,' 'I AM MISERABLE' OR 'I AM ATTACHED' (EXIST INDEPENDENTLY). THEY ALL CLEARLY RESIDE ELSEWHERE, NAMELY, (IN THAT) WHICH THREADS THROUGH (ALL) THE STATES OF PLEASURE AND THE REST.

5. THAT EXISTS IN THE ULTIMATE SENSE WHERE THERE IS NEITHER PLEASURE NOR PAIN, SUBJECT NOR OBJECT, NOR AN ABSENCE OF CONSCIOUSNESS.

6-7. THAT PRINCIPLE SHOULD BE EXAMINED WITH EFFORT AND REVERENCE BECAUSE THIS, ITS UNCREATED FREEDOM, PREVAILS EVERYWHERE. BY VIRTUE OF IT, THE SENSES, ALONG WITH THE INNER CIRCLE, (ALTHOUGH) UNCONSCIOUS BEHAVE AS IF CONSCIOUS IN

THEMSELVES AND MOVE TOWARDS (THEIR OBJECTS), REST (THERE) AND WITHDRAW (FROM THEM).

8. INDEED THE INDIVIDUAL SOUL (*PURUSA*) DOES NOT ACTIVATE THE IMPULSE OF THE WILL (WHICH DIRECTS THE BODY'S ACTIVITY) BY HIMSELF ALONE, BUT THROUGH HIS CONTACT WITH (HIS) OWN (INNER) STRENGTH (*BALA*) MADE IN SUCH A WAY THAT HE IDENTIFIES WITH IT, (THUS ACQUIRING ITS POWER).

9. AN INDIVIDUAL WHO, (THOUGH) DESIROUS OF DOING VARIOUS THINGS, (BUT) INCAPABLE OF DOING THEM DUE TO HIS INNATE IMPURITY, (EXPERIENCES) THE SUPREME STATE (*PARAM PADAM*) WHEN THE DISRUPTION (*KSOBHA*) (OF HIS FALSE EGO) CEASES.

10. THEN (THE SOUL REALIZES) THAT HIS (TRUE) UNCREATED NATURE (*DHARMA*) IS (UNIVERSAL) AGENCY AND PERCEIVING SUBJECTIVITY, AND SO HE KNOWS AND DOES WHATEVER (HE) DESIRES.

11. HOW CAN ONE WHO, AS IF ASTONISHED, BEHOLDS HIS OWN NATURE AS THAT WHICH SUSTAINS (ALL THINGS) BE SUBJECT TO THIS ACCURSED ROUND OF TRANSMIGRATION?

12. NOTHINGNESS CAN NEVER BE AN OBJECT OF CONTEMPLATION BECAUSE CONSCIOUSNESS IS ABSENT THERE. (IT IS A MISTAKE TO BELIEVE THAT ONE HAS PERCEIVED NOTHINGNESS) BECAUSE WHEN



### *The Stanzas on Vibration*

REFLECTION (SUBSEQUENTLY) INTERVENES, ONE IS CERTAIN THAT 'IT WAS.'

13. THEREFORE CONSIDER THAT TO BE AN ARTIFICIAL STATE SIMILAR TO DEEP SLEEP. THAT PRINCIPLE IS FOREVER PERCEIVED AND NOT REMEMBERED IN THIS WAY.

14. MOREOVER TWO STATES CALLED, "THE AGENT" AND 'PRODUCT OF ACTION' ABIDE HERE. THE PRODUCT OF ACTION IS SUBJECT TO DECAY WHEREAS AGENCY IS IMPERISHABLE.

15. ONLY THE EFFORT DIRECTED TOWARDS THE PRODUCT OF ACTION DISAPPEARS HERE (IN STATES OF INTENSE INTROVERTED CONTEMPLATION). WHEN THAT CEASES THE UNENLIGHTENED BELIEVES THAT HIS OWN EXISTENCE CEASES (WITH IT).

16. THAT INNER BEING IS THE ABODE OF OMNISCIENCE AND EVERY OTHER DIVINE ATTRIBUTE. IT CAN NEVER CEASE TO EXIST BECAUSE NOTHING ELSE CAN BE PERCEIVED (OUTSIDE IT).

17. THE FULLY AWAKENED (YOGI'S) PERCEPTION OF THAT (REALITY) IS CONSTANT (AND ABIDES) UNALTERED IN ALL THREE STATES, WHEREAS OTHERS (PERCEIVE) THAT ONLY AT THE END OF THE FIRST (*TADADYANTE*).

18. THE OMNIPRESENT LORD APPEARS IN TWO STATES IN UNION WITH (HIS) SUPREME POWER WHOSE FORM IS KNOWLEDGE AND ITS OBJECT. ELSEWHERE, APART FROM THESE (TWO STATES, HE MANIFESTS) AS PURE CONSCIOUSNESS.

19. THE STREAMS OF THE PULSATION (*SPANDA*) OF THE QUALITIES ALONG WITH THE OTHER (PRINCIPLES) ARE GROUNDED IN THE UNIVERSAL VIBRATION (OF CONSCIOUSNESS) AND SO ATTAIN BEING; THEREFORE THEY CAN NEVER OBSTRUCT THE ENLIGHTENED.

20. YET FOR THOSE WHOSE INTUITION SLUMBERS, (THESE VIBRATIONS OF CONSCIOUSNESS) ARE INTENT ON DISRUPTING THEIR OWN ABIDING STATE OF BEING (*SVASTHITI*), CASTING THEM DOWN ONTO THE TERRIBLE PATH OF TRANSMIGRATION SO HARD TO CROSS.

21. THEREFORE HE WHO STRIVES CONSTANTLY TO DISCERN THE *SPANDA* PRINCIPLE RAPIDLY ATTAINS HIS OWN (TRUE) STATE OF BEING

EVEN WHILE IN THE WAKING STATE ITSELF.

22. *SPANDA* IS STABLE IN THE STATE ONE ENTERS WHEN EXTREMELY ANGRY, INTENSELY EXCITED, RUNNING OR WONDERING WHAT TO DO.

23-24. ONCE ENTERED THAT STATE WHICH (THE YOGI) TAKES AS HIS SUPPORT AND FIRMLY RESOLVES THAT: 'I WILL SURELY DO WHATEVER HE SAYS,' BOTH THE SUN AND MOON SET, FOLLOWING THE ASCENDING WAY, INTO THE CHANNEL OF *SUSUMNA*, ONCE ABANDONED THE SPHERE OF THE UNIVERSE. 25. THEN IN THAT GREAT SKY, WHEN THE SUN AND MOON DISSOLVE AWAY, THE DULL MINDED (YOGI IS CAST DOWN) INTO A STATE LIKE THAT OF DEEP SLEEP. THE AWAKENED HOWEVER REMAINS LUCID.

26. SEIZING THAT STRENGTH (*BALA*), MANTRAS, ENDOWED WITH THE POWER OF OMNISCIENCE, PERFORM THEIR FUNCTIONS, AS DO THE SENSES OF THE EMBODIED.

27. IT IS THERE ALONE THAT THEY, QUIESCENT AND STAINLESS, DISSOLVE AWAY ALONG WITH THE ADEPT'S MIND AND SO PARTAKE OF SIVA'S NATURE.

28. EVERYTHING ARISES (OUT OF) THE INDIVIDUAL SOUL, AND SO HE IS ALL THINGS BECAUSE HE PERCEIVES HIS IDENTITY WITH THE AWARENESS (HE HAS) OF THEM.

29. THEREFORE THERE IS NO STATE IN THE THOUGHTS OF WORDS OR (THEIR) MEANINGS THAT IS NOT SIVA. IT IS THE ENJOYER ALONE WHO ALWAYS AND EVERYWHERE ABIDES AS THE OBJECT OF ENJOYMENT.

30. OR, CONSTANTLY ATTENTIVE, AND PERCEIVING THE ENTIRE UNIVERSE AS PLAY, HE WHO HAS THIS AWARENESS (*SAMVITTI*) IS UNDOUBTEDLY LIBERATED IN THIS VERY LIFE.

31. THIS INDEED IS THE ARISING OF THAT OBJECT OF MEDITATION IN THE MIND OF THE MEDITATOR, NAMELY, THE ADEPT'S REALIZATION OF HIS IDENTITY WITH IT BY THE FORCE OF (HIS) INTENT.

32. THIS ALONE IS THE ATTAINMENT OF THE NECTAR OF IMMORTALITY, THIS INDEED IS TO CATCH HOLD OF ONESELF, THIS IS THE INITIATION OF NIRVANA WHICH BESTOWS SIVA'S TRUE NATURE (*SADBHAVA*).

## *The Stanzas on Vibration*

33. REQUESTED BY THE WILL, THE  
BENEFACITOR MAKES THE SUN AND MOON  
RISE AND BESTOWS ON THE EMBODIED,  
WHILE THEY WAKE, THE OBJECTS THAT ARE  
IN (THEIR) HEART.

34. SO ALSO IN THE DREAM STATE (SIVA),  
RESIDING IN THE CENTER, MANIFESTS  
WITHOUT EXCEPTION, ALWAYS AND MOST  
VIVIDLY THE THINGS (HIS DEVOTEE) DESIRES  
BECAUSE HE NEVER DESISTS FROM (HIS)  
PRAYERFUL REQUEST.

35. OTHERWISE (AS HAPPENS NORMALLY),  
THE GENERATION (OF IMAGES) WOULD BE  
CONTINUOUS AND INDEPENDENT  
THROUGHOUT THE WAKING AND DREAMING  
STATES IN ACCORD WITH THEIR CHARACTER,  
AS HAPPENS TO THE WORLDLY.

36-37. JUST AS AN OBJECT WHICH IS NOT  
SEEN CLEARLY AT FIRST, EVEN WHEN THE  
MIND ATTENDS TO IT CAREFULLY, LATER  
BECOMES FULLY EVIDENT WHEN OBSERVED  
WITH THE EFFORT EXERTED THROUGH ONE'S  
OWN (INHERENT) STRENGTH (*SVABALA*);  
WHEN (THE YOGI) LAYS HOLD OF THAT SAME  
POWER IN THE SAME WAY, THEN WHATEVER  
(HE PERCEIVES MANIFESTS TO HIM) QUICKLY  
IN ACCORD WITH ITS TRUE NATURE  
(*PARAMARTHENA*), WHATEVER BE ITS FORM,  
LOCUS, TIME OR STATE.

38. LAYING HOLD OF THAT (STRENGTH) EVEN  
A WEAK MAN ACHIEVES HIS GOAL, AND SO IN  
THE SAME WAY A STARVING MAN CAN STILL  
HIS HUNGER.

39. WHEN THE BODY IS SUSTAINED BY THIS,  
ONE KNOWS EVERYTHING THAT HAPPENS  
WITHIN IT. SIMILARLY (THIS SAME  
OMNISCIENCE) WILL PREVAIL EVERYWHERE  
(WHEN THE YOGI) FINDS HIS SUPPORT IN HIS  
OWN NATURE.

40. LASSITUDE RAVAGES THE BODY, AND  
THIS ARISES FROM IGNORANCE. BUT IF IT IS  
ELIMINATED BY AN EXPANSION OF  
CONSCIOUSNESS (*UNMESA*), HOW CAN

(IGNORANCE), DEPRIVED OF ITS CAUSE,  
CONTINUE TO EXIST?

41. THE EXPANSION OF CONSCIOUSNESS THAT  
TAKES PLACE WHEN ONE IS ENGAGED IN A  
SINGLE THOUGHT SHOULD BE KNOWN AS THE  
SOURCE FROM WHENCE ANOTHER ARISES.

ONE SHOULD EXPERIENCE THAT FOR ONESELF.  
42. SHORTLY AFTER, FROM THAT (EXPANSION)  
ARISES THE POINT (*HINDU*), FROM THAT  
SOUND (*NADA*), FROM THAT FORM (*RUPA*), AND  
FROM THAT TASTE (*RASA*) WHICH DISTURB  
THE EMBODIED SOUL.

43. WHEN (THE YOGI'S CONSCIOUSNESS)  
PERVADES ALL THINGS BY (HIS) DESIRE TO  
PERCEIVE, THEN WHY SPEAK MUCH? - HE  
WILL EXPERIENCE IT FOR HIMSELF.

44. AT ALL TIMES (THE YOGI) SHOULD  
REMAIN WELL AWAKE. HAVING WITH (HIS)  
PERCEPTION OBSERVED THE FIELD (OF  
AWARENESS), HE SHOULD DEPOSIT ALL IN ONE  
PLACE, AND SO BE UNTROUBLED BY ANY  
ALIEN (REALITY).

45. HE WHO IS DEPRIVED OF HIS POWER BY  
THE FORCES OF OBSCURATION (*KAIA*), AND IS  
A VICTIM OF THE POWERS ARISING FROM THE  
MASS OF SOUNDS (*SABDARASI*), IS CALLED THE  
FETTERED (*PASU*).

46. OPERATING IN THE FIELD OF THE SUBTLE  
ELEMENTS, THE ARISING OF MENTAL  
REPRESENTATION (*PRATYAYA*) MARKS THE  
DISAPPEARANCE OF THE FLAVOR OF THE  
SUPREME NECTAR OF IMMORTALITY; DUE TO  
THIS (MAN) FORFEITS HIS FREEDOM.

47. MOREOVER THE POWERS (OF SPEECH) ARE  
ALWAYS READY TO OBSCURE HIS NATURE AS  
NO MENTAL REPRESENTATION CAN ARISE  
UNPENETRATED BY SPEECH.

48. THIS, SIVA'S POWER OF ACTION, RESIDING  
IN THE FETTERED SOUL, BINDS IT, (BUT) WHEN  
(ITS TRUE NATURE) IS UNDERSTOOD AND IT IS  
SET ON ITS OWN PATH, (THIS POWER) BESTOWS  
THE FRUITS OF YOGA (*SIDDHI*).\*

49-50. (THE SOUL) IS BOUND BY THE CITY OF

\*According to Bhagavadutpala this stanza means:

48. THIS, SIVA'S POWER OF ACTION, IS COMPLETELY UNDER HIS CONTROL (*PASUVARTINI*). (ALTHOUGH) IT  
BINDS (THE FETTERED SOUL), WHEN (ITS TRUE NATURE) IS UNDERSTOOD AND IT IS SET ON ITS OWN PATH,  
IT BESTOWS THE FRUITS OF YOGA (*SIDDHI*).

### *The Stanzas on Vibration*

RIGHT (*PURYASTAKA*) THAT RESIDES IN THE MIND, INTELLECT, AND EGO AND CONSISTS OF THE ARISING OF THE (FIVE) SUBTLE ELEMENTS (OF SENSORY PERCEPTION). HE HELPLESSLY SUFFERS WORLDLY EXPERIENCE (*BHOGA*) WHICH CONSISTS OF THE ARISING OF MENTAL REPRESENTATION BORN OF THAT (CITY OF EIGHT), AND SO ITS EXISTENCE SUBJECTS HIM TO TRANSMIGRATION. THUS WE WILL EXPLAIN HOW TO END THIS TRANSMIGRATORY EXISTENCE.

51. BUT WHEN HE IS FIRMLY ESTABLISHED IN ONE PLACE THAT IS THEN GENERATED AND WITHDRAWN (BY HIM AT WILL), HIS STATE BECOMES THAT OF THE (UNIVERSAL) SUBJECT. THUS HE BECOMES THE LORD OF THE WHEEL.

52. I REVERE THE WONDERFUL SPEECH OF THE MASTER, WHOSE WORDS AND THEIR MEANING ARE MARVELOUS; IT IS THE BOAT THAT CARRIES ONE ACROSS THE FATHOMLESS OCEAN OF DOUBT.

*List of Abbreviations*

A.P.S.....	Ajadapramatsiddhi	Mh.B.....	Mahabharata
A.B.S.....	Ahirbudhnyasamhita	M.M.....	Maharthamanjari
A.K.....	Adhakarika	Ma.Up.....	Mandukyopanisad
I.P.....	Isvarapratyabhijna	M.V.V.....	Malinivijayavartika
I.P.v.....	Isvarapratyabhijnavimarsini	M.V.....	Malinivijayottaratanttra
I.P.V.V.....	Isvarapratyabhijnavivrtivimarsini	Mai.Up.....	Maitryupanisad
Rg.....	Rgveda	Y.V.....	Yogavasistha
Cat.....	Cat.....Catalogus Catalogorum	Y.Su.....	Yogasutra
J.S.....	Jayakhyasamhita	Y.Hr.....	Yoginihrdaya
T.P.....	Tattvaprasaka	R.T.....	Rajatarangini
T.S.....	Tattvasamgraha	L.T.....	Laksmitantra
T.Sa.....	Tantrasara	L.A.S.....	Luptagamasaamgraha
T.A.....	Tantraloka	V.P.....	Vakypadiya
T.A.v.....	Tantralokaviveka	V.B.....	Vijnanabhairava
Ta.Sa.....	Tantrik Sahitya	Sa.T.....	Saradatilaka
NA.....	National Archives	S.Dr.....	Sivadrsti
N.S.A.....	Nityasodasikarnava	S.Su.....	Sivasutra
N.P.....	Nilamatapurana	S.Su.va.....	Sivasutravartika
N.T.....	Netratanttra	S.Su.vi.....	Sivasutravimarsini
N.T.u.....	Netratantroddyota	S.Su.vr.....	Sivasutravrtti
N.C.C.....	New Catalogus Catalogorum	S.St.....	Sivastotravali
P.S.....	Paramarthasara	Sve.Up.....	Svetasvataropanisad
P.T.L.V.....	Paratrisikalaghuvrtti	S.P.....	Samvitprakasa
P.T.v.....	Paratrisikavivarana	Sat.Sam.....	Satvatasamhita
P.....	Panini	Sa.P.ti.....	Sambapancasikatippani
Pr.Hr.....	Pratyabhijnahrdaya	S.S.P.....	Somasambhupaddhati
Br.Up.....	Brhadaranyakopanisad	St.Ci.....	Stavacintamani
B.S.....	Brahmasutra	Sp.Ka.....	Spandakarika
Bh.g.....	Bhagavadgita	Sp.Ka.vi.....	Spandakarikavivrti
Bh.g.S.....	Bhagavadgitarthasarasamgraha	Sp.Ka.vr.....	Spandakarikavrtti
Bha.....	Bhaskari	Sp.Nir.....	Spandanirnaya
M.T.P.....	Matangaparamesvara	Sp.Pra.....	Spandapradipika
M.B.T.(Y) ....	Manthanabhairavatantra (yogakhanda)	Sp.Sam.....	Spandasamdoha
M.P.(T), M.P.,II.....	Mahanayaprakasa (Trivandrum edition)	Sv.T.....	Svacchandabhairavatantra
M.P.(S), M.P.,I.....	Mahanayaprakasa (by Sitikantha)	Sv.T.u.....	Svacchandabhairavatanthroddyota

*Part I Introduction*

The present work completes a study of the *Spanda* school of Kashmiri Saivism, the basic tenets of which I have presented in the form of a general introduction to Kashmiri Saivism in a previous volume called *The Doctrine of Vibration*<sup>1</sup>. This volume contains translations of the basic texts of this school, namely, the *Stanzas on Vibration* with commentaries by Kallatabhatta, Bhagavadutpala, and Rajanaka Rama. I have also included Ksemaraja's *Essence of Vibration* which is a commentary on the first verse of the *Stanzas*. In a separate volume I have published a translation of the *Aphorisms of Siva* with a commentary by Bhaskara.<sup>2</sup>

These texts and their commentaries were compiled in Sanskrit in Kashmir between the 9th and 11th centuries by learned Saiva Brahmins reputed both for their scholarship and spirituality. They expound in the usual, at times disordered, manner of such works, a monistic Saiva view of God, man and the world. Although the authors of these works stress the importance of reason and personal experience as a means to both realise and validate the doctrines they expound, they are not purely speculative but ultimately base themselves on divine revelation. The content of this revelation is transmitted in scriptures known as Agamas or Tantras and by the oral tradition of those initiated into their cults who, having realised their truth for themselves, initiate others and reveal to them their esoteric meaning.

Unlike the major Semitic religions, Hinduism, of which the teachings contained in these texts form a part, admits the existence of many scriptures. These scriptures are very extensive and extremely varied and, at times, may even appear to be in conflict with one another. Even so, none are attributed to human authorship but are all considered to be ultimately the words of one supreme divine being or, as some Hindus maintain in the case of the Vedas, the earliest Hindu scriptures, they are eternal, self-existing realities. The development over the centuries of a large number of revealed scriptures and many lines of oral transmission of their contents from teacher to disciple makes for the existence of the vast number of cults and sects that constitute the sectarian forms of Hinduism that look to scriptures written in Sanskrit as their primary authorities.

In addition to these sectarian forms of Hinduism, there are many other parallel religions, sects and cults that look to the authority of the sayings of teachers who taught through the medium of their local vernacular. The earliest and best known example is early Buddhism whose scriptures are in the language of a part of Northern India of the 4th century B.C. Another, much later, example is the religion of the Sikhs whose scripture - the *Gurugranthasahib* - is a compilation of spiritual sayings, mostly in Punjabi and forms of Hindi, of Sikh teachers and others who lived in India between the 14th and the 17th centuries.

### *The Stanzas on Vibration*

Again, accompanying the many forms of sectarian Hinduism are the innumerable, largely non-literate, folk cults found everywhere in India which focus on the worship of local deities and other divine or semi-divine beings that populate the towns, villages and countryside of India. These elements constitute, in varying measures, the personal beliefs and practices of each individual Hindu. But although they are often quite varied and even mutually divergent, they coexist, held together by the basic common beliefs that are the presuppositions of every form of Hinduism, at least in its more sophisticated developments. One such belief, and certainly the most important, is that each man is bound by his ignorance of the nature of ultimate principles, namely, God, the Self and *Maya* - the shadowy world of daily life. Freedom, the attainment of which is the fulfillment and meaning of all of life's travail, is only possible by overcoming this ignorance by knowledge. How this knowledge can be attained and what it reveals may vary; nonetheless it remains a constant factor which serves to lend coherence to the wide diversity we find in Hinduism and hints at the underlying unity which Hindus generally feel lies at the base, not only of the many sects and schools of Hinduism, but of all religions.<sup>3</sup> This underlying unity allows for the existence of a large overlapping area of common belief and practice such as we find, for example, in the Hindu law books which, avowedly basing themselves on common practice, prescribe the manner in which each Hindu should behave according to his caste and social status. Finally, the great epics, the Ramayana and Mahabharata of which the famous *Bhagavadgita* is a part, the Puranas which, among other things, contain the stories of the mythical life of the Hindu gods, and the Upanisads and Vedas, form a common patrimony which every Hindu, whatever his caste or sectarian bias, reveres.

Inevitably, however, every Hindu cannot accept all scriptural authorities as equally valid. His attitude may vary. He may accept that some scriptures are of general authority but that there are others that are specifically authoritative for him. Thus, if they happen to contradict the more general authority, he will accept the later at the expense of the former.<sup>4</sup>

He may grade them in such a way that those he adheres to most specifically are understood to expound the most essential point of view to which all the other 'lower' scriptures tend but do not make fully explicit.<sup>5</sup> Again, he may simply reject the authority of other scriptures saying that they are revealed merely to delude and mislead<sup>6</sup> or that they are not genuine scriptures at all but products of misguided human reason.<sup>7</sup> And even when different groups accept the authority of the same basic texts they are often variously interpreted. The diverse schools of Vedanta which base themselves on the authority of the Upanisads are a prime example of this phenomenon. There are Vedantins, such as Sankara, who interpret the Upanisads as teaching that reality is one only and absolute. Known as the 'Brahman', it is the Self (*atman*) of every living being and the world of diversity, in relation to it, is an illusory appearance. While others, such as Madhava or Ramanuja, basing themselves on the same scriptures, reject, in different ways, the notion that ultimate reality is merely an impersonal absolute, and maintain instead that the Upanisads teach the existence of a material, finite world more or less distinct in some way from the immaterial and infinite but personal God, Who is also similarly distinct from the countless individual souls striving for union with Him.

However, despite these many differences, we can distinguish three major streams of Hinduism to which virtually all Hindus belong. One stream consists of those sects, cults, myths and theologies which represent the one supreme God (*paramesvara*) as Visnu or one of His incarnations or forms. To the second stream belong those who venerate Siva in one or other of His forms as the highest God. The third stream, although in a sense independent of the other two, is always to a greater or lesser degree aligned in some way with one or the other. Those who belong to this current of Hinduism venerate the supreme deity not as the male God but as the Goddess. Although not infrequently represented iconically (in one of Her many forms), as alone and theologically understood by her most ardent devotees to be the supreme principle, the Goddess is,

nonetheless, invariably associated in some way with the male God of which she is mythically the spouse and metaphysically, the divine power - Sakti.<sup>8</sup> The devotees of the great Goddess - the Saktas - stress that the male God is powerless without Her. Devoid of His divine power He is as if dead, as far, in other words, from being God as He could be. Thus, She is His most essential attribute (*dharma*) and, indeed, His own most authentic nature (*svabhava*).<sup>9</sup> The votaries of the male God for their part insist that, if there is power (*sakti*) a possessor and controller of that power (*saktiman*) must exist to direct it. Otherwise we must postulate the existence of another power to control the first and so on. In the absence of any ultimate controlling principle, reality would collapse into a chaos precluding all possibility of an ordered cosmos.<sup>10</sup> Thus, although both God and Goddess may be represented independently, we do in fact find that, just as metaphysically the two are inseparably related, they are also inextricably bound together in the history of Hinduism. As a result, there are both Vaisnava Saktas, who worship the consort and power of Visnu or of one of His incarnations, and Saiva Saktas, who worship the equivalent goddess associated with Siva, notably Kali.

Accompanying these morphological distinctions there are, inevitably, differences in metaphysical standpoints. Indeed, despite basic similarities, it is staggering how many variant views exist concerning the nature of reality in the numerous Hindu traditions. This diversity, often discernable in the scriptures themselves, is developed and highlighted further by the schools that look to their authority, all of which, naturally, claim and concretely attempt to present their own view as the most synthetic and hence the most representative of them all. Even within the same school of thought, we notice that different exponents may present it from the point of view of their own peculiar perspective. The net result is that the entire range of metaphysical topics including cosmology, ontology and soteriology are each subject to as many subtle and substantial variations as are the innumerable divine forms which populate the Hindu pantheons.

And yet, these many diverse views can be reduced to basic types. Firstly, we have dualisms that posit the eternal existence of two or more principles. The most important representative of this group is the Samkhya which can be said to furnish one of the most basic metaphysical models for Hinduism as a whole. This philosophy, in its classically formulated form, posits the existence of two principles, one spiritual and the other material. The former is known as *Purusa*, meaning literally the 'person'. This Person is essentially the individual living soul (*jiva*) of which there are countless numbers, each a timeless, non-spatial center of pure consciousness that passively witnesses the activity of the second principle, *Prakrti*, literally meaning 'Nature', that constitutes all that lies in the objective sphere along with the sensory and mental instruments the Person requires to perceive it. This form of Samkhya is atheistic and formed the theoretical basis for the practice of Patanjali's classical Yoga system which teaches how the yogi can discover his purely spiritual identity as a Person by detaching himself from the restless activity of Nature. Other forms of dualism are theistic and, more often than not, adopt a modified form of the Samkhya. They generally maintain that God, the world and individual souls are three distinct realities that are beginningless and eternal, although the latter two are governed and sustained by God. This is very basically the view of an important Saiva tradition known as the *Saivasiddhanta* which calls the first principle 'Pari' - 'Lord', the second 'Pasa' - 'fetter' and the third 'Pasu' - the 'bound'.

To the second group belong qualified dualisms that posit same kind of basic identity between these fundamental principles while maintaining that they remain distinct. Examples are the theistic Vaisnava forms of the *Samkhya* that posit the existence, among the countless infinitesimally small individual Persons, of one that is infinitely great and hence stands above them all as the one God, Who is the Supreme Person (*purusottama*) that emanates both the lower Persons and Nature out of Himself, as does the sun its rays. This is basically the view supported by perhaps the



### *The Stanzas on Vibration*

single most well known Hindu scripture: the Bhagavadgita.

Finally there are the non-dualist schools that maintain that there is no essential difference between the fundamental nature of these principles or indeed of anything else that might exist in any way. Reality is one, although the nature of this unity can be variously understood. The *Aphorisms of Siva* and the *Stanzas on Vibration* present a form of monism in which Siva is said to be that one reality. He is not merely a purely transcendental, passive absolute beyond all diversity but, as God, actively manifests Himself through His divine powers as the countless forms of the universe at each moment to then withdraw them back into Himself. This recurrent cyclic activity is Siva's divine vibration - *Spanda* - from which this school draws its name.

## Chapter 2 The Beginnings of Kashmir S a i v i s m

Compiled in the middle or early half of the 9th century in Kashmir, the *Aphorisms of Siva* and the *Stanzas on Vibration* appear at a time when the Saiva scriptures known as Agamas or Tantras already formed a substantial corpus of sacred literature. This corpus, with its major and minor subdivisions,<sup>1</sup> formed the basis of a large number of Saiva Tantric traditions, some very extensive and others quite small. These sacred texts were very numerous and many of substantial size. Largely concerned with ritual, rather than metaphysics, they are replete with descriptions of the manner in which Siva, in one or other of His forms, is to be worshipped along with the innumerable gods and goddesses associated with Him. Much space is dedicated to presentation of the ritual formulas (*mantras*) required for these rites and to how the sacred diagrams, in which the deities are to be worshipped (*mandalas*, *yantras*) are drawn, and to their temples and the location of sacred sites. Parallels are constantly drawn between man, the microcosm, and the universe populated by the many gods and goddesses which surround the supreme deity in the lower created orders. The net result is an almost magical world view in which man's most essential being - his pure conscious nature - is surrounded by all the mighty divine forces of the universe he inhabits. Partly to God's divine power, he vitalizes them by his presence just as he vitalizes the body and mind which, by his indwelling presence, he cre-

ates for himself and sustains until he abandons them and physical death ensues.

Although neither the *Aphorisms of Siva* nor the *Stanzas on Vibration* (which, as we shall see, are closely related) are directly linked to the Saiva Tantras, they emerge out of this rich Tantric culture with a clarity of insight that is as suprising as is the brevity and directness of their liberating message. The many complex Tantric rituals give way to the practice of Yoga, not just the classical Yoga of Patanjali, which teaches how to quell the fluctuations of the mind and leads to detachment of the Person from Nature which entangles it, but a Yoga that develops as the interior reflection of outer ritual forms. The sacred circle (*cakra*) in which the deities of the Tantric rite are worshipped is now understood to consist of the cognitive and other energies of the adept's consciousness which is identified with Siva, Who sits in the center of the circle as its divine master (*cakresvara*) and as the main object of worship. The sacred formula (*mantra*) is the adept's mind<sup>2</sup> which arises out of Siva's universal consciousness to merge back into it in such a way as to be filled with Siva's own divine power,<sup>3</sup> and so everything the yogi says is a part of his incessant prayer.<sup>4</sup> The deity the adept should meditate upon in the course of the ritual is perceived when he realizes that the universe is nothing but the play of his own consciousness.<sup>5</sup> This is the real initiation that

### *The Stanzas on Vibration*

qualifies him to perform the sacred rites.<sup>6</sup> The gift (*dana*) the teacher gives by means of the rites of initiation is the knowledge he transmits to his disciple of his true identity,<sup>7</sup> and it is this same offering which he presents as food (*anna*) to the gods.<sup>8</sup> The vow the disciple takes in the course of his initiation is to abide in the body, conscious that he is one with Siva<sup>9</sup> for he has offered his conditioned bodily consciousness as an oblation into the fire of knowledge.<sup>10</sup>

At times, the Tantras also draw these kind of parallels, indeed for the average layman these are the elements of the Tantras that he finds the most interesting. What distinguishes the *Aphorisms* and the *Stanzas* from the Tantras is not only that these elements have been isolated and elaborated more or less systematically but that they are understood in a much broader metaphysical and theological context. This allows for further elaboration into an extensive and rich Saiva metaphysical and theological system in which theoretical considerations about the nature of reality can consistently be represented as practical instruction which, when understood and applied, leads directly to the liberating insight in which Siva, one's own identity, and all of reality are realized to be one.

At the same time, however, ritual or elements of common practice drawn from the Tantras are not simply set aside as useless. They are not just interiorized, rather the source of their power and efficacy (which is never disputed) is sought in the infinite reality of absolute consciousness which is at once Siva, man and the universe. Commentators on the *Stanzas* refer to the efficacy of the imagined projection of *mantric* sounds onto the limbs of the body (*nyasa*)<sup>11</sup> and to how ritual formulas find wide application, from the imparting of initiation at the highest level to the curing of a scorpion's sting at the lowest.<sup>12</sup> They maintain that ritual is essential, or at least that the scriptures dictate that some rituals are to be performed regularly.<sup>13</sup> It is important to add, however, that rites and ritual formulas can only be effective if they are vitalized by the vibrant - *Spanda* - energy of consciousness that is inherent in one's own nature, which is the true ritual agent (*kartr*) who acts universally as the universal agency (*kartrta*) of consciousness and

hence is in every conscious being.

Again, Siva in Himself is not only the universal agent but also the pure perceiving subjectivity (*upalabdhrta*), which is the pure consciousness that is every man's authentic identity.<sup>14</sup> He is thus every individual soul (*jiva*), which according to this idealistic view, is in its turn all things, in so far as the act of perception gives existence to the world of objectivity as an object of perception. Again, this world, perceived in this way, is one with the consciousness which is the individual soul's and Siva's true nature.<sup>15</sup> The ebb and flow of each act of cognition thus generates and withdraws all things, and so they arise and fall away in the field of awareness through the outpouring and withdrawal of the will to perceive (*dirksa*).<sup>16</sup> This activity is the energy hidden in consciousness that impels it when it directs its attention outside itself to the external world of objectivity that it itself projects outside its own nature. It is the rhythm or pulse of the energy of Siva, Who is one's own nature which is universal consciousness. It is accordingly called '*Spanda*' which means 'vibration', 'throb' or 'pulsation' and is described as the subtle movement (*kinciccalana*) of consciousness, to distinguish it from the gross movement of physical action.<sup>17</sup>

Commentators on the *Stanzas* and the *Aphorisms* have sought to transmit this realization by explaining their meaning from a number of points of view which represent in one way or another all the major components of Kashmiri monistic Saivism as a whole. Some commentators have stressed that *Spanda* is *Sakti* - Siva's divine power, which as we shall see, has led a number of modern scholars to think that the Doctrine of Vibration as taught in the *Stanzas* is Sakta rather than Saiva. They seem to find support with the commentators who present parallels in their commentaries drawn from Sakta-oriented schools. Conversely, some commentators repeatedly align the views expressed in the *Stanzas* with the monistic Saiva theology of the Recognition (*Pratyabhijna*) school of Kashmiri Saivism, as elaborated by Somananda, Utpaladeva and Abhinavagupta between the 9th and 11th centuries. Finally, one of the commentaries translated in this volume, namely, the

*Lamp of Spanda (Spandaprāḍipikā)* is full of references from Vaisnava Tantric sources in what is clearly an attempt to syncretize monistic idealist Vaisnavism with its Saiva counterpart.

The redaction of the *Aphorisms* and *Stanzas* along with their commentaries took place within the narrow compass of hardly two hundred years between the mid 9th century and the 11th. The *Stanzas* and *Aphorisms*, particularly the former, belong to a class of their own and represent an independent school of Kashmiri Saivism. At the same time, as J.C. Chatterjee, writing at the turn of the century, could clearly see, "the first beginnings of what has been called 'Kashmiri Shaivism', to distinguish it from other forms of Shaivism known and still practised in different parts of India, may be traced to the Shiva Sutras."<sup>18</sup> Indeed the *Aphorisms* and the *Stanzas* are the very first monistic Kashmiri Saiva works, and so stand at the threshold of a whole new world of discourse which within the next two centuries was to develop to the fullness of its most complete and varied expression in the hands of Abhinavagupta, who was not only the greatest of these Kashmiri masters but was also, without a doubt, one of India's most brilliant thinkers. Kallatabhatta who wrote the *Brief Explanation (vṛtti)* on the *Stanzas* and possibly the *Stanzas* themselves, was one of the first to initiate these rich developments, while Ksemaraja, Abhinavagupta's direct disciple and the author of the last known commentary on the *Stanzas*, witnessed its triumphant climax. The commentaries do in fact reflect this growth. Thus, although at the beginning the *Stanzas* and *Aphorisms* seemed to be hardly more than short, relatively elementary tracts, history chose to vindicate their importance by reserving for them a unique place in the development of Kashmiri Saivism. Let us see then how these works came to be written.

### Chapter 3      The      Origin      of      the      Aphorisms      of      Siva

Consisting of nearly eighty aphorisms, the Sivasutra are traditionally considered to be divinely composed by Siva Himself and revealed to Vasugupta. We know next to nothing about Vasugupta except that he was the teacher of Kallatabhatta to whom the historian Kalhana refers in his *Chronicles of the Kings of Kashmir (Rajatarangini)* as a perfected yogi (*siddha*) who adorned the court of King Avantivarman.<sup>1</sup> As Avantivarman reigned between 855 and 883 A.D., Vasugupta must have lived in the first half of the ninth century. Like most other Kashmiri Saivites who came after him, he was a Brahmin. He seems to have lived a retired life on the slopes of mount Mahadeva<sup>2</sup> or in the valley below it in which the Harwan river flows behind the famous Shalimar gardens near Srinagar.<sup>3</sup>

The manner in which Vasugupta received the *Aphorisms* is variously described by different Kashmiri authors. The oldest, and probably the most reliable version, is that transmitted by Kallata who says that Vasugupta learned them directly from Siva Himself in a dream he had on Mahadeva mountain.<sup>4</sup> Despite Kallata's authority, there are two other accounts of how Vasugupta came upon the *Aphorisms*. The first is recorded by Rajanaka Rama and Bhagavadutpala in their commentaries on the *Stanzas* and by Bhaskara in his commentary on the *Aphorisms*.<sup>5</sup> All these authors agree that the *Aphorisms* were originally composed by Siva Himself<sup>5</sup>

and that Vasugupta received them on Mahadeva mountain, but add that he learned them by word of mouth from a perfected yogi (*siddha*). Accordingly, Bhagavadutpala states that the type of relation formed between the revealer of this scripture and his disciple is the human one formed between a perfected yogi (*siddha*) and a common man.<sup>7</sup>

Ksemaraja presents a different account of the origins of the *Aphorisms* in the beginning of his commentary on them. There he tells us that Vasugupta was a spiritual master (*guru*) who lived on Mahadeva mountain. He was devoted to Lord Siva and his heart was purified by the many sound traditions transmitted by perfected yogis and yoginis<sup>8</sup> and so refused to accept what he considered to be the inferior teachings of other (Buddhist Tantric?) yogis like Nagabodhi.<sup>9</sup> One night, as Vasugupta slept, Siva appeared to him in a dream and told him to climb the mountain where he lived to seek a rock upon which he was to find enscribed a secret. When Vasugupta awoke the next day, he went to the spot that had been indicated to him and found there a great boulder. Miraculously, it rolled over at a mere touch of his hand and he found the *Aphorisms of Siva* carved upon it.<sup>10</sup> This is the tradition concerning the discovery of the *Aphorisms* that is commonly accepted by Kashmiri Hindus. Indeed, the faithful still venerate a rock on Mahadeva mountain that they believe was the one upon which Siva had written the *Aphorisms*,

### *The Stanzas on Vibration*

although there is now no trace of any inscription on it." It seems, therefore, that history has chosen to support Ksemaraja's authority, with the result that even though he may sometimes express novel views, as in this case, it is his voice that is heard rather than that of other, older authorities.

The *Aphorisms* have been transmitted in two slightly different recensions that have been the object of two major commentaries, one by Bhaskara, which I have translated in a separate volume, and another later one by Ksemaraja.<sup>12</sup> They sometimes differ from one another quite considerably, leading one to suppose that they represent two distinct commentatorial traditions.<sup>13</sup> But despite their differences, both commentators divide the *Aphorisms* into three sections, which suggests that this division dates back to Vasugupta. The names of these three sections according to Bhaskara are as follows:

1. The Description of the Nature of the Light of Universal Consciousness (*samanyacit-prakasasvarupanirupana*).
2. The Arising of Innate Knowledge (*sahajavidyodaya*).
3. The Vibration of the Powers (*vibhutispanda*).

Ksemaraja does not name any of the sections but does present each as dealing with one of three categories of practice (*upaya*). Now although it is possible to think of the forms of yogic practice taught in the *Aphorisms* in terms of these categories, as Ksemaraja does in his commentary on them and in the way we have outlined in our *Doctrine of Vibration*<sup>14</sup> and chapter 13 of this volume, there is no reason to suppose that the *Aphorisms* were divided into three sections to correspond to these three categories of practice. It is Abhinavagupta, Ksemaraja's teacher who formally elaborates on this system of classification, primarily in his *Light of the Tantras* (*Tantraloka*). There is, moreover, hardly any evidence to suggest that this system was known even to the Tantras that served as Abhinava's sources. It is true that the *Malinivijaya-tantra* which Abhinavagupta adopts as the prime authority for the Trika Saivism he sponsors, does define the three degrees of mystical absorption

(*samavesa*) associated with the three categories of practices. But even though the definitions found there serve as Abhinava's scriptural authority for the existence of these categories, and he comments on them extensively in these terms, the *Malinivijaya* itself does not elaborate on them at all. It appears that the precedents for this doctrine are not found in the Tantras or, at least, are not developed there. We must look then to the oral traditions associated with them, through which explanations of their contents and further elaborations were transmitted, and that were at the same time one of the sources of the Tantras. In fact, Abhinava expressly tells us that he learned this system of classification from Sambhunatha, the teacher who initiated him into Trika Saivism and who taught him the meaning of a number of Tantras as well as several practices for which he acknowledges his debt of gratitude more than once.

In short, despite the importance that this way of classifying practice assumed, there is no evidence to suggest that Vasugupta knew of it. So it could not have been his intention to interpret the practices taught in the *Aphorisms* in these terms. Although Ksemaraja seems to follow a new course of his own in this respect, he seems to have reverted to the older model for the division of the *Stanzas* into three sections which he adopts and names as follows:

1. The Vibration of One's Own Nature (*sva-rupaspana*).
2. The Vibration of the Arising of Innate Knowledge (*sahajavidyodayaspana*).
3. The Vibration of the Powers (*vibhutispanda*).

These headings correspond to those Bhaskara attributes to the three sections of the *Aphorisms*.<sup>15</sup> This reminds us that we cannot divorce the *Aphorisms* from the *Stanzas* unless we mean to contradict the unanimous view of their commentators. Thus, Bhagavadutpala, the author of the commentary on the *Stanzas* called the *Lamp of Spanda* translated for this volume, thinks of the *Stanzas* as a synopsis (*samgrahagrantha*) of the secret teaching transmitted to Vasugupta.<sup>16</sup> Rajanaka Rama refers to the *Stanzas* as a brief statement of the teachings previously 'threaded

together' in the *Sivasutra*.<sup>17</sup> Again, Ksemaraja declares that once Vasugupta had thoroughly understood the meaning of the *Aphorisms*, he wrote the *Stanzas* in order to summarize their essential purport and teach it to others.<sup>18</sup> Accordingly, Ksemaraja quotes the stanzas he feels correspond to the aphorisms as he comments on them.

Bhaskara links the *Stanzas* and *Aphorisms* even more closely together. According to him, the *Stanzas* are not just a summary of the teachings of the *Aphorisms* but Kallata's commentary on them. Bhaskara says that Kallata was taught the *Aphorisms* in four parts of which the *Stanzas* are a commentary on the first three. His commentary on the fourth part, which must have been lost at an early date, was called the *Wishfulfilling Gem of the Purport of Truth (Tattvarthacintamani)*. Its existence is established by the references drawn from it by other Kashmiri authors.<sup>19</sup> Abhinava partly supports Bhaskara's contention. According to him, Kallata wrote two short commentaries (*vr̥tti*) on the *Aphorisms*. One was called *Madhuvahini* and the other was the *Tattvarthacintamani*.<sup>20</sup> Perhaps the *Madhuvahini* was, as Rastogi affirms, another name for the *Stanzas*<sup>21</sup> or, as Chatterjee believed, was a commentary on the *Aphorisms* which formed the basis for the compilation of the *Stanzas*.<sup>22</sup> There can be no doubt, in fact, that Abhinava himself could not have identified the *Madhuvahini* with the *Stanzas*, for that would mean that Kallata wrote the latter, while Abhinava believed, as we shall see, that it was Vasugupta who wrote them. It seems fairly certain, however, that Kallata did in fact write a commentary on the *Aphorisms* because Abhinava quotes from it in one place. This citation is not a part of the *Stanzas*.<sup>23</sup>

But despite the close relationship commentators claim exists between the *Stanzas* and the *Aphorisms*, it is certainly not an immediately evident one. It is far from clear in what sense the *Stanzas* can be said to be a 'compilation' (*saṃgraha*) of the *Aphorisms* or, indeed, a commentary. Although Kallata himself says that the *Stanzas* represent the essential teachings of the *Aphorisms*, this does not necessarily imply a relationship of textual dependence between them. Thus, although both Bhaskara and Kse-

maraja quote the *Stanzas* in the course of their commentaries, the stanzas they choose to link with particular aphorisms rarely correspond.

Chatterjee, who was one of the first modern scholars to write about Kashmiri Saivism, had already taken note of this problem and suggested that the teachings of the *Aphorisms* are *Trika* Saivism, which he took to be Kashmiri Saivism as a whole.<sup>24</sup> Rastogi, writing more recently, similarly maintains that Vasugupta, as the revealer of the *Aphorisms*, was the first preceptor of Kashmiri Saivism.<sup>25</sup> He however thinks of *Trika*, more accurately than Chatterjee, as a school of Saivism which among monistic Kashmiri Saivites came to be considered the one whose teachings accommodated in one way or another those of all the others, and hence stood above them all, encompassing them as their supreme point of synthesis.<sup>26</sup> *Trika* managed to attain a dominant position for monistic Saivites in Kashmir, among the many competing Tantric traditions and monist Saiva theologies prevalent in the Valley at the end of the 11th century, largely due to Abhinava's genius and personal inspiration. He found all he sought for in it by interpreting what he found to be important in the teachings of the Tantras and attendant schools along the lines of assimilation already established in the *Trika* scriptures and, more particularly, in the oral tradition associated with them.<sup>27</sup> Prior to Abhinava, who lived some two centuries after the redaction of the *Aphorisms*, *Trika* was just one of a number of Tantric schools in the Kashmir Valley, but his synthesis was so extensive and significant that *Trika* was identified with what we nowadays call Kashmiri Saivism in general.

As it happens, the *Aphorisms*, *Stanzas* and some of their commentaries are the only Kashmiri Saiva works so far edited that were written prior to Abhinavagupta, except for the *Vision of Siva (Sivadr̥sti)* by Somananda and the *Stanzas on the Recognition of God (Isvarapratyabhijñā)* by Utpaladeva, both of which are works of the Recognition School of Kashmiri Saivism. *Trika* nowhere figures in these works as an independent, let alone, dominant school. Even so, it is true that commentators on the *Stanzas* and *Aphorisms* writing before Abhinavagupta's time do draw a few references from sources considered to be *Trika* scriptures. Bhagavadutpala and

### *The Stanzas on Vibration*

Rajanaka Rama both quote from the *Malini-vijayatantra* which is one of the most important Tantras of Trika Saivism. Again, Bhagavadutpala quotes the *Essence of Trika (Tikasara)* which was a lengthy Tantra of this school. Bhaskara also quotes it in his commentary on the *Aphorisms*,<sup>28</sup> Bhagavadutpala makes a passing reference to the Supreme (*para*), Middling (*parapara*) and Inferior (*apara*) goddesses who form the triad of energies that constitute Trika as absolute reality.<sup>29</sup> Bhaskara interprets three successive aphorisms as each referring to one of three aspects of universal consciousness, namely, Siva, His energy, and the individual soul, which constitute another important triad that is equated with the *Trika* absolute.<sup>30</sup> Even so, Bhaskara does not refer to this triad specifically as *Trika*, and it is quite possible that he is presenting an independent interpretation.

Ksemaraja is the only commentator to refer specifically to *Trika* as a school of Kashmiri Saivism, but even as he does so, it is quite clear that he thinks of it as one among others. Commentators on the *Aphorisms* and *Stanzas* often present their teachings in terms of those of the other schools of Kashmiri Saivism and sometimes even draw from other sources. Bhagavadutpala feels that this approach is justified if all these views are monistic because it is Spanda - the dynamic, absolute and divine consciousness of the Supreme Being - that is the one reality they are all trying to represent.<sup>31</sup> Moreover, as *Spanda* is the supreme creative word (*para vac*) which is the source of both the objective world and common speech, every verbally formulated notion presupposes its ultimate existence.<sup>32</sup> Indeed, we might add that the very existence of diverse views and schools of thought is itself proof of the existence of Spanda.<sup>33</sup> Similarly, Ksemaraja declares that all monistic Kashmiri Saiva doctrines are included in some way in those concerning *Spanda*, particularly the esoteric ones transmitted in the *Krama* school (to which we shall return later) and the *Trika*.<sup>34</sup> More specifically, Ksemaraja feels that the *Trika* view is implied in the third verse of the *Stanzas* which reads:

Even when division prevails due to the waking and other states, it extends through that which is

undivided because the perceiving subjectivity forever remains true to its own nature.

Commenting on this verse, Ksemaraja sets himself the task of solving a problem common to all monisms, namely, how can there be only one reality (here identified with Siva, the pure perceiving subjectivity) when the world of manifest existence is clearly diverse and multiple. After rejecting both the possibility of a real change taking place in the absolute, on the model of the transformation of a material substance, or that all change and diversity are unreal, he declares that:

This suggests that the Lord has the power to do the impossible (*atidurghatakaritva*) in so far as he manifests the diversity of the waking and other states while remaining undivided therein. Thus, He manifests Himself in the form of diversity (*bheda*), unity (*abheda*) and as both together by manifesting His own nature as the Supreme (*para*), Inferior (*apara*) and Middling (*parapara*) powers. Thus it is the Lord Himself Who appears as the absolute *Trika* principle (*anuttarasadardhatattva*).<sup>35</sup>

Let us now get back to our reflections on the relationship between the *Stanzas* and the *Aphorisms*, for although as we have seen, the tradition links them closely together, modern scholars tend to distinguish the former from the latter as a root text of the *Spanda* school of Kashmiri Saivism, and think of the *Aphorisms* as not belonging to any particular school. Some have sought to bring out this distinction by stressing that the *Aphorisms* are revealed and are of divine origin and hence should be considered to be part of the Saiva corpus of scripture (*agamasastra*).<sup>36</sup> The *Stanzas*, on the other hand, which are not of divine origin, form the basis of the *Spanda* school.<sup>37</sup> Indeed, the tradition is not at all clear about this - the *Stanzas* are most definitely considered to be the teachings of a specific school (see below), but nothing is said concerning the *Aphorisms*, although the former are said to be derived from the latter. Moreover, the *Stanzas* exhibit new developments that set them off from the *Aphorisms*. The overall character of the *Stanzas* gives the impression that they represent an attempt at an exposition of a doctrinal system founded on a



distinct metaphysical view. They are not, like the *Aphorisms*, just a collection of statements referring to different forms and levels of esoteric Saiva yoga. Of course, practice implies a concept of reality and a view about the inherent nature of things, and we do find occasional direct statements about such matters. Perhaps this is partly the reason why there are a number of key terms that recur regularly in the *Stanzas* and Kallata's *Brief Explanation* (vrtti) that are absent in the *Aphorisms*. Thus the *Aphorisms* prefer the standard term 'Self - *atman*', to the less common 'own nature' (*svabhava* or *svasvabhava*) that we find in the *Stanzas* and Kallata's commentary, where the term '*atman*' appears only once.<sup>38</sup> There are other terms we find in the *Stanzas* that are absent in the *Aphorisms*, for example, '*unmesa*' which denotes the expansion of consciousness that takes place at the initial moment of perception out of its divine, absolute source. A cognate term that does appear in the *Aphorisms* is '*vikasa*', which literally means 'expansion', 'development' or 'progress'. In this context it denotes both the gradual expansion of consciousness the yogi experiences throughout his practice as well as its sudden unfolding at the higher, more developed levels. *Unmesa* does also, at times, bear these other connotations. Another term is '*bala*' which literally means 'strength' or 'vital power' and denotes in the *Stanzas* the force inherent within the universal consciousness, which is the soul's most essential nature, that supplies the vital impulse that sets the mind and senses into operation while maintaining the body alive. But most notable of all for its absence in the *Aphorisms* is the term '*Spanda*' itself. This is especially peculiar, not only in view of later developments, but also because the term, although not very commonly used, is found in the Tantras prior to Vasugupta. Siva's divine powers are actively engaged in the processes of creating, sustaining and withdrawing the world of manifestations. Siva acts through them and is Himself, in a sense, this divine cosmic rhythm. Consequently, the Tantras refer to the highest level of spiritual awareness that the adept can attain as the experience of pulsing, vibrant consciousness. It stands revealed as the pure awareness that precedes the formation of obscuring thought con-

structs and that abides after their falling away.<sup>39</sup> Illuminating our every perception, it is the essence or 'Heart' of all manifestation. A term the Tantras used to denote this pulsing consciousness, free of thought constructs is '*urmi*' which, meaning literally 'wave', is the rhythmic dynamism of this consciousness that remains in its inner depth, despite this outer activity, still and tranquil like the sea. Abhinava explains:

The self-awareness (*svavimarsa*) in the Heart from which all things have fallen away, present in the first and last moment of perception is called, according to the (*Spanda*) teachings, the universal vibration of consciousness (*samanyaspanda*)<sup>40</sup> and is the outpouring of consciousness (*ucchalana*) within one's own nature. (This vibration is that) subtle movement (*kimciccalana*)<sup>41</sup> which is the pulsing radiance (*sphurana*) or self-luminous consciousness that shines as all things) independent of all else. It is the wave (*urmi*) of the ocean of consciousness<sup>42</sup> and consciousness is (never) without it. Indeed, it is but natural that the sea be (at times tranquil) without waves and (at others agitated and) full of waves etc. This (awareness) is the essence (*sara*) of all things for consciousness is the essence of the lifeless (*jada*) universe because its very foundation (*pratistha*) depends upon it. Again the essence of that is the Heart.<sup>43</sup>

Ksemaraja tells us that the terms 'radiance' (*sphuratta*), 'wave' (*urmi*), 'strength' (*bala*), 'essence' (*sara*), and 'Heart' (*hrdaya*) are all found in the Tantras as equivalents of the term '*Spanda*'.<sup>44</sup> Another term we might add is '*ghurni*' which means literally 'rolling around' and denotes, in common parlance, the rolling of the eyes that takes place when someone is drunk and so, by extension, the state of inebriation. '*Ghurni*' is the inner blissful vibration of consciousness that, inebriated by the delight of its infinite nature, pours out into creation. Utpaladeva praises Siva saying:

Making Yourself radiantly manifest, You make all things unfold and contemplating (Your own) form, You contemplate the universe. As You pulsate blissfully (*ghurnase*), inebriating Yourself with the juice of the aesthetic delight of Your own nature (*nijarasa*), the phenomenal world emerges into manifestation.<sup>45</sup>

The Tantras refer to the final state of the development of spiritual consciousness as this

### *The Stanzas on Vibration*

blissfully inebriating pulsation. As *Kundalini*, the spiritual power latent in man, rises through the vital centers (*cakras*) of the body, the yogi is said to experience a number of signs on his path. These are generally said to be five, namely, delight (*ananda*), a leap (*udbhava*), a tremor (*kampa*), sleep (*nidra*)<sup>46</sup> and, finally pulsation (*ghurni*).<sup>47</sup>

In short, there can be no doubt that the Tantras which monistic Kashmiri Saivites like Vasugupta considered to be the most authoritative, do describe the liberating experience the yogi has at the highest levels of spiritual development as that of a pulsing divine consciousness, the rhythm of which is marked by the emanation and withdrawal at each instant of phenomenal manifestation. It is surprising, therefore, that this experience which the *Stanzas* focus on as the most significant aspect of the liberated condition, should not figure at all in the *Aphorisms*.

But although discrepancies between the *Stanzas* and the *Aphorisms* such as these are notable, we should hasten to add that there are many terms and notions that they do share in common. For example, both are concerned with the nature of waking, dreaming and deep sleep in relation to the individual experiencing them who is identified with Siva and contains them in a fourth, higher state of consciousness.<sup>48</sup> Both refer, as do a number of earlier Tantras, to the experience of realization as one of wonder or astonishment (*vismaya*)<sup>49</sup>. Both discuss the nature of *mantra* in terms of mental activity which links *mantra* and the mind together.<sup>50</sup> Consequently, both refer to the obscuring as well as the liberating power of the forces that operate in consciousness and make speech possible whether it be that of the spoken word, the inner mental speech of thought, the higher speech of intuitive insight, or the Speech which is the one power inherent in universal consciousness as the reflective awareness through which it knows itself and all its manifestations.<sup>51</sup> Similarly, both consider mental representation and the knowledge acquired through the formation of thought constructs to be an inferior, binding form of knowledge as compared to the pure knowledge that comes directly through consciousness. The *Aphorisms*

pay particular attention to the distinction between these two forms of knowledge, finding occasion to refer to one or the other in as many as nine places.<sup>52</sup> According to the *Aphorisms*, the arising of this form of direct insight, unmediated and non-conceptual, makes the yogi master of the Wheel of Energies (*sakticakra*).<sup>53</sup> The Wheel of Energies are Siva's powers active within Him through which He operates in the objective, cognitive and subjective spheres.<sup>54</sup> The fettered soul is a victim of the activity of these powers. His fettered condition is understood to be his inability to control them. The *Stanzas* make much of this idea, presenting liberation as mastery of this wheel (*cakresvaratvasiddhi*) which is identification with Siva, the master of the Wheel.<sup>55</sup>

In short we can say that the elaboration of certain key concepts in the *Stanzas*, particularly that of *Spanda* itself, the changes of emphasis and the introduction of new terms, supports the view that the *Stanzas* represent a departure from the *Aphorisms*, that develops through its commentaries into an independent school. We cannot agree with K.C. Pandey, who thought that the *Stanzas* is "only a minor treatise dealing with certain concepts or branches of the (*pratyabhijna*) system"<sup>56</sup> and that the *Spanda* school is just a branch of the *Pratyabhijna*.<sup>57</sup> This is certainly not the traditional view. According to Rajanaka Rama, *Spanda* doctrine is an independent philosophy (*siddhanta*). He refers to it as a '*darsana*', a word which according to common usage generally denotes a metaphysical system and, more specifically in these works, a distinct Kashmiri Saiva school.<sup>58</sup> Abhinava refers to the '*Stanzas*' as the '*Spanda* teachings' (*spandatasana*).<sup>59</sup> Ksemaraja regularly refers to it as a branch of knowledge - *sastra* - in its own right, although he does also mean the *Stanzas* themselves when he talks about a '*spandasastra*'.<sup>60</sup>

To conclude: the *Stanzas* clearly represent an attempt to present an independent standpoint without integrating in any directly apparent manner the doctrines and terminology of other Kashmiri Saiva schools. We tend to lose sight of this fact when we read the *Stanzas* in conjunction with their commentaries, which generally view *Spanda* doctrine in the light of the teachings of the other schools, invariably

presented by the commentators as already present in the *Stanzas*. It is nonetheless true that the *Stanzas* have a view and, what is more important, a terminology of their own, that although certainly compatible with that of other schools of Kashmiri Saivism is distinct from them. It seems that the *Stanzas* represent the fully formed nucleus of a school, of which the *Aphorisms* are its less definite prototype. The *Stanzas* developed from the *Aphorisms* in such a way as to form the foundations of an independent school of Kashmiri Saivism. We find support for this view both in the tradition and in the specific character of *Spanda* doctrine and terminology.

## Chapter 4      Basic Features of the Stanzas on Vibration

According to Ksemaraja, the *Stanzas on Vibration* are so called because they teach that one's own true nature is Siva Himself, Who is the pulsing radiance (sphuratta) of consciousness which is the energy of its vibration (spanda-sakti).<sup>1</sup> Similarly, Rajanaka Rama declares that this work has been given this name because it expounds *Spanda*, which is the subtle vibration of the pure contemplation of one's own true nature (svabhava), and the supreme power of consciousness, which is God's most intimate and authentic attribute (*dharma*).<sup>2</sup> Consisting of just fifty-one short verses,<sup>3</sup> the formal structure of the *Stanzas* is typical of the short, theological Sanskrit tract that, as a concise statement of basic principles, could be easily learned and even committed to memory. A well known example of this type of text is the *Stanzas on the Samkhya* (*Samkhyakarika*) that expounds, in hardly more than seventy verses, the essentials of classical *Samkhya* and is considered to be a root text of that school.

More specifically, we know of a number of short tracts of this sort that were popular in Kashmir. Among them, for example, is the *Stanzas of the Sage Adhara* (*Adharakarika*). Originally a short tract of some hundred verses expounding in brief the basic tenets of a form of monistic Vaisnavism, Abhinava modified it into a monistic Saiva tract known by its other name - the *Essence of Ultimate Reality* (*Paramarthasara*).<sup>4</sup>

Other notable examples are the *Stanzas on Liberation* (*Moksakarika*) and the *Stanzas on Worldly Experience* (*Bhogakarika*), both written by Sadyojyoti who lived possibly a century or two before Vasugupta. Through these short *Karika* works and other brief tracts, generally a hundred or fewer verses in length, he was among the first to chalk out the basic outlines of the theology of the dualist *Saivasiddhanta*. The continuing popularity among Kashmiri Saivasiddhantins of this literary form is attested by the *Stanzas on Sound* (*Nadakdrika*) written later by Ramakantha, who also commented on Sadyojyoti's works.

This was also a commonly accepted literary form among monistic Saivites, one of the best examples of which is the *Stanzas on the Recognition of God* (*Isvarapratyabhijnakarika*) by Utpaladeva. Written some hundred years after the *Stanzas*, it is one of the root texts of the Kashmiri Saiva school of Recognition (*Pratyabhijna*) which draws its name from it, as does the Vibration (*Spanda*) school from the *Stanzas on Vibration*. Clearly, the form in which the *Stanzas on Vibration* is cast indicates an attempt to establish through it an independent school of which it was to be the root text. The *Stanzas* was successful in this while other similar tracts were not. Thus, for example, we know of the existence of a tract called the *Stanzas on Undivided Reality* (*Abhedarthakarika*) from quotations by Bhagavadutpala.<sup>5</sup> This work has not only been

### *The Stanzas on Vibration*

lost but is never quoted by any other Kashmiri author. The *Stanzas on Vibration* and the *Stanzas on Recognition*, were, on the contrary, so well accepted that they inspired the writing of commentaries through which they gained sufficient depth and extent to be considered root texts of their respective schools.

From another point of view, we can think of the *Stanzas* as one of the many short Sanskrit tracts popular in Kashmiri circles, dealing with theological, philosophical and soteriological matters. We can get a good idea of their basic form from the ones still available in print or manuscript. There are a number of different types of such texts. One is the short tract set in the form of a dialogue between divine beings, usually Siva (or one of His forms) and the goddess. They present themselves as revelation and so are rightly considered to be scripture even though such texts may not contain the word 'Tantra' or the like in their title. Usually more concerned with Yoga and furnishing brief, at times cryptic, explanations of esoteric matters rather than going into lengthy descriptions of rituals and related matters, their size conforms to the basic purpose for which they were composed. An example of this type of text is the *Kulapancasika*.<sup>6</sup> It is set in the form of a dialogue between Bhairava (the wrathful form of Siva) and His consort in the course of which Bhairava makes a few statements concerning some of the basic elements of Kaula Tantric Yoga and defines a few Tantric terms related to it. Again, it happens at times that a lengthy Tantra may contain a long, relatively compact and coherent passage dealing with basic principles or Yoga that comes to assume an importance in its own right and so acquires an independent existence. A well known example is the *Vijnanabhairava* which is, on its own authority, considered to be part of the *Rudrayamala-tantra*.<sup>7</sup>

Another important type of this genre of text is the theological ode (*stotra*) addressed to the god or goddess. Such odes are generally composed by known authors but they may also be drawn from the Tantras. An ode to the deity is an opportunity to refer to its divine qualities which makes of the ode both an exposition of basic theological and metaphysical principles as

well as a radiant mystical vision of the devotee who, wonder struck, contemplates the mystery of Deity.

The *Stanzas* is not scripture, an ode, a philosophical or even a purely yogic tract, while combining admirably all their qualities. At the same time the *Stanzas* is poetry. Bhagavadutpala styles the author accordingly as a 'great poet' (*mahakavi*) and quotes a verse from the *Mirror of Suggestion* (*Dhvanyaloka*).<sup>8</sup> This well known work on poetics characterises the soul of poetry as its capacity to convey a deeper, suggested sense (*dhvani*) beyond its evident meaning. Bhagavadutpala thus implies that the *Stanzas* are full of suggested meaning and invites us in this way to read and re-read them carefully, attentively alert to the richness of their teachings and the infinite, spiritual reality to whose existence they allude, that can only be discovered through developing the consciousness to which application of the teachings leads by Siva's powerful grace.

We come now to a vexing problem which has been the source of dispute from the earliest times, namely, who wrote the *Stanzas on Vibration*? Rajanaka Rama seems to tell us indirectly that there was some doubt about this even in his day, when he writes in one of the introductory verses to his commentary that "someone threaded (the teachings) together with his extending intellect. Some others made of it two threads."<sup>1</sup> The first 'thread' that Rajanaka Rama is alluding to here is clearly the *Sivasutra* ('sutra' means 'thread'), while the second 'thread' is the *Stanzas*, also known as the *Spandasutra*. Thus just as, as we shall see, the *Spanda* commentators disagree about the identity of the author of the *Stanzas*, so do modern scholars. Chatterjee,<sup>2</sup> Pandit<sup>3</sup> and Kaw<sup>4</sup> maintain that their author was Kallata, Vasugupta's disciple. Pandey<sup>5</sup> and Gnoli,<sup>6</sup> on the other hand, are of the opinion that they were written by Vasugupta himself. Although this problem has already been discussed by a number of scholars<sup>7</sup> and there seems to be little hope of resolving it definitively, even so it would not be out of place to summarize the main facts here and so take the opportunity to make a few observations of our own.

Let us see first what Kallata himself has to say. Kallata concludes his *Brief Explanation* (*vr̥tti*) on the *Stanzas* in the usual manner with a few verses containing biographical data. The penultimate verse reads:

(I) Kallata have elucidated the nectar of *Spanda* extracted by Vasugupta from the ocean of the *Sivasutra* taught (him) in a dream by Mahesa on Mahadeva mountain.<sup>8</sup>

It seems that the 'nectar of *Spanda*' (*spandamṛta*) may have been the name of a work. The question then arises as to whether the *Spandamṛta* was an independent work by Vasugupta or was it the *Stanzas*.<sup>7</sup> Chatterjee, who believes the author of the *Stanzas* to be Kallata, opts for the former possibility and says accordingly that the *Stanzas*: "may not be anything more than the *Spandamṛta* of Vasugupta with only a few additions and alterations of his (i.e. Kallata's) own."<sup>9</sup> K. C. Pandey, however, sustains the latter possibility and so believes Vasugupta to be the author.<sup>10</sup> Thus he agrees with Ksemaraja who declares in the beginning of his complete commentary on the *Stanzas*, the *Discernment of Vibration* (*Spandanirṇaya*), that he had already 'relished the nectar of *Spanda*' in his earlier commentary, the *Essence of Vibration*, which was just on the first verse, but was now exerting himself once more to enjoy its relish to the full. There seems little reason to doubt that Ksemaraja's play on words was consciously intended to be a way of declaring that the *Spandamṛta* to which Kallata refers and the *Stanzas* are one and the same. If this is true, then Kallata is basically telling us that he did no more

### *The Stanzas on Vibration*

than explain the Stanzas composed by Vasugupta. But although this would appear to be the most natural way of understanding Kallata's words, other commentators did not take this to be what he meant. Thus, commenting on a verse the author of the *Stanzas* dedicates to his teacher, where he says: "I revere the speech of the master," Rajanaka Rama explains: "I praise the speech of the master Vasugupta. The speech (vac) of the flow of the nectar of *Spanda*, the secret of all secret teachings...."<sup>12</sup> Rajanaka Rama clearly implies here that '*spandamrta*' is not another name for the *Stanzas*. Moreover, if Vasugupta is the master to which this verse refers, then it must have been composed by Kallata who was the only one who could possibly have addressed himself to Vasugupta in this way. Ksemaraja's interpretation is quite different. According to him the compound '*guru-bharati*' is not to be taken as an ascriptive genitive compound (*sasthitatpuruṣa*) meaning 'the discourse of the master' but as an attribute compound (*bahuvrihi*). In this case the word '*guru*' does not mean 'master' but 'great' or 'glorious' (*mahati*), thus the compound means 'glorious discourse', and refers to the highest level of speech (*para vac*) which is the pure reflective awareness of consciousness.<sup>13</sup>

But while Rajanaka Rama timidly asserts in this indirect and ambiguous way that Kallata was the author of the *Stanzas* thus betraying his doubts, Ksemaraja certainly was convinced that Vasugupta wrote them and he finds several occasions in his commentaries to declare this to be the case.<sup>14</sup> On the other hand, Bhaskara is, as we have already noted, clearly of the contrary opinion.<sup>15</sup> Bhagavadutpala also unambiguously attributes the *Stanzas* to Kallata in the introduction to his commentary<sup>16</sup> and refers to him throughout as the author. Moreover, his recension of the *Stanzas* contains an extra verse at the end which is not found in that of the other commentators. It reads:

Receiving this secret from the master Vasugupta who beholds the true nature of reality (*tattvartha*), the venerable Bhatta Kallata correctly set it down in verse.<sup>17</sup>

Pandey seeks to find ambiguity in the Sanskrit to show that this verse should not be read

in this way and that Kallata was therefore not the author of the *Stanzas*.<sup>18</sup> There can be no doubt, however, of Bhagavadutpala's conviction of Kallata's authorship and the pride he takes in being, as he felt at least, the recipient of the *Spanda* teachings transmitted in a direct line to him from Kallata himself.<sup>19</sup> Utpala's opinion, and the fact that this verse is only known to him, leads one to suspect that it may have been written by him. That it was not impossible that he took the liberty to tamper with his text seems to find support in what may have been a similar alteration of the text on the part of Ksemaraja who, equally convinced that Vasugupta was the author, may have added an extra verse of his own to the text. Thus we find that Ksemaraja's recension also includes an extra verse at the end that is known only to him. This verse reads:

May this wealth of knowledge that, hidden in the cave of all men's heart, is so hard to discover, bring them peace (Siva) as it did Vasugupta, once he found it.<sup>20</sup>

Whoever read the *Stanzas* along with Ksemaraja's commentary and respected Ksemaraja's authority would accept that this verse was a part of the original text of the *Stanzas*. Thus if Mahesvarananda, who belongs to the 13th century, or thereabouts, and lived in South India, quotes this verse,<sup>21</sup> this fact merely serves to confirm the high regard he displays everywhere in his work for Ksemaraja and that he therefore understood the *Stanzas* through Ksemaraja's commentary. In fact there seems little room to doubt that the *Stanzas* in Kallata's time did not include this verse because, given that he wrote the *Brief Explanation* (*vṛtti*) on it, which nobody doubts, he does not include this verse (or that found in Bhagavadutpala's recension for that matter) in his own recension. This is further confirmed by Rajanaka Rama's *Extensive Explanation* (*vivṛti*) which follows Kallata faithfully and terminates in the same place as do all the manuscripts we have of the *Stanzas* alone and those that include Kallata's commentary. We cannot, therefore, agree with Rastogi who maintains that Ksemaraja believes that Vasugupta wrote the *Stanzas* on the authority of the last verse in his recension<sup>22</sup> and supports this view by pointing out that those commentators who

considered Kallata to be the author did not choose this recension. If this were true Kallata must have omitted this verse in his commentary deliberately and thus transmitted an altered text. But this would mean that the original text, with its extra verse would have been lost in so far as all the commentators we know of prior to Ksemaraja accepted Kallata's authority. This is true, as we have seen, of the commentators translated for this volume and of one other at least, namely, Bhatta Lollata, to whom Ksemaraja refers specifically in one place as adhering to Kallata's interpretation.<sup>23</sup> Ksemaraja, for his part, does not accept all that Kallata says and disagrees with his interpretation of the *Stanzas* in more than one place.<sup>24</sup>

It seems then that Ksemaraja himself wrote the verse missing in the other recensions or, at least, choose this longer version rather than the shorter one which was more generally accepted. Although there may have been some doubts before Ksemaraja's time as to who wrote the *Stanzas*, the strongly dominant view was that they were composed by Kallata and not Vasugupta. Ksemaraja was therefore clearly at odds with the view of the commentators which preceded him but, even so, his authority, combined with the evidence seemingly furnished by this extra verse, prevailed over current opinion. Thus, virtually every manuscript of the *Stanzas* (all of which postdate Ksemaraja) states in the colophon that the author was Vasugupta.<sup>24</sup> No wonder then that the modern scholar is perplexed.

Why did this change take place? Was Ksemaraja simply voicing his own view? We don't think so. Ksemaraja tells us that he commented on the *Stanzas* because his teacher Abhinavagupta did not choose to do so himself because he felt that there were already many other commentaries and he was averse to taking ranks with their authors.<sup>26</sup> Although Ksemaraja tells us that he pondered on the meaning of the *Stanzas* for himself and thus, presumably, contributed something original of his own to their interpretation, he also acknowledges his debt to his teacher, whose instruction guided him in his understanding of the text even though he does not always follow his interpretation of it.<sup>27</sup> Now it appears, from casual remarks Abhinavagupta

makes in his writings, that he was of the opinion that Vasugupta wrote the *Stanzas*.<sup>28</sup> If so, then it was probably due to his influence that Ksemaraja believed this to be true. But why did Abhinava think this? One reason may be that he studied the *Stanzas* with a teacher who belonged to a tradition that maintained this view. Some scholars have suggested that the teachers of the Recognition (*Pratyabhijña*) school preserved an independent tradition of interpretation of the *Stanzas* that started directly with Vasugupta, who is supposed to have taught Somananda, the earliest exponent of the Doctrine of Recognition. Although we don't agree that Vasugupta did in fact teach Somananda,<sup>29</sup> it is true that Rajanaka Rama was a disciple of Utpaladeva, Somananda's direct successor.<sup>30</sup> Even so, as we have seen, he did not think, despite his doubts, that Vasugupta wrote the *Stanzas*. Thus it seems unlikely that Abhinava inherited his views about the authorship of the *Stanzas* from Lakṣmanagupta who taught him the philosophy of Recognition.<sup>31</sup> Anyway, Abhinava himself tells us that he considered himself to belong to Kallata's line of transmission.<sup>32</sup> We believe that the reason why Abhinava thought Vasugupta was the author of the *Stanzas* was probably because he did not always agree with the interpretation presented in Kallata's gloss (*vṛtti*) on the *Stanzas* and so could not accept that Kallata wrote them. Certainly Ksemaraja did not always agree with Kallata, and even openly declared his disapproval of Kallata's interpretation of one verse of the *Stanzas* and of those commentators who try by all means to make their own explanation conform to the letter of Kallata's commentary despite all reason to the contrary. Significantly, he says that he has not been taught to do this.<sup>33</sup> Nor is this the only place where he criticizes Kallata<sup>34</sup> even though he respects him enough to also refer to his commentary with approval a number of times.<sup>35</sup>

To conclude: even though we may never be certain as to who wrote the *Stanzas*, we have seen that those commentators who followed Kallata's interpretation of them also thought him to be their author, and they must have been the great majority before Ksemaraja's time. Even so, Ksemaraja not only rejected a number of Kallata's views and thought the numerous



*The Stanzas on Vibration*

commentaries written before him at least partly unsatisfactory because they followed Kallata too closely, but also rejected the prevailing opinion of his day that Kallata was the author of the *Stanzas*. It remains now for us to decide for ourselves whether Ksemaraja was in fact right, as practically all later Kashmiri Saivites believed, or whether his personal bias, perhaps transmitted to him by his teacher, Abhinavagupta, led him to accept a view which, although probably considered a possibility by the commentators before him, had been rightly rejected.

*Kallatabhatta*

Although there is some doubt about Kallata's authorship of the *Stanzas*, he certainly did write the short commentary translated for this volume. Kallata calls it the *Essence of Vibration* (*Spandasarvasva*), but it is more commonly known simply as a 'vrtti' a common term for a brief gloss, usually meant to be just a short word for word explanation designed to clarify the meaning of a text without elaborations. Actually, Kallata's commentary, although short, is more discursive in style than the average vrtti.<sup>1</sup> Kallata's explanations are, however, quite basic.

Kashmiri Saiva authors frequently refer to Kallatabhatta with great reverence, but apart from those in their works, there are practically no other references to him apart from an important one found in Kalhana's *Chronicles of the Kings of Kashmir*, (*Rajatarangini*). There Kallata is praised as a perfect yogi (*siddha*) who lived during the reign of Avantivarman (855-83 A.D.).<sup>2</sup> It is a remarkable fact that Kallata is the only Kashmiri Saivite that Kalhana expressly refers to by name despite the evident prominence and influence some of them enjoyed even outside the confines of Kashmir. As Kalhana was concerned for the most part with the history of the kings of Kashmir and refers almost exclusively only to them and the people associated with them, his reference to Kallata may well be an indication that, unlike later Kashmiri

Saivites, he was well known to the Kashmiri court or may even have been patronized by it.<sup>3</sup>

As the title 'bhatta' indicates, Kallata was, like the Kashmiri Saivites that succeeded him, a brahmin. Although Vasugupta must have been his principle teacher, he tells us that, in his eagerness for knowledge, he learned from everyone he could.<sup>4</sup> Moreover, his interests were, like those of many other Kashmiri Saivites, wide ranging. These apparently included poetry and literary criticism. Thus, as we have already noted, Bhagavadutpala refers to him as a great poet.<sup>5</sup> Possibly a few verses from his literary works have come down to us in anthologies of Sanskrit verse.<sup>6</sup> Unlike Vasugupta who, according to Ksemaraja, lived a solitary life, it seems that Kallata was a married man and had a son named Mukula. Mukula wrote on Sanskrit poetics<sup>7</sup> which he taught to Bhattenduraja<sup>8</sup> from whom Abhinava learned poetics and a Saiva interpretation of the *Bhagavadgita*.<sup>9</sup> Thus, if these identifications are correct, we can trace a direct line of succession from Kallata to Abhinava as follows:

Kallatabhatta  
|  
Mukulabhatta  
|  
Bhattenduraja  
|  
Abhinavagupta

### *The Stanzas on Vibration*

As Abhinava lived sometime between 975 and 1050 A.D. and Kallata belonged to the middle of the ninth century, we must assume that all these teachers lived a long life. It is however equally, or more, likely that Mukula was not our Kallata's son<sup>10</sup> in which case Abhinava's link with Kallata, if it existed, was made through some other channel. At any rate, these teachers were not transmitters of the *Spanda* teachings.

Apart from a commentary on the *Stanzas* and possibly the *Stanzas* themselves, we know that Kallata also wrote other works. Two of them we have already mentioned, namely, the *Madhuvdhini* and the *Tattvarthacintamani*, both of which are said to have been parts of Kallata's commentary on the *Aphorisms* or were, at least, connected with it. Only Bhagavadutpala quotes from his other works. These are: *The Deliberation on Reality* (*Tattvavicara*) and *The Awakening of One's Own Nature* (*Svasvabhavasambodha*)

It appears that Kallata also wrote a work in Prakrit, a verse of which is quoted by Bhagavadutpala.<sup>12</sup>

#### *Rajanaka Rama*

The next *Spanda* commentator we shall consider is the author of the *Extensive Explanation* (*vivrti*) on the *Stanzas* translated for this volume. Modern scholars generally call him Ramakantha whereas our sources refer to him variously as Rajanaka Rama, Srirama, Rajanaka Srirama or Rajanaka Ramakantha.<sup>13</sup> We prefer to call him Rajanaka Rama in order to clearly distinguish him from two other Ramakanthas we know of, both of whom were Saivasiddhantins.<sup>14</sup> Rajanaka Rama was a direct disciple of Utpaladeva<sup>15</sup> and finds occasion to quote his *Stanzas on the Recognition of God* with reverence in several places.<sup>16</sup> This makes Rajanaka Rama a contemporary of Lakṣmanagupta, Utpaladeva's son and Abhinava's teacher. Thus he must have lived in the first half of the tenth century.

We know very little about him with certainty. If he was, as we believe, the author of the 'Everywhere Auspicious' (*Sarvatobhadra*) commentary on the *Bhagavadgita* then, as we can gather from one of the concluding verses of this work,<sup>17</sup> he was born into a brahmin family belonging to

the lineage (*gotra*) of Kantha Dhaumyayana.<sup>18</sup> He was a descendent of Narayana, who was a learned scholar that migrated to Kashmir from Kanouj, possibly along with many others that followed King Lalitaditya's retinue back to Kashmir in the receding wake of his incursion into the plains of North India in the eight century. Again he tells us that he had an elder brother called Muktakana who has been identified by some scholars as the distinguished poet Muktakana who, as Kalhana tells us in his *Chronicles of the Kings of Kashmir*, belonged to the court of king Avantivarman (855-83 A.D.).<sup>19</sup> In one of his works on poetics, Ksemendra quotes a verse by Cakrapala who, he says, was Muktakana's brother.<sup>20</sup> Thus, if we have identified all these figures correctly, it appears that Rajanaka Rama came from a talented literary family. The few verses that introduce and conclude his commentary on the *Stanzas* testify to his own literary talents to which he lays claim by referring to himself as a 'king of poets' at the end of his commentary on the *Bhagavadgita*.<sup>21</sup> Finally, we should note a reference to a certain Srirama whom Ksemaraja mentions at the end of his commentary on the *Netratantro*. If this Srirama is our author, it appears that he started a lineage of teachers resident in Suramatha, an important monastic center in Srinagar.<sup>22</sup>

Kallata's *Brief Explanation* (*vrtti*) required, as do most commentaries of this sort, another more extensive one. It was Rajanaka Rama who took up this task. Thus his work is commonly known as the *Extensive Explanation* (*vivrti*) which is a common term for commentaries of this type. The name Rajanaka Rama chose for his commentary was, however, the *Row of the Thread of the Ultimate Purport of Spanda* (*Spandasutrarthavali*)<sup>23</sup> which he wrote, as he expressly says, to elucidate the meaning of the *Stanzas* along with Kallata's interpretation of them.

While Kallata's commentary is written in a relatively simple and direct prose style, Rajanaka Rama prefers long sentences with many dependent clauses and complex compounds. These are interspersed with short sentences that appear as short pithy statements that serve to conclude or summarize the point in hand. He invariably starts his commentary on the individual verses of the *Stanzas* by explaining each

word, one at a time according to its prose order. This is usually done in short direct statements that generally consist of hardly more than a couple of synonymous expressions for the word he is explaining. Once he has done this, he proceeds to present an exposition of the overall sense of the verse which he does, unlike other commentators, without taking much recourse to citation or reference to other texts. Despite his lengthy prose constructions, he does not, generally, overlay the *Stanzas* with hidden meanings, preferring rather to present them in a lucid direct way largely as they stand, making free use of *Pratyabhijna* terminology and concepts to bring out their basic sense.

We have already had occasion to note that Ksemaraja divides the *Stanzas* into three parts. Although this division seems to go back to Kallata's time,<sup>24</sup> Bhagavadutpala ignores it completely while Rajanaka Rama divides the *Stanzas* into four sections. In order to understand Rajanaka Rama's arrangement of the *Stanzas* let us compare it with Ksemaraja's and see what they each have to say about it. Firstly then, Ksemaraja's scheme:

1. The first section, called the *Vibration of One's Own Nature*, consists of twenty-five verses. According to Ksemaraja, this part of the *Stanzas* is basically concerned with *Spanda* as one's own true nature (*svasvabhava*). The existence of this unique and universal reality is proved not only on the authority of scripture but also in the light of reason (*upapatti*) in the manner the *Stanzas* indicate. Moreover, the yogi recognizes (*pratyabhijna*) to be his true nature in states of profound introverted contemplation when the activity of the mind, body and senses is suspended (*nimilanasamadhi*). Perfect enlightenment can only be achieved by being constantly at one with one's own true nature (*svasvabhava*).
2. The second section is called the *Vibration of the Arising of Innate Knowledge* (*Sahajavidyodayaspanda*) and consists of seven verses (26-32) dealing with the cosmic or universally immanent nature of *Spanda*, the vibration of consciousness which the yogi intuitively in states of contemplation in

which the senses and mind are active. Again, the existence of this aspect of *Spanda*, like the transcendental one, can also be proved on the basis of sound argument and this is what the *Stanzas* do in fact in the course of their exposition.<sup>25</sup> Thus, according to Ksemaraja, both sections describe how the yogi must practice to penetrate and become one (*samavesa*) with *Spanda* in order to make his own inherently enlightened state manifest to himself. The yogi's awareness should shift from one aspect to the other smoothly, without a break and so move from the introverted contemplation of his own nature to the extroverted contemplation of its universal manifestation, just as one rubs two fire sticks together.<sup>26</sup>

3. *The Vibration of the Powers* (*vibhutispanda*) is the name of the third section which consists of nineteen verses (33-51). Here, according to Ksemaraja, the *Stanzas* deal with the superior and inferior powers (*vibhuti*) the yogi acquires by persevering practice of the teachings by virtue of which he comes to maintain an abiding awareness of the universal pulsation of consciousness. Accordingly, the *Stanzas* also deal with the nature of bondage and liberation.<sup>27</sup>

Let us turn now to Rajanaka Rama's schematization of the *Stanzas* into four sections:

1. The first section consists of sixteen verses and is called the *Instruction Concerning the Tenability of (the Self's) Independent Existence* (*vyatirekopapattinirdesa*). It aims to prove the existence of the universal Self and its independence from the mind and body on the basis of sound argument (*upapatti*) supported by the intuitive awareness of the experience of one's own existence (*svanubhava*).<sup>28</sup> The main point made here is that all argument concerning the nature of reality is grounded in the cognizing subject who is necessarily *a priori* with regard to any predication about the nature of anything whatsoever, be it the one universal reality or any particular existing thing.
2. The second section, called the *Direct Perception of One's Own Independent Nature*

### The Stanzas on Vibration

(*vyatiriktasvabhavopalabdhi*), consists of eleven verses (17-27). The intuitive certainty (*niscaya*), grounded in the self-awareness that one's own nature as a self-existent, eternal reality, must ultimately develop into a direct perception (*upalabdhi*) of its true nature. According to Rajanaka Rama, it is this that this section teaches. Moreover it proves in this way and, as before, by reasoned argument (*upapatti*), that one's own nature is Siva Himself Who, as the pure cognizing subject, pervades all states of consciousness, while transcending every object of perception.<sup>29</sup>

3. The third section is called the *Tenability of the Power of One's Own Universal Nature* (*visvasvabhavasaktyupapatti*). The two previous sections dealt with Siva's transcendental nature and how this is realized to be one's own true identity (*svasvabhava*). This short section, just three verses long (28-30), goes on to deal with Siva's immanence, manifest through the sacred circle of His divine powers (*sakticakra*) that constitute the universe of diversity governed by Him.
4. The fourth section consists of twenty-one verses (31-51) and is called the *Perception of Unity* (*abhedopalabdhi*). As its title suggests, this section deals with how the yogi can realize oneness and so achieve liberation.<sup>31</sup> The conditions which make for bondage and the yogic powers the yogi acquires in various states of consciousness as he frees himself from them, are other important topics discussed here.

In one place in his commentary on the *Stanzas*, Rajanaka Rama quotes a verse from an ode (*stotra*) he says that he composed himself.<sup>32</sup> Elsewhere he quotes another verse from an ode which Ksemaraja also quotes telling us that it was composed by 'Srirama'.<sup>33</sup> Finally, a third verse from an ode by Rajanaka Rama is quoted by Yogaraja in his commentary on Abhinavagupta's *Essence of Ultimate Reality* (*Paramarthasara*).<sup>34</sup> Although these verses are not all set in the same meter, we cannot say whether they are drawn from separate works or not. There can be no doubt, however, that Rajanaka

Rama did write at least one such hymn.

Possibly Rajanaka Rama's liking for this literary style and his devotion to Utpaladeva led him, along with Adiraja, to arrange the verses his teacher had composed in praise of Siva into hymns that were then collected together by Visvavarta to constitute the *Sivastotravali*.<sup>35</sup> Finally, it appears that Rajanaka Rama wrote a commentary on Narayanabhata's *Stavacintamani* to which Ksemaraja refers but which has now been lost.<sup>36</sup>

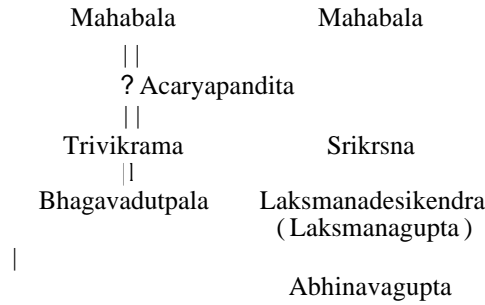
#### Bhagavadutpala

The author of the commentary on the *Stanzas* called the *Lamp of Spanda*, translated here for the first time into English, calls himself 'Bhagavadutpala' in the colophon at the end of his work, although he is more commonly known, both to modern scholars and in Kashmir, as Utpalavaisnava. As the appellations 'Bhagavat' and 'Vaisnava' imply, Utpalacarya (who should not be confused with Utpaladeva of the *Pratyabhijna* school) displays Vaisnava traits in his commentary on the *Stanzas*, which is exceptionally full of references from Vaisnava sources.<sup>37</sup> Indeed, as Schrader notices, he is the first known author to quote from the Vaisnava Tantras of the Pancaratra.<sup>38</sup> We shall deal with the Vaisnava traits of Utpala's commentary later.<sup>39</sup> suffice it to say here that, despite his evident attempt to validate *Spanda* doctrine by quoting from Vaisnava scripture along with Saiva sources, and his efforts to show their compatibility, at least as far as *Spanda* doctrine is concerned, there can be no doubt about the Saiva character of the *Stanzas*. He himself states that Siva is the 'chosen deity' (*abhimatadevata*) and thereby also implies that Siva is the prime object of his own devotion as well.<sup>40</sup>

Utpala tells us that he belongs to a lineage of the *Spanda* school founded by Kallata himself.<sup>41</sup> He also says that he is a Brahmin by caste, the son of Trivikrama who lived in a place called Narayanasthana<sup>42</sup> and that his maternal great-grandfather was called Mahabala.<sup>43</sup>

It is practically impossible on the basis of the slim evidence available to assign a date to Bhagavadutpala with certainty. No references to him or his works have yet been traced in external sources so we have to make do with what we

can infer from his commentary on the *Stanzas*. Rastogi has suggested that Laksmadesikendra who wrote the *Sarada* ~~maintaining~~ one other than Laksmanagupta who, as the son and disciple of Utpaladeva, taught Abhinava *Pratyabhijna*. As it happens, Laksmadesikendra tells as that he is the third in line from a certain Mahabala.<sup>44</sup> Possible, as Rastogi claims, this Mahabala is none other than Bhagavadutpala's great-grandfather. If so, then we can draw up the following parallel geneologies:<sup>45</sup>



If this picture is correct then Bhagavadutpala should precede Abhinava by one generation and hence belong to the second or third quarter of the tenth century.<sup>46</sup> Unfortunately, the identifications Rastogi proposes are far from certain, although he suggests reasons to support them.<sup>47</sup> We must therefore fall back on the scanty but certain evidence that we do possess. Firstly, there can be no doubt that he was either a contemporary of Utpaladeva or lived after him because he quotes the *Stanzas of Recognition* in a number of places.<sup>48</sup> It seems probable, on the other hand, although it is not certain, that as the Kashmiri tradition maintains, he lived before Abhinavagupta because it seems unlikely that he would not quote from his works if he knew them, especially in view of the fact that he draws from many sources, including the works of otherwise completely unknown authors. Moreover, in one place he quotes a verse from the *Paramarthasara* in its original form, that is, as it was prior to the modifications Abhinava made to it in order to change it from a Vaisnava to a Saiva work,<sup>49</sup> thus lending further weight to our supposition. We therefore date Bhagavadutpala as belonging to the generation prior to Abhinavagupta i.e. the middle of the tenth century.

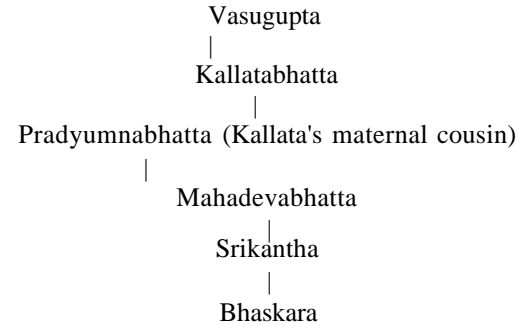
Bhagavadutpala quotes from himself four

#### The Commentators on the Stanzas on Vibration

times. Once he tells us that he is drawing from his *Lamp of Bliss and Liberation* (*Bhogamoksa-* one is set in a different meter from the others which may possibly be because it is drawn from another work.<sup>51</sup> Unfortunately, none of these texts have been recovered and may well be lost forever.

#### Bhaskara

Bhaskaracarya, whose commentary on the *Aphorisms of Siva* has been translated from the Sanskrit for the first time by me for a companion volume to this work, must certainly be considered to belong to the *Spanda* school, although he probably did not write a commentary on the *Stanzas*. He traces his lineage at the beginning of his work<sup>52</sup> directly from Vasugupta through Kallatabhatta as follows:



Bhaskara tells us that his father was called Divakara.<sup>53</sup> He is therefore probably the author of a hymn to the goddess frequently quoted by Kashmiri Saivites, namely the *Kaksyastotra*, which Abhinava tells us was written by the son of Divakara (Divakaravatsa).<sup>54</sup> He should not be confused with the Bhaskara who wrote a commentary on the *Bhagavadgita*, as we know that he was from South India.<sup>55</sup> He cannot be earlier than Utpaladeva whose *Stanzas on Recognition* he quotes in one place in his commentary on the *Aphorisms*.<sup>56</sup> This is also clear from the fact that he is evidently influenced by the terminology of the *Pratyabhijna* and its phenomenology both in his commentary and in his *Collyrium of Discrimination* (*Vivekajnana*), of which all that remains is a fragment quoted by Abhinava in one of his works.<sup>57</sup> As Rajanaka Rama, who we know was Utpaladeva's direct disciple, quotes a verse from the *Kaksyastotra*, Bhaskara appears to have been

### *The Stanzas on Vibration*

at least his contemporary. This fits with the date we can infer from his spiritual geneology, noted above, which places him in the last quarter of the tenth century.<sup>58</sup> Again, we know that Abhinavagupta refers to a Bhaskara as one of his teachers.<sup>59</sup> This has led a number of scholars to assume that our Bhaskara taught him the traditional interpretation of the *Aphorisms* and the *Spanda* teachings. Although it is not unlikely that Abhinava, as a young man, could have met the aged Bhaskara, it seems strange to us that, if he learned from him, he should have disagreed with his teacher about the authorship of the *Stanzas*.<sup>60</sup> Moreover, as Ksemaraja's commentary on the *Aphorisms* markedly differs from Bhaskara's in many places, it is hard to see how they can belong to the same tradition. Ksemaraja declares that the *Aphorisms* and *Stanzas* are transmitted by the same tradition (*tatparampara*) and feels that he is not just expressing his personal opinion about the meaning of the texts he comments on but that he is speaking from the point of view of the right tradition (*amnaya*) of which he felt he was the heir.<sup>61</sup> The many discrepancies that there are between his understanding of the *Aphorisms* and *Stanzas* and that of others is therefore a possible indication of divergence of traditions and hence of teacher. It is also a sign that Ksemaraja made contributions of his own independently.

Finally, we should mention a possible connection Bhaskara may have had with the *Krama* school. The *Kramastotra* is a short but important work of the Kashmiri *Krama* school which describes the metaphysical identity of the Twelve Kalis that make up the Wheel of Consciousness (*samviccakra*) otherwise known as the Wheel of the Nameless (*anakyacakra*). Abhinavagupta wrote an important commentary on this work that has unfortunately been lost. According to Jayaratha, Bhaskara was the name of a disciple of the author,<sup>62</sup> which has led Rastogi to suppose that he should be identified with our Bhaskara.<sup>63</sup> Although there is no positive evidence to disprove this contention just as there is none to prove it, we feel that this is unlikely because one of the elements which is conspicuous for its absence in Bhaskara's commentary, as compared to that of Ksemaraja, is precisely *Krama* doctrine. If, as Rastogi maintains, he is a student of Srikantha in the *Spanda*

branch and the author of the *Stotra* in the *Krama*,<sup>64</sup> one would expect Bhaskara's involvement with the *Krama* school to transpire somewhere in his writings. Ksemaraja's commentaries clearly demonstrate how *Krama* doctrine can be 'found' in both the *Stanzas* and *Aphorisms*. Why then does Bhaskara not do the same? To conclude this section on the teachers of the *Spanda* school we should say a few words about those we have not yet mentioned.

#### *Ksemaraja*

Certainly Abhinavagupta's most illustrious and prolific student, Ksemaraja, was the last of the major commentators on the *Stanzas* and *Aphorisms*. Abhinava refers to a certain 'Ksema' as his cousin and student in one place. Possibly this was Ksemaraja and, if so, his father may have been Vamadeva, Abhinavagupta's uncle.<sup>66</sup> Thus, as Ksemaraja is a contemporary of Abhinavagupta, he must have lived from the last quarter of the tenth century into the first half of the eleventh. Apart from this we know nothing more about him except that he also studied with other teachers, one of which was Prayaga and also possibly *Sankarajadharā*.<sup>67</sup> Ksemaraja's commentaries on the *Stanzas* and *Aphorisms* show his interest and liking for the *Spanda* school to which he contributed substantially in this way. Indeed, of his twenty odd works, the very first appears to be the *Essence of Spanda* translated in this volume.<sup>68</sup> A commentary on just the first verse of the *Stanzas*, it was followed immediately after by the *Discernment of Spanda* (*Spandanirnaya*) that covered the entire text. Then, after he had commented on the *Svacchandabhairavatantra*, an important scripture popular among the Saivites of Kashmir in his day, he wrote his commentary on the *Aphorisms*. The reader is referred to the works by K. C. Pandey and N. Rastogi for details of Ksemaraja's other works.<sup>69</sup>

#### *Other Commentators and Commentaries*

Ksemaraja observes that there were many commentaries on the *Stanzas* and *Aphorisms* in his day but laments that although there are 'countless commentators' and even intelligent ones, their works are generally not good and are, moreover, inconsistent with the tradition. But

while the existence of many inadequate commentaries stimulated Ksemaraja to write one of his own, the same circumstance repelled his teacher, Abhinavagupta who never wrote one.<sup>70</sup> Similarly, both Bhagavadutpala and Rajanaka Rama allude to other teachers who had, according to them, written faulty commentaries, and so led their followers astray.<sup>71</sup>

We do in fact find specific references to other commentaries and commentators. Ksemaraja appears to quote another commentary in one place.<sup>72</sup> Bhagavadutpala quotes two verses from the *Visvasamhita* that, despite its title, which suggests that it was a scripture, must, judging from the contents of the verses, have been another commentary.<sup>73</sup> Ksemaraja refers directly to Bhatta Kallata as one of the commentators of the *Stanzas*. He also refers to Bhatta Lollata<sup>74</sup> and to the views of other commentators whose names he does not mention in various places where the text appears to be amenable to differing interpretation or its meaning has been an object of dispute. Rajanaka Rama does the same in at least one place.<sup>75</sup>

There are two other commentaries on the *Aphorisms* both of which stick closely to the one by Ksemaraja. One, which has been published in the Kashmiri Series of Texts and Studies, consists simply of extracts drawn from Ksemaraja's work. The other is by Varadaraja, the youngest son and student of a South Indian ascetic called Madhuraja,<sup>76</sup> who came to Kashmir in his old age to study at the feet of Abhinavagupta. As Varadaraja himself admits, his commentary is basically a versified form of the one by Ksemaraja from whom he studied it.<sup>77</sup>

Finally we should not forget Jagdish Chandra Chatterjee, the first director of the Research Institute in Srinagar which published the Kashmiri Series of Texts and Studies in which the Sanskrit Kashmiri Saiva texts are published. He contributed to *Spanda* literature by writing the Sanskrit notes to the *Stanzas on Vibration*, published also with them and Kallata's commentary. Largely a summary of Rajanaka Rama's commentary, we have not translated them.



The monistic idealism of the theology of the Recognition school of Kashmiri Saivism developed in Kashmir between the middle of the 9th and the 11th centuries in the hands of Somananda and his disciple, Utpaladeva. Abhinavagupta's commentaries on Utpaladeva supplied the details and substance which gave the system its final form. Somananda drew from a number of sources which he extended and developed in terms of an idealistic monism. Utpaladeva then further developed it on the lines of a phenomenology of perception and added supporting arguments to sustain it. The sources these philosophers drew from were primarily philosophical. The most important among them were the *Saivasiddhanta* and the philosophy of Bhartrhari. The former supplied the basic elements into which reality is analysed and the latter a philosophy of language. The former was adapted to a monistic view and the latter, as we shall see, to a concept of Deity and the Absolute as self-reflecting 'I' consciousness. Worth mentioning also as a source is the *Mimamsa* that has a similar phenomenological view of the interrelation between subject and object as the *Pratyabhijna* even though it is empirical rather than idealist in its orientation. Again, the form in which Abhinava presents his arguments, particularly in his long commentary on the *Isvarapratyabhijna*, is influenced by *Nyaya*. In addition to the concepts which developed out of a fresh under-

standing of these systems we find others, especially in Somananda, drawn from the monistic Bhairava and Kaula Tantras.

But despite the importance of this source, the *Pratyabhijna* was, from the start, a philosophical rather than a Tantric school. Even so, its link with the Tantras largely accounts for the unique function it came to serve as the major source of the metaphysics of both the monistic Saiva and Sakta traditions that made free use of *Pratyabhijna* terminology and basic concepts to elaborate a systematic exegesis of the Tantras which they took to be the most authoritative. The Buddhist Tantras could refer to the Buddhist sources that preceded them, especially the 'Wisdom' literature of the Mahayana, from which they could draw a highly sophisticated philosophy and psychology. The Hindu Tantras, on the contrary, relatively rarely refer directly to earlier scripture, such as the Upanisads for their metaphysics, even though, of course, many essential presuppositions are common. Even though they are only incidentally concerned with metaphysics, they largely elaborated their own from these basic presuppositions, of which the *Samkhya*, for example, was a common repository. The exegetes then gathered together the threads and wove them into systems. On the Saiva side, these developments took place in the hands of the tendentially dualistically oriented Saivasiddhantins. Somananda and Utpaladeva then

### *The Stanzas on Vibration*

took up their formulations, built them into a monistic framework and added to it by drawing from other classes of Tantric literature, so as to give a relatively more prominent place to the energy of absolute Being.

This philosophy filled an important gap not only for monistic Saivites but also for their Sakta counterparts. Thus within hardly a century of its final formulation, the key concepts of the *Pratyabhijñā* came to be used by the monistic exegetes of the Śaiva and Sakta Tantras to supply the philosophical depth which the Tantras already contained but only more or less implicitly. Saktas studied *Pratyabhijñā* hundreds of miles away from Kashmir in the South of India. Even later Vaiṣṇava Tantras, especially the *Lakṣmī-tantra*, absorbed *Pratyabhijñā* concepts. The appeal of the *Pratyabhijñā* seemed irresistible. It is not surprising therefore that the *Spanda* teachings rapidly absorbed the terminology of the *Pratyabhijñā* to extend and enrich its own. This was brought about by the relatively simple procedures of explaining old ideas in new ways, finding equivalent terms in the nomenclature of the two schools and making use of the methodology of the *Pratyabhijñā* to validate basic common notions. The commentaries on the *Stanzas* were the vehicles through which these new developments took place. What was assimilated from the *Pratyabhijñā* thus largely depends on the commentators, so let us deal with them individually to see what has happened.

#### *Pratyabhijñā in the Commentary by Bhagavadutpala*

Of all the commentators after Kallata, Bhagavadutpala draws the least from the *Pratyabhijñā*. Even so he quotes from the *Stanzas on Recognition* by Utpaladeva as many as five times. Except for one reference, every quote concerns the identity and nature of the individual soul as the subject who, as infinite consciousness, is free of objectivity although it resides in the midst of objective phenomena and is Śiva Himself.<sup>1</sup> But, in so far as it experiences the limitations and conflicts that come from *Māyā* which generates duality<sup>2</sup> it is bound. Even so, it possesses the same powers of cognition, recollection and exclusion that belong to Śiva, Who as universal consciousness, contains all things within Him-

self and so makes the daily commerce of life possible.<sup>3</sup> Utpala makes use of the *Pratyabhijñā*'s arguments to establish the existence and continuity of the Self conceived in these terms. Rajanaka Rama also refers to the necessary existence of the one subject who ascertains and synthesises perceptions (*anusamdhatr*)<sup>4</sup>. However, he does not attempt to elaborate proofs for its existence. Kṣemarāja outlines the basic arguments of the *Pratyabhijñā*, namely that only the existence of a permanent subject could account for the phenomenon of memory but cuts himself short, preferring to refer the reader to the *Pratyabhijñā* directly where the argument is developed extensively.

For his part, Utpala takes upon himself one of the major tasks of the *Stanzas on Recognition*, namely, the refutation of the Buddhist doctrine of momentariness. He argues on *Pratyabhijñā* lines that in the absence of a permanent consciousness, it would be impossible to account for the existence of any relationship between the moments in a continuum of moments. No perception could be validated by subsequent perceptions, and so there could be no criterion of truth or falsity. Moreover, we could not explain causality, nor is it possible to account for the continuity of memory and experience. All this is made possible by the synthesizing perception of the recognition of memory's contents (*smṛti-pratyabhijñānusamdhana*)<sup>5</sup> the basis of which can only be the persistence of the same perceiving subject in all prior and subsequent experiences related to him.

This *a priori* nature is related to the nature of *Spanda* which, again drawing from the *Pratyabhijñā*, Utpala identifies with the reflective awareness of universal consciousness that is the source and essential nature of Speech at all its levels of development. This intuitive awareness of the self-existence of consciousness which is the essential nature of every reality, hence of both God and one's own inner nature, cannot be denied. To attempt to do so is to stand contradicted by one's own existence or, more specifically by one's own self-awareness from which all Speech precedes, including also that of the denial.<sup>7</sup> Utpala identifies *Spanda*, as do the other commentators, with the highest level of Speech,<sup>8</sup> the inner undifferentiated sound

(rava) of consciousness which is one's own eternally manifest nature (*nijakrti*) that, as Utpala quotes the *Pratyabhijna* as saying, is the self-awareness, freedom and sovereign power of the Supreme Self as the pulsing radiance of pure Being (*mahasatta*). The higher forms of Speech represent the inner communication consciousness has within itself to itself, of its own reality as the totality of all existing things that rest within it undivided and free of change. This is the Speech of Intuition the 'One that Sees' - *Pasyanti*. Beyond this is the pure self-awareness of Supreme Speech which is *Spanda*. At the lower levels, Speech develops into the inner speech not of universal consciousness but of the limited consciousness of the mind. In this form Speech clothes thought, for as the *Stanzas* declare, echoing Bhartrhari, "no mental representation can arise unpenetrated by Speech."<sup>9</sup> Speech is rooted in consciousness and emerges out of it as the inner 'subjective' aspect of an analogous outer 'objective' development of the objects that Speech denotes. The generation of phenomena, understood as the emergence of that which is contained within consciousness in the external world, is thus analogous to the arising of Speech out of its undifferentiated inner state as pure awareness to its outer form as articulated meaningful phonemic sounds. The Tantras extensively refer to the immense cosmogonic power of Speech, but it is with Bhartrhari that this power is first understood in terms of self-awareness. The notion is then fully developed by Utpaladeva, from whom Bhagavadutpala draws to define the nature of Speech and explain not only the process of creation but also the genesis of the fettered state of individualized consciousness which is its subjective counterpart.<sup>10</sup>

These ideas are not exclusive to the *Pratyabhijna*. They can also be traced in the other sources mentioned in this section and in the work of Vamanadatta whose *Light of Consciousness* is by far the most quoted text in Utpala's commentary.<sup>11</sup> It transpires from a study of this work that Utpala limited himself to adopting those terms and concepts from the *Pratyabhijna* that were compatible with its Vaisnava monistic idealism. As he was probably originally a Vaisnava himself or, at any rate came from a

Vaisnava family,<sup>12</sup> it clearly held a strong appeal for him. Through it he could link together the Saiva *Spanda* teachings with those of the Tantras of the Vaisnava Pancaratra from which he quotes extensively. Faithful to these sources, Bhagavadutpala totally ignored the existence of the absolute 'I' consciousness that Utpaladeva preached and did not choose to characterise the moment of ultimate realization as recognition, even though he agreed that this realization is the discovery of the abiding identity of the individual soul and Siva.

Let us turn now to the other commentators and see what they have to say about these two key concepts.

#### *Recognition and the Pulse of Consciousness*

Utpaladeva presents a beautiful analogy to explain what he means by recognition. The fettered soul, he says, is like a beautiful young woman who, hearing of the fine qualities of a handsome man, falls in love with him without ever having seen him. The desire to see him gradually becomes so intense that she can think of nothing else but him night and day. She suffers because of her separation from him and sends him love letters to tell him of her sorry state. One day, moved by her entreats, he comes to visit her unexpectedly. At first she does not know who he is but when she recognizes him in some way, either by perceiving that he possesses the qualities of the man she loves or at the word of a messenger, her heart is filled with joy. Then enjoying repeated union with him, she finally finds peace. Similarly, although Siva Himself shines inwardly within all living beings as their authentic Self, this brings them no joy unless they recognize this. It is through this recognition that they come to possess Siva's sovereign freedom.<sup>13</sup>

Similarly, Rajanaka Rama compares the fettered soul to a king who through neglect and indifference fails to realize his true power and so becomes a victim of the intrigues against him in his court. This state of affairs continues until he regains a correct understanding of himself and his authority and so decides to expel the enemies close to him.<sup>14</sup> The foolish king is like the unawakened (*aprabuddha*) soul, and his awakening is the recognition of the sovereignty of the Self, which Rajanaka Rama says is the goal of the

### *The Stanzas on Vibration*

*Spanda* teachings.<sup>15</sup> The ignorance which binds the soul lies in his failure to recognize that his one own essential nature is eternal and free of the distortions to which the body is subject.<sup>16</sup> It is the failure to recognize the ever manifest 'I' consciousness which is the ground and source of all experience.<sup>17</sup> The yogi attains this recognition through the direct realization (*upalabdhi*) which results from the sound reasoning (*upapatti*) of the *Spanda* teaching.<sup>18</sup> As Rajanaka Rama writes:

The Awakened (yogi) is one in whom consciousness of his true unobscured nature has dawned. He has cut through the knot so hard (to unravel) of the notion of embodied egoity with the sword of intuition (*prajñā*) sharpened on the excellent whetstone of practice, (applied) according to (our) declared teaching. He alone, recalling to mind (his authentic state of consciousness) is capable of *recognizing* (this truth).<sup>19</sup>

This recognition, according to Rajanaka Rama, following the lead of the *Pratyabhijñā*, is not passive. It is the recognition of one's own power through which one becomes its master rather than its victim. The power to act which every living being possesses is in reality the universal energy of consciousness through which all activity is possible. Failure to recognize this binds the soul with the consequences of his own actions while recognition gives him all powers including the supreme attainment - liberation.<sup>20</sup> Recognition dawns by the exercise of this power to do all things, and it is through recognition that one becomes master of all the energies which, when their true nature is unrecognized, are binding.<sup>21</sup>

Just as Rajanaka Rama declares that Siva Himself, in the form of the teacher, enlightens the vessels of his grace by bestowing upon them the recognition of His true nature, similarly Ksemaraja says that the author of the *Stanzas* wrote them to bring about the recognition of God.<sup>22</sup> Sankara is the name of God because He bestows the highest good (*sreyas*) which, Ksemaraja says, is the recognition of the light of consciousness which is the one supremely blissful reality that shines at all times everywhere. If the yogi recognizes his true conscious nature to be that of Siva and of his teacher, through its recognitive marks (*abhijñā*), namely its status as

the agent and perceiver, he realizes that he possesses the divine attributes of omnipotence and omniscience that operate throughout every sphere and level of reality.<sup>24</sup> The origin of the fettered soul's suffering is his ignorance which Ksemaraja says is his failure to recognize his true nature (*svasvabhava*) which is pure blissful consciousness.<sup>25</sup> Suffering is overcome by the practice of consciousness expansion (*unmesa*) through Siva's grace, by which he recognizes that it is the inherent bliss of his true conscious nature. Consciousness is perpetually expanding within the innermost subjective aspect of experience, impelled by the innate and effortless force of its power. The yogi recognizes this, says Ksemaraja, by concentrating on this aspect so intensely that objectives disappear in the infinite expansion of subjective consciousness.<sup>26</sup> In this way Siva manifests as the inner unfolding of the light of consciousness and so, by inwardly contemplating His inner nature, the yogi recognizes that to be Siva.<sup>27</sup> Absorbing into his consciousness all the levels of existence and generating them again by the practice of introverted and extroverted contemplation, the yogi rises to the recognition of his own supreme subjectivity.<sup>28</sup> It is because the fettered soul fails to merge into the expansion of this recognitive process that he is constantly disturbed by the desires that enslave him. But by careful reflection on the *Spanda* teachings and the development of his personal experience, he comes to recognize *Spanda* - the universal activity of consciousness in himself and all things.<sup>29</sup> Failure to recognize this reality entangles the fettered in false identification with the body and mind. But through the practice of consciousness expansion, inwardly and externally, Ksemaraja says:

The best of yogis is firmly established in his true nature manifest suddenly with great force (*sahasā*) by the attainment of the Great Expansion. Astonished, as if he has entered into the Gesture of Wonder, all the activity (of the lower ignorant condition) is broken all at once, after countless births, by the recognition of his own transcendental nature which is supreme, uninterrupted and ever novel bliss.<sup>30</sup>

Thus, according to Ksemaraja, recognition is both the means and the goal. Utpaladeva

taught that freedom is achieved by the recognition of one's own inherent power. Both Ksemaraja and Rajanaka Rama understand this in the context of the *Spanda* teaching to be equivalent to the supreme attainment they teach, namely, mastery of the Wheel of Energies (*cakresvaratvasiddhi*) which comprises all the forces operating within consciousness and the world it generates and withdraws. Rajanaka Rama commenting on the last verse of the Stanzas concludes:

(He does this by alternately) destroying and creating (his) body, abandoning or taking it up (at will), while clearly perceiving that it is one (with his true nature and hence under his control) through the direct non-discursive insight (*nirvikalpataya*) that: 'I myself who am free and ever unobscured consciousness alone, am the creator of both these (bodies).' Thus his state becomes that of the (universal) subject, and he attains the same state of experiencing subjectivity as that of the Supreme Self, Who is the pure experiencing and cognizing subject. Although (this is) already (his condition to begin with), he acquires it just then (as it were) by recognizing it. Thus, by recognizing his true essential nature (*satyatmasvarupa*) he becomes the Lord of the Wheel.<sup>31</sup>

We have seen how the *Pratyabhijna* serves to clarify and deepen the *Spanda* conception of liberation and the means to its realization. Similarly, the *Pratyabhijna* has added new dimensions and depth to the *Spanda* conception of the outer world and man's inner identity, as we shall see in the following section.

#### *Self Awareness, Own Being and Egoity*

In the *Stanzas*, *Spanda* denotes, among other things, Siva's activity through which all things arise and fall away. The *Pratyabhijna* world of discourse centers on the property of consciousness that manifests itself as all things and so illumines them, as it were, by lighting itself up. From this point of view, consciousness is the one reality which is the pure luminosity or 'manifestedness' that is the essential nature of all manifest existence and, hence, its ultimate source and resting place. The variegated, evanescent nature of phenomena is the radiance of the light of consciousness. This is *sphuratta*. The

pulse of perception which marks the rhythm of manifestation is the 'sparkling' or 'scintillating pulse' (which is what the word *sphuratta* literally means) of the light of consciousness. The *Stanzas* present a similar idealistic view. They postulate an essential identity between the individual soul as the perceiving subject and the world of objectivity established on the basis of the supposed identity between perception and its object.<sup>32</sup> In this context, *Spanda* is the rhythm of perception in consonance with which its object is made manifest and disappears. Clearly, *Spanda* and *sphuratta* are analogous terms, and Abhinava accordingly equates the two.<sup>33</sup>

The *Pratyabhijna* theory of perception bridges the seeming gap between the concepts of *Spanda* as the movement of absolute consciousness and *sphuratta* as its luminosity. According to this theory, objects appear in so far as they possess the quality of being manifest. Although it belongs to them rather than the subject who perceives them they do not possess it inherently (i.e., necessarily or permanently) otherwise they would be manifest to everybody at all times. They must acquire it, and they do so by being bathed with the radiance of the light of consciousness that shines within the perceiver as his essential conscious nature. In this way, they distort, as it were, the radiant field of the light's brilliance which thus appears as if to sparkle with the luminous presence of the objects illumined by it. In this way, they shine in the field of consciousness, contributing to the seeming diversification of its light by the variegated quality of their own manifest appearance. This seeming alteration in the light of consciousness is its scintillating radiance - *sphuratta* - and its dynamic pulse - *Spanda*. It is *Spanda* both in terms of the individual manifestations appearing in the field of consciousness (the 'sparks' of its scintillating brilliance) and universally as the entire sparkling mass of manifestations that appear and disappear in the field of consciousness which thus constantly changes while remaining the same.<sup>34</sup>

Although equations such as these are commonly drawn between analogous terms and concepts of different schools, and commentators freely assume them in their exposition of their

### *The Stanzas on Vibration*

text, we should not forget the distinctive features and terminology of each one. These equations represent an important hermeneutical device which not only serves to clarify basic concepts but also lends them greater depth. They extend and enrich the domain of each school by including, through drawing such equivalences, the concepts and terminology of the others. As we have seen in this example, this is possible because all schools share a basic vision of ultimate reality as a single creative-cum-destructive dynamic, divine consciousness. The world of people and things is the concrete projection of an idea or intention within consciousness that assumes objective form as consciousness perceives itself in the form of the objective world through the activity of the senses. At the same time, each school expresses itself in its own terms, and so has a specific identity and vision of its own. Such is the case with the basic *Spanda* texts. Thus, for example, we nowhere find in the *Aphorisms*, *Stanzas* or Kallata's commentary on the latter, key *Pratyabhijna* terms such as 'prakasa' - the light of consciousness as the source, ground and essence of manifestation. Nor do we find the closely related term 'vimarsa' which literally means 'judgement'<sup>35</sup> or 'awareness' and technically denotes consciousness as the autonomous, creative act of awareness that reflects upon itself and its contents as produced through it. The absence of these terms in the oldest *Spanda* sources is not a trivial fact. It does not merely indicate that these words were not a part of these early writers vocabulary. It implies that, the monistic idealism of the *Stanzas* and *Aphorisms* was not phenomenological, whereas the understanding of consciousness, perception, and personal as well as universal existence in the *Pratyabhijna* is predominantly so. This important difference between the approaches of these two schools is also reflected in the different ways they conceive the nature of the Self. Although both agree that it is in fact Siva Himself, and hence the totality of reality as pure acting and perceiving consciousness, the *Stanzas* understand it in substantially ontological terms as the 'own being' (*svabhava*) of every single thing which is one's 'own own being' (*svasvabhava*), that is at once every living being's identity as Siva and as an individual soul (*jiva*). *Pratyabhijna*

phenomenology is concerned with the phenomenon of consciousness as that which is directly presented (manifest appearance) and with how it is represented, that is, determinately conceived in such a way that the specific phenomenal character of each manifestation can be known and understood. For this to be possible, the perceiver, like the object perceived, must be localized and finite without this affecting its transcendental universality which includes within itself all manifestation. Abhinava declares:

Whatever manifestation (*sphurana*) appears, all shines within me and is the manifestation of the supreme, perfectly pure Lord. That is my Self. Once I have known this as it is in reality, nought remains for me to do.<sup>37</sup>

The influence of *Pratyabhijna* phenomenology has been so extensive in the doctrinal formulations of the Kashmiri Saiva schools that there is virtually no Kashmiri Saiva text that does not freely make use of light analogies to explain the fact of being in terms of manifest appearing. Thus in these works 'to be' is often (if not usually) expressed by a verb which means 'to shine'. It is a remarkable fact therefore that the primary *Spanda* texts nowhere talk about ultimate reality, be it the Self, consciousness or God, as light.<sup>38</sup> The *Stanzas* which are more discursive and philosophical than the *Aphorisms* invariably present a view that, as we have already noted, understands basic principles, including consciousness, on the analogy of substance, as 'being' or 'own being' rather than appearance or manifestation. These two approaches are, in the context of an idealistic monism, certainly compatible and were in fact quickly assimilated into one another. Thus Abhinava, writing on the *Pratyabhijna*, links them together in the following passage:

Now, according to us (*iha*), the ultimate object of realization is nothing but one's own being (*svabhava*) and that is the luminous nature (*prakasasrupa*) of all existing things (*bhava*) because it is illogical to suppose that that which does not manifest (*aprakasa*) can have any being of its own. Nor is that multiple because there is no division within its own nature for it makes no sense that the Light should assume some other nature apart from its own. Nor do time and space divide it

because that Light is their own nature (*svabhava*) as well. Thus the Light is one only and that same (Light) is consciousness (for), as all unanimously agree, consciousness illumines the nature of things (*arthaprakasarupa*). Again, that Light is not dependent on anything: dependence is in fact essentially the status of the object of illumination (*prakasyata*), which is (its) dependence on some other Light (to illumine it). But, as there is no other Light, the one Light is independent and free (*svatantra*). Thus, because of this freedom alone and the absence of spatial, temporal and formal limitations which it entails, (the Light) pervades all things, is eternal and its own nature (*svabhava*) is at once formless and the form of all things. Again, its freedom is the power of bliss, the wonder (it inspires) the power of the will, its luminous nature the power of consciousness, its capacity for reflection and judgment (*amarsa*) is the power of knowledge and that of its omniformity, the power of action. So even though it is thus endowed with these primary powers, the Light is in fact unconditioned and, possessing the powers of will, knowledge and action, is Siva Who reposes within His own inherent bliss. It is He Who, by virtue of His freedom, makes Himself manifest in a limited form, is thus said to be the individual soul (*anu*). He then again makes Himself manifest by virtue of His freedom in such a way as to shine (in His essential) Siva-nature which is the unconditioned Light.<sup>39</sup>

The notion of inherent or 'own nature', as the light of consciousness which, independent and self-luminous, is full of divine creative and cognitive powers, leads to a concept of Self, and hence absolute being, as pure, active self-consciousness. This concept of Self as pure, absolute ego-consciousness is quite unique in the history of Indian thought. It is found only in monistic Kashmiri Saiva schools and those traditions (like the Sakta Srividya) that have been directly influenced by them. Arrived at as a natural consequence of *Pratyabhijna* phenomenology, we would not expect to find it in the primary *Spanda* texts and it is, indeed, absent there. This is a fact that might perhaps surprise even the specialist who has become used to reading these texts along with the commentaries which generally integrate *Pratyabhijna* notions into their exegesis.

The *Stanzas* and Kallata agree that the ego - the 'I' - is relative.<sup>40</sup> From one point of view, it

is the *ahamkara* which is a part of the inner mental organ that processes, coordinates and identifies the sensory data supplied by the senses. There it functions as the mental faculty whereby perception, memories, ideas, the body and all else that is directly associated with the internal, i.e., subjective aspect of consciousness, is felt to be one's own. Again, it is the 'notion of self' (*ahampratyaya*). As such it is the conceptualized counterpart of the notion formed of the object, in such a way that when we say, "I see and know this particular X," both 'I' and 'X' are part of a proposition formed at the conceptual, discursive level (*vikalpa*). It is also the 'feeling' one has of oneself as reacting subjectively to the object as pleasant or painful and appears in the notions the perceiver forms of being happy, sad or dull. Although related to one's own deeper authentic nature in that this is the essential ground of such egoic notions, they are distinct from it. Thus the *Stanzas* declares:

No notions such as 'I am happy,' 'I am miserable' or 'I am attached' (exist independently). They all clearly reside elsewhere, namely, in that which threads through (all) the states of pleasure and the rest.

Kallata comments:

He (the subject) threads through all the states (of consciousness). He connects them together (in the continuity of the experience that): 'I am the same (person) who is happy and sad, or who later becomes attached.' (They all reside) 'elsewhere' in that state independent (of all transitory perceptions). As scripture (declares): 'He who is one's own nature is considered to be the highest reality.'<sup>41</sup>

This view does not posit a pure 'Inness' outside and apart from relational, conceptual propositions referring to cognitive acts. The ego-notion (*ahampratyaya*) is the condition of the disturbed or disrupted (*ksubdha*) state of personal existence which is that of the individual soul subject to the innate impurity of ignorance and hence transmigratory existence. Thus the *Stanzas* declares:

An individual who, (though) desirous of doing various things, (but) incapable of doing them due

### *The Stanzas on Vibration*

to his innate impurity, (experiences) the supreme state (*param padam*) when disruption (*ksobha*) ceases.

Kallata comments:

(The individual soul) pervaded by this innate impurity may desire to act, but even so cannot make contact with his inherent power. However, if the disturbance of his conceived notion of his own identity as 'I' (*aham iti pratyayabhavarupa*) were to cease, he would be established in the supreme state.<sup>42</sup>

This disturbed condition, which is the egoic notion of the fettered soul (*pasu*), prevents it from abiding in the state of permanent repose within itself which is its basic condition (*svatmasthaniti*) considered to be that of Siva Himself. Freedom from bondage is thus understood as 'the attainment of one's own nature' (*svatmalabha*). This attainment (*labha*) or 'laying hold of one's own nature' (*svatmagraha*) is direct experience of one's own nature (*svabhava*) which, though egoless, is not entirely impersonal as the avoidance of the term 'Self' (*atman*) in preference to the term 'own own nature' (*svasvabhava*) in the Stanzas indicates.

The word '*atman*' almost invariably figures in the text in compounds where it functions as a reflective pronoun in the sense of 'one's own' rather than as a noun meaning the 'Self'. For example, in the eighth stanza we are told that the senses operate by virtue of the power inherent in one's own essential nature. The expression for this is '*atmabala*' that could, it seems at first sight, be translated as 'the strength or power of the Self rather than 'own strength or power'. This, however, is not right as the use of the analogous form '*svabala*' in Stanza 36 indicates. There the author says that objects become progressively more evident to the subject as his 'own strength' (*svabala*), i.e., the inherent power of his subjective consciousness, is applied to their perception.<sup>43</sup> Similarly, objects, perceptions, emotions, mental images and all else that manifests objectively acquire a nature of their own (*atmalabha*) because they are grounded in the universal vibration of consciousness - *Spanda* - with which one's own nature is identified. For the same reasons it would be wrong to translate the expression *atmalabha* as 'attain-

ment of Self. In Stanza 39 the yogi is instructed to be established within himself (*svatmani*). Here too the expression *svatmani* should not be translated to mean 'in his own Self'.<sup>44</sup>

In Kallata's commentary the terms '*svabhava*' and '*svasvabhava*', meaning 'own nature' or 'own own nature', are recurrent. We also come across the synonyms '*atmasvarupa*'<sup>45</sup> and '*atmasvabhava*',<sup>46</sup> The 'own nature' of an entity is that which makes it what it is and accounts for all its inherent properties and causal efficacy. Siva as one's own 'own nature' thus tends to personalize this inner identity as compared to the concept of Self worked out in many other schools of thought that cleave towards a pure transcendentalism in which the Self is understood purely as the transcendental ground of the person and, as such, has no inherent phenomenal properties or powers. Its causality or agency are adventitious qualities. They are secondary and non-essential, just as a jar can be blue or red without it being essentially affected thereby.

The distinctive terminology points to a more personal view of the Self that is not just a passive perceiver. Once the individual self which, as pure consciousness, is known through an act of self-awareness, it is identified with Siva, Who is one's own 'own nature'. This self-awareness is understood as basic non-discursive awareness which precedes, sustains and generates discursive, individualized and individuating mental representations (*vikalpa*), and we come very close to the intuitive insight of an absolute self-identity experienced as a pure 'I' consciousness. But this need not necessarily be the case. Other Indian schools of thought accept that the distinctive feature of the subject is this capacity for self-awareness contrasted with the phenomenological status of the object which is never an object of its own awareness but always that of a subject. There is no need even to posit the existence of an absolute Self for this to be the case. Thus, the Buddhist Dinnaga, for example, also refers to the distinction between subject and object and their relation in these terms. The individual soul can be self-conscious without this implying any inherent egoity, even as this self-consciousness is the basis of an adventitious notion of 'I'. This is the view of the earlier



*Saivasiddhanta* texts. Thus, Sadyojyoti in his *Naresvarapariksa* in the course of his proof for the existence of the individual soul, advances the argument that the individual Self exists because it is 'the field of the notion of I' (*ahampratyayagocara*). Ramakantha comments:

(Although) the notion of self (*ahampratyaya*) is (distinct from the Self) which is the object of ascertainment, it is perceived concomitantly with it because it is a reflective awareness of the persisting perceiving subject and has the Self as its object (*visaya*). Thus both are true as they are established to exist by their (common nature) as consciousness. Thus there is no non-existence of the Self.<sup>47</sup>

Ramakantha continues, saying that both the Self and the notion of Self are invariably found together although the Self transcends thought constructs. Thus, even though the notion of Self is a thought construct, it cannot be said to be false in the sense that it can indicate something unreal. All reflective determination (*adhyavasaya*) of one's Self is invariably accompanied by this notion and thus, being an act of consciousness, it is as veridical as the Self which is consciousness. He goes on to add that the notion of Self may appear to be a projection of conceived egoic arrogation onto an object, namely, the body, etc., and not the Self, in such a way that one thinks, "I am fat" or "I am thin." Countering this possible objection he says that the ego notion relating to the Self is non-specific, i.e., it is not specified by objective qualities. This unspecified (*avisista*) notion is primary and as such applies to the Self.<sup>48</sup>

Kallata and the *Stanzas* teach an idealism according to which the individual soul as the enjoyer (*bhoktr*) is one with the object of enjoyment because the perceiving awareness (*samvedana*) which links them as subject and object and is the common reality of both is possessed by the former as its essential nature. This perceptive awareness focused upon itself is the conscious state of the subject who contains and is all things.<sup>49</sup> The proximity of this notion to that of the Self or 'own nature' as a pure ego-consciousness is so close that it seems natural for the later commentators, who all quote Utpaladeva and so post-date him, to interpret the *Stanzas'* view in this way. Thus Rajanaka

Rama insists that there are two egos which he contrasts, the one a notion and hence 'created' or 'artificial' (*krtrima*), and the other uncreated and hence one's own nature itself. Similarly, Abhinavagupta says:

From the intellect arises the product of the ego (*ahamkara*) which consists of the notion that this light generated by the individual soul reflected (in the intellect) and sullied by objectivity is (the true) ego.... Thus as is indicated by the word 'product', this (created ego) is different from the essential nature of the ego which is uncreated and perfectly pure freedom.<sup>50</sup>

The artificial ego seemingly limits and binds the uncreated ego.<sup>51</sup> In this state of bondage the individual perceiver believes himself conditioned by the countless forms of diversity related to the divided field in which he operates, namely, the egoity (*ahampratiti*) established on the basis of mutual exclusion between differing egos.<sup>52</sup> It is egoity falsely projected onto the body which is the way in which, according to Utpaladeva also, we perceive the unfolding of the power of *Maya*.<sup>53</sup> Conversely, as Rajanaka Rama explains, the pure 'I' consciousness encompasses the series of pure principles.<sup>54</sup> It is one's own essential nature (*svasvabhava*) as Paramasiva who is free of all contact with duality.<sup>55</sup> Thus, an uninterrupted awareness of the egoity (*ahamkara*) which is that of one's own true essential nature (*svasvabhava*) is liberating. The egoity (*ahampratyaya*) which takes its support from the body is destroyed when it is irradiated by the authentic ego.<sup>56</sup> "It melts," to use Rajanaka Rama's expression, "like a heap of snow, by coming in contact with the light of the sun of the authentic ego (*svabhavikahampratyaya*) that transcends all fictitious supports."<sup>57</sup> At the same time, however, as Rajanaka Rama says, the egoity (*ahampratyaya*) projected onto the body is not false (*upapanna*) in that it ultimately abides in a reality which is not transitory.<sup>58</sup> Thus, according to him, whatever the Self sustains through the medium of the ego (*aham iti pratipatti*) is its body. The fettered state is the projection of this notion onto a reality which is other than the Self, while the liberated state is that in which this ego notion is realized to be that of one's own authentic nature

### The Stanzas on Vibration

(*svasvabhava*).<sup>59</sup> Thus, Rajanaka Rama says of the awakened yogi:

When his ego-sense (*ahampratipatti*) is firmly established in the essential nature of his authentic identity (*atmasvabhava*) which is distinct from the body, etc., and manifests in brilliant evidence to the clear vision that unfolds by the enlightened awareness generated (in him) by the rays of energy which, emitted by Siva, the Sun (of consciousness), fall (upon him), it is then made manifest by the powers of the reflective awareness (*paramarsasakti*) of the cognitive consciousness of things just as they are in reality. Then he realizes Siva, Who is the Wheel of Energies, consisting of the manifestations of the wonderfully diverse universe sketched out (in this way) by (His own) will alone.<sup>60</sup>

Rajanaka Rama was Utpaladeva's direct disciple, and the profound influence that the *Pratyabhijna* had on him is evident throughout his commentary. This is so not only in his presentation of the realization of *Spanda* and its activity as an act of recognition but in his views on the two types of egoity. That this is his personal interpretation of *Spanda* doctrine and not originally to be found in it finds confirmation, partially at least, in the absence of this distinction in Bhagavadutpala's commentary which, apparently more consistent with the *Stanzas*, invariably relegates all ego-consciousness to the level of a notion. He does this, it seems to me, not so much as a conscious attempt to keep *Spanda* doctrine 'pure,' i.e. not to overlay it with higher hermeneutical interpretations, but because the view which particularly inspired him was not, as we have already noted, that of the *Pratyabhijna*, but the monistic Vaisnava idealism of Vamanadatta's *Samvitprakasa*.<sup>61</sup> In this work, the sense of 'I' is consistently relegated to the level of a thought construct. It is the notion of 'I' (*asmadvikalpa*) and nothing more.

Ksemaraja, the remaining major commentator, takes the 'I' sense to be absolute, adding to it further interpretations which, as we shall see, are a continuation of the views his teacher, Abhinavagupta, developed. Here absolute 'I' consciousness is Sakti - Siva's power which Ksemaraja identifies with *Spanda* which is one's own authentic nature that infuses its energy into the body and mind. Thus he writes:

Even that which is insentient attains sentience because it is consecrated with drops of the juice (of the aesthetic delight - *rasa*) of 'I-ness'. Thus that principle not only renders the senses fit to operate once it has made them sentient, but does the same also to the subject that one presumes is their impeller even though he is (merely) conceived to exist (*kalpita*). He presumes that it is he that impels the senses, but he also is nothing if he is not penetrated by the *Spanda* principle.<sup>62</sup>

But let's get back to Utpaladeva. It is well known to students of Kashmiri Saivism that Somananda was his teacher and the first exponent of the philosophy which was to draw its name from Utpaladeva's work, the *Isvara-pratyabhijna*. Somananda wishes to trace the genealogy of his views to personalities associated with the propagation of Saivism in the Tantras.<sup>63</sup> In this way he not only tries to stamp his views with the seal of scriptural authority but also affirms that they are ultimately drawn from the Tantras. It is in fact true that a number of basic concepts he presents are already taught in Tantric traditions that precede him. But even though he draws from this fund of ideas, he nowhere posits the existence of an absolute ego and in this he is consistent with the Tantras.

When we get to Utpaladeva, even though he declares that the 'new end easy path' he expounds in his *Isvara-pratyabhijna* is that shown to him by his teacher Somananda in the *Sivadrsti*,<sup>64</sup> he introduces an entirely new idea, namely, that the ego-sense that is relative when related to the body is ultimately grounded in an authentic, absolute ego. Thus as Abhinava tells us:

The idea that that which manifests as the 'I' is perfect, omnipresent, omnipotent and eternal being, that is, the idea that the 'I' is identical with the Lord, the subject, the lustrous one...was not in vogue before because of (man's state of innate) ignorance. This teaching (*sastra*) makes people fit to live this idea in practice by bringing to light (Siva's) powers of knowledge, will and action. This happens by virtue of this treatise on the *Pratyabhijna* which essentially consists of a series of proofs to justify this idea in practice.<sup>65</sup>

Utpaladeva develops the notions of the Self and absolute being that were already worked out before him to what he must have thought were their ultimate conclusion. Accordingly he

writes: "repose in one's own essential nature (*svasvarupa*) is the reflective awareness (*vimarsa*) that 'I am'."<sup>66</sup> One might say that Utpaladeva is here explaining in his own *Pratyabhijna* terms that the *Spanda* doctrine adopted from the Tantras of 'establishment in one's own essential nature' (*svasvarupasthiti*) implies that this, the liberated condition, is that of the pure ego-identity.

Now in order to make this transition, Utpaladeva must introduce a concept which finds a precedent in Bhartrhari but is unknown, it seems, to the Tantras. Thus Bhartrhari declares that the universal light of consciousness which shines as all things, must be full of the power of speech, otherwise it would not be the one light but the darkness (*aprakasa*) of its negation as the *Mayic* world of multiplicity. This power he defines as 'self-reflective awareness' (*pratyavamarsini*).<sup>67</sup> But while Bhartrhari does not explain this notion fully to reach the ultimate conclusion that absolute being, as self-reflective consciousness, is absolute egoity, Utpaladeva makes full use of it to indicate this. Thus according to him, *vimarsa* operates as the reflective awareness which is the non-discursive representation or judgement that consciousness has of its own infinite nature. This is its universal creative and cognitive power, through which it forms itself into the All and through which the All is resolved back into it, on the one hand. On the other hand it is the ground of all possible judgement or representation, conceptual (*savikalpa*) and intuitive (*nirvikalpa*) of the contents of consciousness in and through each cognitive act, even the most common, as the self-awareness of a pure non-discursive egoic consciousness. It is this inherent attribute which makes consciousness ultimate. Thus echoing Bhartrhari, Utpaladeva says:

If one were to consider the reflective awareness (*vimarsa*) of the light of consciousness (*prakasa*) to be other than its own essential nature (*svabhava*), it would be as insentient as crystal even when the light is colored by (seemingly external) phenomena (*artha*).<sup>68</sup>

This reflective awareness (*vimarsa*) is explicitly identified by Utpaladeva with the reflective awareness of 'I' (*ahampratyavamarsa*),

a term which we can contrast with the earlier 'notion of I' (*ahampratya*). It is the 'I' consciousness (*aham iti vimarsa*) which manifests as the subjectivity (*pramatrtva*) in the psycho-physical complex as the notion (*vikalpa*) both of self and its opposite.<sup>69</sup> But as the reflective awareness of 'I' is in itself the very nature of the light of consciousness (*prakasatma*), it is free of all thought constructs (*vikalpa*), for these depend upon the duality of relative distinctions.<sup>70</sup>

An important aspect of the concept of *vimarsa* which, as we shall see, Abhinavagupta developed into a wide ranging hermeneutical key to interpret, or better to reinterpret, an important part of Tantric doctrine, is its identification with the supreme level of Speech. Now, Somananda had already done this before, but: his concept of *vimarsa* was much more limited than the one Utpaladeva developed. Thus, in his refutation of what he took to be the grammarian's view that *Pasyanti* is the supreme level of Speech,<sup>71</sup> he advances as one of his arguments that *Pasyanti* - the Speech which 'sees' - cannot view either itself as such or the supreme principle without this involving both in a subject-object relationship. Such a relationship would degrade it and the ultimate principle to the level of an object which would then require another *Pasyanti* to see that, and then turn another leading to an unacceptable infinite regress.<sup>72</sup> Thus, the perceiver's subjective status as the seer (*drastrva*) precedes *Pasyanti* as the supreme level of Speech. Although Somananda calls this subjective state 'Vimarsa', it is not, as it is for Utpaladeva, the awareness the light of consciousness has of itself as all things and as beyond them, for that would involve an unacceptable split into an internal subject-object relationship. Thus, Somananda explains it as follows:

Just as the product an agent like a potter (intends to generate) as, for example, a jar, abides as a reflective awareness (*vimarsa*) in the form of an intention (*iccha*), such is the case here also (with Supreme Speech). This (supreme level of Speech) abides prior (to all things) for otherwise, if consciousness were not to possess a subtle (inner) outpouring (*ullasa*) which abides intent upon its task (*karyonmukha*) how could that desire unfold

### *The Stanzas on Vibration*

(and reach fulfilment)? Siva abides as the one who is endowed with the state of this (supreme level of Speech) when in a condition of oneness (*samarasya*)...<sup>73</sup>

This concept of absolute consciousness as charged inwardly with a power that flows through it, even as it rests in itself and expresses itself as a tension towards its externalization into the form of the phenomenal world in and through the act of perception, is known to the preceding Tantric traditions, particularly those of the Kaula Tantras and similar traditions transmitted in some of the Bhairava Tantras. But what Utpaladeva says in the following passage in which a set of terms already known to these earlier views are brought together in the concept of *vimarsa*, identified with the supreme level of Speech, presents it in a new more complex formulation. He writes:

The nature of the power of consciousness (*citi*) is reflective awareness (*pratyavamarsa*) and is Supreme Speech which, spontaneously emergent, is the lordship of the Supreme Self, the freedom which is the intent (*aunmukhya*) (towards both immanence and transcendence). That pulsing radiance (*sphuratta*), the Great Being, unspecified by time and space, is the essence of the Supreme Lord and so is said to be His Heart.<sup>74</sup>

We might notice incidentally, before moving on, that this important passage leaves the way clear for Abhinavagupta in his subsequent detailed hermeneutics of the Tantras to expound the symbolism of the Heart as the dynamics of pure I-consciousness, which he develops in particular in his commentaries on the *Parairisika*. We shall return to this point later.

Now we must briefly attempt to tackle the vast sprawling mass of Tantric sources prior to Utpaladeva. Although I cannot claim, of course, to have read all the Tantras that predate Utpaladeva, in none of what little I have managed to study in print and manuscript is there any mention of an absolute ego. While all the other notions we have dealt with concerning the Self and its relation to the ego and ultimate reality are attested in the Tantras, this is not the case with the absolute ego. Barring one important exception which I shall deal with later, which is anyway very ambiguous, our Kashmiri Saivites

do not quote a single Agamic source in which the concept appears. One could argue, perhaps, that they did not choose to do so, but this seems hardly likely if we consider the key role it assumes from Utpaladeva's time onwards. On the other hand, a host of other ideas that are woven together in the fully developed notion of the absolute ego, which we find in Abhinavagupta, are found there, so much so that it seems hard to resist the conclusion that what has taken place is a higher hermeneutic, in which there has not only been interpretation and presentation of single notions but a grand synthesis of various concepts of the absolute already found in the Tantras in this one.

There is no point in examining every detail of this process here; that would require an extensive study. All that can be done is to point to a few key examples which can serve as representative illustrations of this hermeneutic method. There is only one reference in all those quoted by Kashmiri Saivite authors from earlier Tantras that can be construed to be a reference to an absolute ego. This is a verse which Abhinava quotes, that is also quoted by Mahesvarananda in his *Maharthamanjari* who attributes it to the *Srikanthiyasamhita*.<sup>75</sup> It says:

Mantras devoid of the first letter and the last (are barren) like autumn clouds. Know that this consciousness of the first and last letters is the characteristic of the master.<sup>76</sup>

This passage, although seemingly of little significance, is extremely important, for it is the only one Kashmiri exegetes quote as being a reference to the absolute ego in the Tantras. One may however, understand this, admittedly cryptic verse, to mean simply that the adept must recite his Mantras mindful of each part, including its beginning and end. Once the adept can maintain an abiding, undistracted state of mindful concentration on the entire Mantra from the first to the last letters, he attains a level of spiritually mindful concentration that makes him fit to be a teacher of others. But Abhinava understands this verse in a quite different, more elevated, way, which is explained as follows by Jayaratha in his commentary on this passage:

The first (letter) is 'A' (symbolic of the) absolute (*anuttara*) and the last is 'H' (which symbolizes

the completion of its emission). Thus, even Mantras if devoid of the reflective awareness of 'T', which is (encompassed by these) the first and last letters (of the alphabet), and not known to be of that nature are like autumn clouds, that is to say, they do nothing.... While if, on the contrary, they are known to be the supreme vitality of Mantra (*paramantravirya*) which is the reflective awareness of 'T', they perform their respective functions.<sup>77</sup>

What Jayaratha is saying becomes clear when we examine the context in which this reference appears. Abhinavagupta dedicates the third chapter of his *Tantraloka* to a detailed exposition of *Matrkacakra*. Simply, this is the series of the fifty letters of the alphabet which in the Tantras is understood to exist as fifty energies or aspects of the universal potency of the supreme level of Speech connected with which Mantras are spiritually effective. In the *Sritantrasadbhava* Siva says to his consort:

O dear one, all Mantras consist of letters, and energy is the soul of these (letters) while energy is *Matrka* and one should know her to be Siva's nature.<sup>78</sup>

The Tantras deal with this concept extensively. According to one purely Tantric<sup>79</sup> explanation, *Matrka* as Mantric energy is the source of the higher liberating knowledge of non-duality as the power of *Aghora* which makes inner and outer manifestation one with Her own nature in the all-embracing experience of liberated consciousness.<sup>80</sup> *Matrka* is also the basis of the lower binding knowledge associated with discursive thought when her true nature is unknown and functions as the power *Ghora* which deprives man of the awareness of unity and obscures Siva's universal activity. Thus, in this sense too, Mantras devoid of the first and last letter, and all those between them in *Matrkacakra* are fruitless.

Now according to Abhinavagupta's higher hermeneutics, *Matrkacakra* represents the creative aspect of pure 'T' consciousness - *AHAM* that, like a wheel, rotates from 'A' to 'Ha' and back again around the hub of 'M' represented graphically as a point (*bindu*). There is no point in dealing at length with this highly complex symbolism here which is worked out in Abhina-

va's commentaries on the *Paratrisika*; a few remarks will suffice. Abhinavagupta introduces his explanation of the secret the goddess seeks to know from the god in the Tantric passage he comments by quoting Utpaladeva as saying that: "egoity (*ahambhava*) is said to be the repose the light of consciousness has within its own nature."<sup>81</sup> He identifies this pure 'T' consciousness with the supreme level of Speech, as does Utpaladeva, and goes on to say:

The real I-feeling is that in which, in the process of withdrawal, all external objects like jar, cloth, etc., being withdrawn from their manifoldness come to rest or final repose in their essential uninterrupted absolute (*anuttara*) aspect. This absolute (*anuttara*) aspect is the real I-feeling (*ahambhava*). This is a secret, a great mystery. In the process of expansion, the changeless, unsurpassable, eternal, reposeful venerable Bhairava is of the form 'A' which is the natural primal sound, the life of the entire range of letter-energies (*sakalakalajalajivanabhuta*). He, in the process of expansion, assumes the 'Ha' form (the symbol of *Sakti*), for expansion (*visarga*) is of the form 'Ha', i.e. *Kundalini Sakti*. Then he expands into a dot symbolizing objective phenomena (*nararupena*) and indicative of the entire expansion of *Sakti* (i.e. the entire manifestation starting with Bhairava). Similarly, the lowest part of the last phase of objective manifestation (*m or nara*) with its three powers (of will, knowledge and action) whose life is the trident of the Supreme (*para*), Middle (*parapara*) and Lower (*apara*) energies, in its return movement through its union with emission (*visarga*) i.e. the energy of 'Ha', penetrates the Absolute (*anuttara*) i.e. 'A' which is its fundamental, unalterable state.... Thus there is *AHAM* in expansion and *MAHA-A* in withdrawal.<sup>82</sup>

Now, while Abhinava understands the reflective awareness of 'T' as being Supreme Speech which is the Heart of consciousness as already posited by Utpaladeva, he adds that it is *Matrka* which is the vitality of Mantra (*mantravirya*). Thus he writes:

This reflective awareness of this (Mantric) nature, uncreated and unsullied, (the Masters) call the 'T' (*aham*). It is this indeed that is the luminosity of the light (of consciousness). This is the vitality (*virya*) and heart of all Mantras without which they would be insentient, like living beings without a heart.<sup>83</sup>

### *The Stanzas on Vibration*

Many more observations could be made concerning how Abhinava presents the absolute ego as the highest expression of the ultimate state conceived by the Tantric traditions he considers to be those that teach the highest doctrines. Thus, he overcodes in this way the *Trika* conception of reality. The *Trika* teachers refer to the *Siddhayogesvarimata* as the supreme authority. Quoting this text, just before the reference we have cited above, he says:

The seed here (of all things) is *Kundalini*, the life-principle of the nature of consciousness. From this is born the Triad (*Trika*) of the Absolute (*A*), the Will (*I*) and Expansion (*U*) and from this all the other letters.<sup>84</sup>

Now as all the other letters together constitute the fifty aspects of the reflective awareness of 'I' consciousness, this, the absolute, is grounded in this way in the supreme Triad, or one of its representations, which is taken as characteristic of the *Trika* view of the one reality.

Further on Abhinava similarly presents the absolute ego as the ultimate reality the *Krama* School expounds. This he does by first declaring that *Matrka* has a second aspect known as *Malini*. *Matrka* represents dynamic consciousness as perpetually creative; *Malini* represents consciousness as perpetually withdrawing into itself all differentiation to fuse it into its universal oneness. This symbolism is supported by the Tantras, but in a much grosser sense, one could say, at a lower level of self-reflection. There, *Matrkacakra* is a symbolic cosmogram in which the letters of the alphabet are collocated in their normal serial order. *Malini* is a different collocation (*prastara*) of the alphabet in which the order is disarranged so that the vowels, symbolizing Siva's seed (*bija*), are mixed with the consonants symbolizing Sakti's womb (*yonī*). In this way, Abhinava represents *Malini* both as the primordial chaotic plenitude into which everything is withdrawn and, at the same time, as the one reality that, fertilizing itself, is adorned with the flux of emission.<sup>85</sup>

Now, just as the supreme form of Speech, identified with *Matrka*, is grounded in *Trika* as its expansion, so *Malini*, similarly identified with Supreme Speech, is said to be Kalakarsini, one of the forms of Kali worshipped as the

embodiment of the dynamic power of consciousness according to the *Kalikula*, more commonly known as *Krama*. In this consciousness, Siva and Sakti, symbolized by the 'A' and 'Ha' of *AHAM*, unite. Abhinava explains:

This (the energy *Malini*) which is in reality one only, and supreme, is She Who Attracts Time (*kalakarsini*) and by union with the power-holder aspect (of absolute consciousness) assumes the nature of a couple (*yamala*). The reflective awareness of this (couple) is completely full 'I' (consciousness) which by virtue of this freedom manifests division within its own nature. Three-fold is said to be its form when division manifests, namely, (the Speech) of Vision (*pasyanti*), the Middle Voice (*madhyama*) and gross Corporeal Speech (*vaikhari*).<sup>86</sup>

Although the identification of Kalasamkarsini with the supreme level of Speech is attested in purely *Krama* sources, the identification of this, the supreme energy of consciousness, with absolute egoity is not, although to Abhinavagupta this seems naturally implied. Kalasamkarsini is the pure conscious energy which courses through subject, object and means of knowledge while abiding in a fourth state beyond them (*turiya*), which is the one reality that dynamically regenerates itself perpetually, even as it rests in its own nature. Thus it seemed naturally identifiable to him with the absolute ego and its cosmic dynamism. But even so, this identification is far from the intentions of the teachings in the original *Krama* sources. The *Kalikrama* teaches that the ultimate state is egolessness and that it is attained by destroying the ego. Thus Arnasimha writes of Kalasamkarsini that She is:

Kalika, the one (reality) free of ego (*nirahamkaradharmīni*) shines constantly and perfectly by means of the sequence of the mistress of the wheel of the cycle (of consciousness).<sup>87</sup>

Again, all Her powers are aspects of the Goddess, each of which is worshipped in this, the highest ritual procedure (*pūjnkrama*) and are "emergent to withdraw (all things into undifferentiated consciousness), their forms (the reality) which is free of ego (*nirahamkaravigraha*)."<sup>88</sup>

Finally, we notice how Ksemaraja extends his teacher's hermeneutic to his treatment of

the *Spanda* teachings. Ksemaraja, like his predecessor, Rajanaka Rama, considers the true nature of the subject to be the inner light of 'I' consciousness. This is the inner form of Siva. While the outer form is perishable, the inner form is the subjective aspect which is supreme 'I' consciousness for, as Ksemaraja says, "even though the subject resides in its body, it is still identical with the Lord (who is pure 'I' consciousness)."<sup>89</sup> Ksemaraja adds a further dimension to the notion of *Spanda* with respect to the commentators before him by identifying it squarely with the supreme energy of consciousness and this with Supreme Speech and the absolute ego, much as Abhinava does. Thus he says of *Spanda* that it is the creative autonomy of Siva (*svatantrya*)<sup>90</sup> as

the perfect 'I' consciousness (of the Lord) (*purnahanta*) consisting of the higher power - 'A' - and the innate power - 'Ha' - which encompass within themselves, as in a bowl, all the letters (of the Sanskrit alphabet) from 'A' to 'KS'. That (*aham*) is the power of Supreme Speech which is the supreme resonance of consciousness (*parananda*) that is ever emergent (and eternal) although unutterable. It is the great Mantra, the life of all, and successionless awareness that contains within itself the uninterrupted series of creations and destructions and encloses within itself the entire aggregate of energies that constitute the cosmic order (*sadadhvan*) which consists of innumerable words and their referents...<sup>91</sup>

To conclude we may note that others after Ksemaraja went on to extend these reflections into the brilliantly diverse world of Tantric symbolism in many ways. Thus, Siva is identified with the light of consciousness (*prakasa*) and Sakti with his reflective awareness (*vimarsa*) and the two are portrayed as locked together in the amorous and sportive play of *Kamakala*. This is a theme developed by Punyananda and a number of other important exegetes of the *Śrīvidyā* tradition in their commentaries on the *Nityasodasikarnava* and *Yoginihrdaya* as well as in their independent works. Here we notice how, among other things, basic Tantric cosmological models are overcoded with this brilliant new concept. This becomes especially clear when we compare the cosmologies of the *Prapançasara* and *Saradatilaka*, for example, with that of the

*Kamakalavilasa* of Punyananda. Although all three, in variant forms, take up a symbolic cosmology in which ultimate reality is represented as splitting itself up initially into two and three elements to then go on and develop out of itself throughout the entire gradient of cosmic and microcosmic principles, it is only the *Kamakalavilasa* which identifies these original elements with aspects of the pure absolute ego and sees in their interplay and development its cosmic and transcendent activity. This fact is all the more striking when we observe that the original symbol of *Kamakala*, the triangle in the center of *Sricakra*, as it appears in the *Nityasodasikarnava* and *Yoginihrdaya* is devoid of this representation. Thus we can clearly see how the concept of an absolute ego is projected onto an earlier symbolic structure, overcoding it and thus lending it greater hermeneutical depth through a broader and more profound conception of the absolute. In this way the Saktas drew substantially from their fellow Saivites. Accordingly, Sivananda, the 12th century commentator on the *Nityasodasikarnava* and one of the earliest teachers of this line, tells us that his tradition originated from Kashmir.

Finally, not only was the concept and the associated Tantric symbolism of the absolute ego developed at the secondary exegetical level, but it also found its way into later primary sources. Not only do a number of later Sakta and Saiva Tantras take it for granted, but its strong appeal influenced the Vaisnava *Pāncarātra* as well. Thus the *Ahīrbudhnyasamhita* and, more particularly, the *Lakṣmitāntṛa*, both of which are clearly influenced by Saivism, take this as a fundamental conception of the absolute reality which the *Lakṣmitāntṛa* in particular identifies with the goddess who is pure 'Iness'.

Thus the brilliant insight of one man, Utpaladeva, whose writings are more concerned with philosophical and theological issues than with the intricacies of Tantric symbolism, is used to systematically recode it. In this way we find confirmed the view of the Tantras that declare: "this knowledge (of reality) has three sources, namely, the teacher, the scripture (*śāstra*), and oneself."<sup>93</sup> Although the Indian tradition in general mistrusts new ideas and normally attempts to integrate them into what

*The Stanzas on Vibration*

has gone before so that they may be sealed with the stamp of authority, great new ideas are born from what is, according to Abhinava, the greatest of the three sources of knowledge, namely, oneself.<sup>94</sup>



Chapter 8      S p a n d a ,      K r a m a      and      S a k t i :  
The      V i b r a t i o n      of      Consciousness      and      Its      Power

According to Dvivedi two points of view prevailed among Kashmiri Saivites - one championed the supremacy of Siva, the other of Sakti. Dvivedi asserts that the former group considered the *Stanzas on Vibration* to be Saiva and that Vasugupta was their author, while the latter believed it to be a work expounding the supremacy of Sakti and that Kallata was its author. Ksemaraja along with others belongs to the first group, while Utpala and Bhaskara are the chief representatives of the second. Dvivedi then adds that the *Spanda* school is a branch of the *Krama* tradition, and that the *Stanzas on Vibration* was its first work. But even if this is not true, the *Stanzas* at any rate expound Sakta philosophy.<sup>1</sup>

The view that the *Stanzas* is a *Krama* work stems from Dvivedi's understanding of Saktism in the Kashmiri Saiva context as virtually synonymous with *Krama*. According to Rastogi, *Krama* doctrine can be found in the *Stanzas*, and Dvivedi, following his lead, concludes that this is a Sakta work of the *Krama* school. However, Rastogi's opinions are based on an uncritical acceptance of Ksemaraja's exegetical model of the *Stanzas* that presents the text as full of *Krama* elements. Thus, although Rastogi agrees that the writer of the *Stanzas* is "predominantly a *Spanda* author" he goes on to say that, "on the authority of Ksemaraja and Bhatta Utpala, one comes to know the amount of *Krama* wisdom as

contained in the *Spanda Karika*."<sup>2</sup> A careful reading of the *Stanzas* and Kallata's commentary, unprejudiced by the views of later commentators does not support Rastogi's opinion. Just as the terminology of these works is their own, and they steer clear of that peculiar to the *Pratyabhijna*, the same can be said of *Krama* nomenclature. The author of the *Stanzas* was setting up a system of his own. Although he may have known about *Krama* doctrine, it is in fact absent in the *Stanzas*. Moreover, Siva is always and unambiguously the highest deity, and He is the source of power, as the first Stanza clearly declares. There can be no doubt, as Rastogi puts it, that: "it has been frequently repeated that the *Spanda* system is nearest to *Krama* for its unmistakable emphasis on the dynamic of reality, and rightly so because the word '*Spanda*' itself, as *Spanda* commentators point out, indicates the 'movement of consciousness.'<sup>3</sup> Even so, it is putting words in the original author's mouth to say that "this dynamic aspect of reality technically passes under the name of Sakti, *Spanda* or *Vimarsa*."<sup>4</sup> In fact, as we have already noted, the term '*vimarsa*', which denotes the reflective awareness of the light of consciousness, nowhere occurs in the root texts, although it does in later commentaries, particularly those of Ksemaraja and Rajanaka Rama.

Similarly, although the word 'sakti' appears in a number of places,<sup>5</sup> in no case is it said to be

### *The Stanzas on Vibration*

synonymous with *Spanda*. Moreover, Sakti is invariably portrayed as subservient to Siva. Rastogi is therefore mistaken when he says of Kallata that "his system happens to show a marked softness to Sakta tendencies"<sup>6</sup> or that "if Kallata is allowed to lay his claim to the *Spandakarika* it will be an uphill task to filter Saiva thesis from the *Spandakarika* because that would mean leaving the Saiva system in the hands of the Saktas, who though kith and kin of the former tread a different line."<sup>7</sup> In fact it is far from an 'uphill task' to establish that the *Stanzas on Vibration* is a Saivite work. Mukunda Rama Sastri, who wrote the commentary in the Sanskrit footnotes to Kallata's commentary, feels that he is expounding 'the essence of revealed Siva monism,'<sup>8</sup> and it is quite clear that no commentator thought that Siva's place should be taken by His power. Utpala refers to Siva as the 'chosen deity' (*abhimatadevata*).<sup>9</sup> While Ksemaraja explains that the *Spanda* yogi should praise Sankara by considering that he excels all things and thus penetrate into Him.<sup>10</sup>

Careful reading of the *Stanzas* leaves us in no doubt that it is always Siva/Sankara Who is said to be the supreme deity and sole reality. All that exists in either the subjective sphere of language or the objective sphere of its objects of denotation is Siva." The liberated soul is one with Him, and initiation bestows Siva's most authentic being.<sup>12</sup> As the Master of every power in the universe, it is Siva Himself Who reveals *Spanda* doctrine. Nor is there any evidence to suggest that Kallata was a Sakta. Although Kallata's other works have been lost, there is nothing in the fragments of them preserved in quotation to indicate that he sustained the supremacy or independence of Sakti. The following verse from his *Tattvavicara*, quoted by Utpala, tells us something about Kallata's position on this point:

The essential nature of (the universe), whose arising and falling away is consonant with the expansion and contraction of power, should be known to be Siva, the impeller of all existing things.<sup>13</sup>

According to this passage it is Siva's power that expands and contracts, and so this movement occurs not in the domain of Siva but in that of His power. Even so, *Spanda* is here the

movement of this power not the power itself.<sup>14</sup> Despite what some of the later commentators have to say, in the *Stanzas* *Spanda* denotes simply the recurrence of reality as process. It is a neutral term that can in varying contexts be applied to either one or other of the polarities. In the domain of Siva, it takes the form of unfolding (*unmesa*) and withdrawal (*nimesa*), as Siva Himself is the impeller of the cosmic process, while the domain of His power is that of its actualization. Bhaskara quotes the last line of this verse and continues:

Siva is one's own essential and directly apparent nature (*svasvabhava*), by His unfolding (*unmesa*) and closing (*nimesa*) all things arise and fall away in consonance with the expansion and contraction of His power...<sup>15</sup>

This is basically what it seems the first verse of the *Stanzas* is saying, namely, that it is Sankara Himself Who pulsates. In other words, Siva is the immanence of Being, that heaves and ebbs in consonance with, and as, the cosmic process, and so is its authentic nature. Indeed Rajanaka Rama tells us that there were some who interpreted *Spanda* doctrine in this way, although he expressly denies that this is correct.<sup>16</sup> Clearly Bhaskara held this view, and if the passage quoted above is also drawn from the *Tattvavicara*, as it may well be, Kallata himself did so also. At any rate the *Stanzas* does say this and, as we shall see below, this is how Bhagavadutpala has understood it. Moreover, Dvivedi and Rastogi are mistaken, when they affirm that Bhaskara 'champions the supremacy of Sakti.'

The same is true of Bhagavadutpala. Indeed, in his case *Spanda* figures in places as a direct equivalent, not of Sakti but of Siva, in so far as it said to be the authentic identity or 'own nature' (*svabhava*) of all things.<sup>17</sup> In the Siva-Sakti symbolism of the absolute as a Two-in-One conjunction of opposites, Siva stands for the polarity of Being, which is the essence or foundation of phenomenal existence, understood as being the most specific and authentic identity of all things, namely, their universal and transcendental nature. Sakti, on the other hand, is that polarity of Being which is its manifest form, the formation and activity of finite

particulars in its infinite expanse. Both can be the whole of reality as process, just as together they each entail implicitly the other; we can look at Being from both these points of view and each is complete. Thus Utpala stresses that *Spanda* is the recurrent pulse of Siva's movement down into gross material forms and return to His transcendental conscious nature. In this way the entire range of reality as the ongoing process of evolution and regression is *Spanda*, which is Siva. It is for this reason that, according to Utpala, the universe, i.e., Sakti, the polarity of power, rests in *Spanda* in the phase of its withdrawal (*nimesa*).<sup>18</sup> *Spanda*, as he says right at the beginning of his commentary, is consciousness and is the Lord of the power of one's own nature.<sup>19</sup> Even Ksemaraja who is, as we shall see, the most Sakta oriented of the commentators, states that *Spanda*, as self-luminous consciousness, is ultimate reality, and existing eternally is Sankara.<sup>20</sup>

In short, *Spanda* is the activity of both power and its possessor. So what distinguishes one from the other? Abhinava explains that Siva is the universal pulsation of the individual pulsations of His power.<sup>21</sup> He writes:

All this reality, consisting of the thirty-six principles (ranging from Siva to Earth)<sup>22</sup> is emanated from Siva (when His) dominant form is the supreme energy (of consciousness) and, being such, is the possessor (of this power) as the universal vibration of consciousness (*samanyaspanda*). But even though (emanated in this way) by means of His own power, (creation) reposes there itself, namely, in its own essential nature (*svasvabhava*) which consists predominantly of (His) energy and is the particularised vibration (*visesaspananda*) of Bhairava. This is what is meant by the inherence of things in their own essential nature (*svasvabhava*).<sup>23</sup>

The point is that *Spanda*, the pulse of consciousness, is a term with manifold meanings. In the original *Spanda* teachings it is predominantly understood as being the 'own nature' (*svabhava*) of things, their reality as process. Subsequently commentators have stressed to varying degrees another of its possible aspects, namely, *Spanda* as the power of the absolute evidenced in its inscrutable activity. This is in fact the way it has also been understood in

Kashmiri Saivism in general. Certainly the concept of *Spanda* inherently allows for this possibility, but it is particularly due to the manner in which *Spanda* doctrine has been overlayed by *Krama* and *Pratyabhijna* in the context of the commentatorial tradition, and in Kashmiri Saivism in general, that made this identification unambiguous and definite. That this is what has happened is supported by the fact that Bhagavadutpala, who is hardly influenced by *Pratyabhijna* doctrine or even *Krama* if compared to Ksemaraja, is the closest to the *Stanzas* in this respect.

If we turn to the *Pratyabhijna*, we can see how this has happened. Firstly we notice that the term '*Spanda*' as such never occurs in the first *Pratyabhijna* work, namely, Somananda's *Sivadrsti*, which shows how distinct and well defined the identity of these two systems is in relation to one another. Even so, in the *Pratyabhijna* school, Siva is understood to be the one universal consciousness Whose inscrutable cosmic activity is intelligible as the cyclic flow of His powers. As we have seen, a major development in *Pratyabhijna* doctrine from Somananda to his disciple Utpaladeva is the emergence of Siva's phenomenological identity as the Light of all things and as the awareness (*vimarsa*) which perceives itself and so is conscious of them. This reflective awareness (a term hardly met with in Somananda) is the dynamic aspect of the Light. Accordingly Abhinavagupta explains in his commentary on this verse, that this is Siva's activity as the flow of His powers already described by Somananda.<sup>24</sup> It is through the dynamic power of awareness that the Light views its own universal nature, and thus generates, through the diverse ways in which it sees itself, the wonderful variety of experience. Thus, equating these three concepts, Abhinava affirms that "all the categories of existence are the Lord's power and *Spanda* itself."<sup>25</sup>

The vibration of consciousness is thought to be its powers from another point of view also, and this too is intimately connected both with its experience and its cosmogonic function. *Spanda* is not only the actualization of the absolute through its activity as its kinetic energy but also its infinite potential energy as the all-powerful impulse (*aunmukhya*) to manifesta-

### *The Stanzas on Vibration*

tion. When consciousness directs its attention towards self-presentation in its cosmic form, this is its empowered state and Siva becomes Sakti.<sup>26</sup> This state of propensity is the primordial, universal form of *Spanda*. Bhagavadutpala defines *Spanda* accordingly as "the consciousness, free of thought constructs that is the operational state of propensity (to manifestation) simultaneously directed everywhere of the Supreme Soul Who is (in Himself) motionless." The pulse of consciousness is its power in the first moment of creation.<sup>27</sup> This is the state of consciousness when it is intent or directed towards the sphere of objectivity, but has not as yet poured out of itself. It is like a sheet of still water that has been agitated and is just about to heave out of itself, or the first tension felt when about to clench a fist<sup>28</sup> or again, like the seed that has swollen about to sprout. This 'subtle swelling' (*kinciducchunata*)<sup>29</sup> is the seed state of all phenomena and is the bliss of consciousness, as the awareness it has that 'I am everything.'<sup>30</sup> To lay hold of this initial moment of intent is to experience the pulsation of consciousness. It is to grasp the subject just in the moment of his intent to perceive, when consciousness is not yet restricted to any specific object but, pure and free of thought constructs, is in a state of expansion (*unmesa*). To fix one's attention firmly on this intent is Yoga in the sense of union between the limited individual soul and its own authentic nature (*svasvabhava*) within itself by virtue of its fullness.<sup>31</sup>

This state can be realized when all the extroverted activity of the senses and mind is withdrawn and the powers of consciousness merge in the involution (*nimesa*) of its pulse. It happens spontaneously in moments of intense emotion, just as they are about arise (see below, Stanza 22), or just at the moment when one turns one's attention to the perception of an object (Stanza 36), or between one thought and the next (Stanza 41). *Spanda* doctrine strongly emphasises the importance of realizing *Spanda* in this phase of consciousness, and so we shall come across this practice repeatedly throughout the *Stanzas* and their commentary. *Spanda* doctrine is here clearly drawing from Agamic sources particularly those that are *Kaula* oriented that preach realization through the operation

of the senses and sudden direct insight in moments of intense psychic arousal.<sup>32</sup> Nor was this teaching adopted exclusively by *Spanda* masters. In fact we find it in every branch of Kashmir Saivism,<sup>33</sup> as well as among the Kashmiri Saktas and even monistic Vaisnavas, as Utpala's references from these sources clearly demonstrate.

Let us turn now to see how the commentators have characterized the vibration of consciousness in terms of its power. Siva, the male principle, instigates the recurrent arising and subsidence through His omnipotent will or what Kallata calls His conscious intention (*sankalpa*). This is the power through which He manifests and sustains the universe and is the source of all the other energies operating on the plane of His immanence. These fall into two basic groups, namely, those of knowledge and those of action. Through them he knows and does all things. The arising and subsidence of these energies mark the ebb and flow of the cosmic process. Consequently, both Rajanaka Rama and Ksemaraja relegate the sphere of change and manifestation entirely to the domain of Power. Siva, its possessor, as the 'own nature' (*svabhava*) or essential being of this Power and hence of all manifestation is free of change and diversity. In other words, Siva is the divine reality immanent in all things that marks their self-transcendent nature. His power, the goddess, is that same reality at one with the principle of transcendence that becomes immanent as the cosmic process.

Rajanaka Rama and Ksemaraja both unequivocally identify *Spanda* with this power and explain it accordingly in their own way. Utpala's position is, as we shall see, a little different. Rajanaka Rama's understanding of *Spanda* as power is, unlike Ksemaraja's, entirely unaffected by *Krama* doctrine. He draws his inspiration from two sources, firstly the Doctrine of Recognition and secondly the Saktism of Pradyumnabhata. It seems that he is influenced by the later when he praises *Spanda* at the beginning of his work as the Supreme Principle of Power.<sup>34</sup> In its highest aspect, it is the universal pulsation of consciousness (*samanyaspanda*)<sup>35</sup> which Rajanaka Rama explains in *Pratyabhijna* terms as reflective awareness (*vimarsa*). It takes

### *The Stanzas on Vibration*

couple - Siva and Sakti - is, according to the Doctrine of Vibration, Sankara and His *Spanda* energy. Thus, for the first time, he talks of the pulse of consciousness as *Spandasakti*, an expression we do not find in other commentaries.<sup>47</sup> This power which he, like other commentators, identifies with Speech accounts for the existence of the cosmic order and is its transcendental foundation. Accordingly, Ksemaraja chooses to praise the Goddess at the start of his commentary rather than Siva:

She Who perpetually reveals Herself as the entire order of existence from the Earth principle to Siva evolved by Her out of Herself (and reflected), as is a city in a mirror, on the screen of Her own pure and free nature is the Goddess of Consciousness. She is the vitality of Mantra, ever blissful, the endless pulsating radiance of Perfect Egoity made of the potencies of speech (*sabdarasi*). It is She, the Goddess Sankari, the power of *Spanda*, Who excels all in the universe.<sup>48</sup>

In this verse Ksemaraja has brought together for us all the major features of his theology of *Spanda*. We notice here that the Goddess as the source of all things is the mother of Siva; She is such in the sense that, as the goddess of consciousness, the power of perception (*drgdevi*), She makes even Siva, the highest principle, accessible to vision and hence 'generates' Him. As the creative power of consciousness, She is the *Spanda* yogi's personal object of devotion (*bhagavati*) as the creative imagination that in its genius (*pratibha*) conceives the masterpiece of creation.<sup>49</sup> According to the Doctrine of Recognition, as Supreme Speech (*paravac*), this power of intuition is the creative self-awareness of the light of consciousness. The Kaulas similarly refer to it as the the Supreme Goddess (*para devi*) Who is God's independence, that is, His freedom to assume a cosmic form.<sup>50</sup>

From the *Kaula* point of view She is the absolute's supreme power of emission, as the flow of its cosmic energy. In the microcosm She is *Kundalini*, the potency of consciousness hidden in the individual soul. The expansion of this intuitive awareness as Speech marks the rise of *Kundalini*, symbolized as the progressive generation of the fifty letters of the Sanskrit alphabet. Ranging from the letter 'A' symbolic of the absolute up to 'H' which denotes its fully mani-

fest form, this power - the Goddess *Spanda* - contains all fifty energies of the letters in the plenitude of *AHAM*, the 'I' of Her egoity.<sup>51</sup> This egoity encompasses every order of existence as the recurrence of the cycle of consciousness and is the true vitality of Mantra.<sup>52</sup> Indeed it is the power that enlivenes and renders all spiritual discipline fruitful.<sup>53</sup>

Another important point Ksemaraja makes in this verse concerns the reflection of the cosmic order in the absolute.<sup>54</sup> The absolute is the sustaining ground of all phenomena that manifest within it, just as the mirror is in relation to its reflections.<sup>55</sup> And, just as the mirror is unaffected by the reflections in it, *so too* the absolute does not change despite the manifestation of phenomena within it.<sup>56</sup> We find no reference to this analogy in the earliest Kashmiri Saiva works, not even in Somananda's *Sivadrsti*. Indeed he expressly refutes the view of certain 'foolish Vedantins' who maintain that the Brahman projects itself as a reflection into creation, on the ground that this would be inconsistent with their own view that the world is an illusion.<sup>57</sup> The credit for the first reference to this analogy in the Kashmiri Saiva context goes to Utpaladeva who makes it in his commentary (*tika*) on his own *Stanzas on Recognition*.<sup>58</sup> Abhinavagupta makes frequent use of reflectionist analogies, which he applies both to phenomena as reflections and to their ground. "Even though *Sivatattva* is a unity," says Abhinava, "its absolute freedom shows itself as a multiplicity of forms like a reflection."<sup>59</sup> This does not imply that phenomena are unreal. Abhinava argues against the Naiyayika Who maintains that reflections are illusions. He insists that a reflection in a mirror is not false in so far as it represents faithfully its original object, even though we cannot say that it is that object itself. A reflection in a mirror can neither be said to be true nor false, but belongs to a category on its own, as does the cosmic image reflected in the mirror of consciousness.

Yogaraja, writing a generation later, modifies this position to stress that phenomena as reflections in consciousness are fully real. A reflection in a mirror is, however, illusory as it does not possess the functional capacity of the

object it appears to be. This is not the case with the images reflected in consciousness, they are neither illusory for this reason nor do they bear any other characteristic of an illusion.<sup>60</sup> Moreover, a mirror, unlike consciousness, does not create its own reflections; so when we see an object reflected in it and determine that 'this is an elephant,' it is clearly a mistake. The light of consciousness, unlike a mirror, makes manifest all the things reflected in it through its own free will; thus the reflections within consciousness are as real as consciousness itself.<sup>61</sup> Again there is a difference between consciousness as a medium of reflection and a mirror, in so far as the former rests in its own nature and enjoys the 'Great Bliss' of self-established conscious existence.<sup>62</sup>

Yogaraja makes these points in the course of his commentary on the *Paramarthasara*, originally a monistic Vaisnava text. Reflectionist analogies are common in such works. Thus Bhagavadutpala, who draws freely from them, quotes several passages to outline a doctrine of manifestation as reflection. He chooses ones that do not imply that this reflection is unreal, and so falls in line with Saiva doctrine. Generally, however, in these Vaisnava texts the analogy is drawn not with the mirror, but the crystal. It was popular in this form among Saivites as well. Utpaladeva points out that the difference between consciousness and crystal is that the latter is, unlike the former, lifeless (*jada*) and hence cannot be aware of the reflections within it.<sup>63</sup>

But whatever be the variants in these representations of the divine absolute as the cosmic medium of reflection, they all share one feature in common, namely, that the power-holder, be it Visnu, Siva or Bhairava is the mirror, while the form and source of its reflections is His power. Ksemaraja's characterization of *Spanda*, the power of consciousness, as both the source of reflection and its own mirror is interesting and peculiar in the Saiva context. Ksemaraja means to say in this way that Siva, the light of consciousness and the perfect medium of reflection, is ultimately the power of *Spanda*, which is also the essence of its radiant pulse (*sphuratasara*) and the nature of all things. But although everything is a part of the mighty

activity of the cosmic and transcendental power of consciousness, Ksemaraja continues to be a Saivite because, even if it is the Goddess Who is realized at the highest level of consciousness, this realization is discovered to be the innermost secret of the Saiva Tantras.

The link with the Tantras is always present in the mind of the commentators, and it is this same link which connects the *Stanzas* and *Aphorisms* vitally together. The point of contact is their common esoteric nature. According to Ksemaraja, the *Aphorisms* are 'extremely secret,'<sup>64</sup> they are a collection of the essence of the secret scriptures,<sup>65</sup> brilliant with the light of the secret doctrine.<sup>66</sup> Thus Ksemaraja quotes from the scriptures in his commentary on the *Aphorisms* to show that they agree with one another.<sup>67</sup> They are Siva's secret,<sup>68</sup> and Ksemaraja hopes that: "the pious may savour this commentary on the *Aphorisms* wherein flows copious the juice, ever new, of the nectar which flows from the exposition of Siva's secret doctrine (*sivarahasyanidarsana*)."<sup>69</sup> This same secret is disclosed in the *Stanzas*<sup>70</sup> because the power of *Spanda* (*spandasakti*) is the object of devotion of all secret Saiva doctrines,<sup>71</sup> and so Ksemaraja quotes every verse of the *Stanzas* in his commentary on the *Aphorisms* to show how the *Stanzas*, like scripture, accord with them.<sup>72</sup>

Now what is meant here by 'secret doctrine'? At one level this expression denotes the teachings meant to disclose the most essential meaning of scripture transmitted by word of mouth from a realized master to his disciple. The master knows the true purport of scripture and its many secrets. Thus Ksemaraja advises those who cannot understand the *Aphorisms*, despite the efforts he has made to show how they agree with scriptures, to seek and serve a true teacher.<sup>73</sup> Ksemaraja implies three things in this way: firstly, that not everything can be written down; secondly that devotion to a truly realized master is the way to understand the secrets of the Tantras and hence the *Aphorisms*; and, thirdly, that the teacher received a powerful descent of grace (*saktipata*) from his own teacher and was also given teachings which he can, therefore, in his turn transmit to others. Such, moreover, is the origin and mode of transmission of the *Spanda* teachings. Bha-

### *The Stanzas on Vibration*

gavadutpala affirms it was transmitted by a realized yogi by word of mouth.<sup>74</sup> Kallata received 'this secret' from Vasugupta and set it down in verse form.<sup>75</sup> Similarly, Rajanaka Rama affirms that "the nectar of *Spanda* is the secret of all secret teachings (*rahasyopanisadbhuta*), transmitted (to Vasugupta) by a realized yogi directly by word of mouth."<sup>76</sup> Again, Ksemaraja describes Vasugupta as "the best teacher of secret doctrines who knows the scriptures through personal experience and practice."<sup>77</sup>

It seems to me that we can identify these 'secret doctrines' as those of the *Kaula* and related Tantras. Notorious in the popular imagination as prescribing, for some of their rituals, the consumption of meat and wine as well as ritual intercourse, the Tantric traditions associated with them are, according to what they themselves say, transmitted by lines of perfected male and female yogis (*siddha*- and *yogini-santana*).<sup>78</sup> We are reminded again of Vasugupta whose heart, according to Ksemaraja, was "purified by the many sound traditions transmitted by perfected yogis and yoginis."<sup>79</sup> These traditions are the sources and predecessors of the *Krama* and *Trika* schools of Kashmiri Saivism which, along with others, constitute the *Kaula* element, which is very prominent in the Tantrism of the Kashmiri Saiva schools. This element represents an important source of Kashmiri Saiva monistic idealism, or at any rate, the authority which sanctions it, on the one hand, and Yoga, ritual and symbolism on the other. That commentators associated the secrets of the *Stanzas* and *Aphorisms* with the teachings of these schools is clear from a number of references. A notable example is the way in which Ksemaraja and Bhagavadutpala explain what Siva's Wheel of Energies is, to which the first and last verses of the *Stanzas* refer. Bhagavadutpala explains that, among other things, the Wheel of Energies represents four aggregates of forces governed by the powers called *Vamesvari*, *Gocari*, *Dikcari* and *Bhucari*, which I have explained elsewhere.<sup>80</sup> He says something about them but prefers to cut short for, as he puts it: "what is the use of revealing too much of their secret nature - (that secret) yoginis (teach only) by word of mouth?"<sup>81</sup> Ksemaraja confirms that the teachings concerning those powers are secret<sup>82</sup>

although he does expound them at length in the *Essence of Vibration*, translated for this volume. Moreover, he also represents the Wheel of Energies as the Wheel of Twelve Kalis. The symbolism of this Wheel (*cakra*) and the teachings concerning it are considered by Kashmiri Saivites to be the most profound and elevated of the *Krama* tradition, which is generally considered to be the most secret, and hence among the most elevated of the Tantric schools. Thus Ksemaraja maintains that a further reference to the Wheel of Energies in the concluding *verse* of the *Stanzas* is a way in which the author: "reveals that this work (*sastra*) stands at the head of all of Siva's secret teachings because he shows how the *Krama* teachings encapsulate (*Spanda* doctrine) as its essence in the beginning and at the end."<sup>83</sup>

Ksemaraja's contention is supported to some extent by *Krama* doctrine. In the Kashmiri *Krama* texts, the supreme principle is the Goddess Who is 'the Abode of the Centre (of reality) in the form of the pulsation of consciousness.'<sup>84</sup> She is the repose (*visranti*) of absolute consciousness Who 'unmoving and devoid of vibration (*spanda*) enjoys the pulse of all things.'<sup>85</sup> This pulse, which consists of an outward, forward movement (*prasarana*) and an inward retraction (*akuncana*), is the basis of the four-fold sequence (*krama*) of arising (*udaya*), manifestation (*avabhasa*), the assimilation of time (*kalagrasa*), and repose in one's own essential nature (*svarupavisranti*).<sup>86</sup> Thus the Supreme Goddess has two aspects. One is self-established and tranquil. It is where 'the repose of the Supreme Light spontaneously finds rest.'<sup>87</sup> As such She is the 'cessation of destruction' (*samharasamhara*), the ultimate end of all sequences and processes, change and time. This aspect is never involved in the recurrent pulse of the cosmic process. The other aspect is the form of the Goddess as the Primordial Power (*adyasakti*) which generates, sustains and withdraws its manifestations, at one with Herself, and so pulsates with its rhythm.<sup>88</sup> This is said to be that state in which consciousness is swollen like a seed about to generate its sprout<sup>89</sup> which, as we have seen, is also the way Pradymnabhata represents the Goddess and is one of the ways *Spanda* is represented in the later commen-

taries.<sup>90</sup> In the *Krama* texts, the Goddess is the Primal Pulse (*adyaspanda*) that contains all the energies of manifestation. This aspect is the first moment of manifestation. The first stage in the sequence of the arising of the energies of consciousness is this pulsation (*spandana*) which takes place in the Supreme Expanse (*parakasa*) of consciousness and is followed by the successive emergence of the powers of will, knowledge and action.<sup>91</sup> In purely *Krama* terms, this state corresponds to the Wheel of the Goddess *Vyomavamesvari* 'She Who Emits the Voids'. These Voids are the five spheres of the resonant Emptiness of the network of energies which operate at all the levels of manifestation from the most subtle - the pulse of consciousness - through to the intuitive, mental, sensorial and physical. The Wheel of the Goddess is "noble and beautiful because of the pulse (*parispanda*) of the glorious emanation (*vibhava*) of all things from the very root of their existence. It is pure and clear perception (*pratitika svarupa*)."<sup>92</sup> This Wheel, which consists of the five Voids (*akasa*) and is the seed of all things, arises through the power of its initial pulsation (*parispanda*).<sup>93</sup> This is said to be the throb of union of the primordial couple, Siva and Sakti, which is the innate nature (*svabhava*) of all things and of the one Supreme Lord (*paramesa*).<sup>94</sup>

Clearly then, *Krama* doctrine does have much in common with the *Spanda* teachings. It is a relatively simple matter for someone acquainted with it to draw the necessary parallels to contribute further details to the concept of *Spanda* and its corollaries, which is what Ksemaraja did. Ksemaraja generally evidences a marked preference for *Krama* in his works and tends to overcode the teachings of other schools with *Krama* doctrine in his expositions. But, although we must treat Ksemaraja's remarks with caution for this reason, there can be no denying that the influence of the Tantras is evident in the *Spanda* teachings. The commentators have quite rightly striven to add substance to the generally brief statements of the *Aphorisms* and *Stanzas* by citing Tantric sources. Indeed, it would not be wrong to say that they represent the first attempt on the part of Kashmiri Saivites to present what they felt to be the most essential teachings of the Tantras. Although it was only with Abhinava-

gupta, some two centuries later, that this search to find a global synthesis of the fundamental teachings of all the major Saiva Tantric traditions known in Kashmir found its greatest fulfillment, it is already here with these, the very first Kashmiri Saiva texts, that this search begins. Thus the conclusion (*siddhanta*) they teach is, as one commentator puts it, the final conclusion of all the Tantras,<sup>95</sup> namely, that Siva is one's own most authentic spiritual identity, and that He is the pure conscious nature (*cidatma*) that through, and as, its spontaneous, recurrent activity is the ground, source and ultimate end of all things. The aim of the *Doctrine of Vibration* is to lead to a direct and permanent experience of this dynamism, through which all can attain liberation, the ultimate goal of life. Let us see how this works from Ksemaraja's point of view.

To understand Ksemaraja's position we can do no better than examine what he says in his *Heart of Recognition* (*Pratyabhijnahrdaya*). There he outlines what he considers to be the soteriology of the Doctrine of Recognition in the context of Kashmiri Saivism as a whole. He does this in such a way that he effectively presents us with a view of Kashmiri Saivism as he sees it. It is interesting therefore to note that throughout this work he presents *Krama* doctrine as its highest teaching. He makes his position explicit in his commentary on the eighth aphorism of his work, in which he declares that: "the orders of being (of the supreme principle) correspond to the (highest) state of every doctrine (*darsana*)."

Ksemaraja's exposition of this aphorism can be divided into three major sections as follows:

1. Firstly Ksemaraja lists the systems he deals with in a graded order. Heading the list, as one would expect, are the Saiva schools. The lowest of these he calls that of the Tantrikas, namely, the Saivasiddhantins who, from his point of view, are transcendentalists. Next come the Kaulas who, he says, consider ultimate reality to be immanent. Highest of all is *Trika* and the other Saiva schools that consider reality to be both immanent as well as transcendent. Presumably the other schools meant here are *Spanda*, *Pratyabhijna* and *Krama*.



### *The Stanzas on Vibration*

2. In the short section that follows, he deals with those who are deluded and have fallen from the Saiva path, namely, the Vaisnavas.
3. Finally, he reinterprets the term '*darsana*' to mean 'perception' or 'cognitive consciousness'. He implies in this way that the ultimate state to which a given doctrine can lead corresponds to one in the process of perception.

As we have seen, this process traverses four major phases. The first three are those of arising, persistence and withdrawal, while the fourth is pure enlightened consciousness (*turiya*) which contains the other three and which Ksemaraja calls the Goddess of Consciousness (*samvidbhattarika*), the supreme *Krama* Goddess. Ksemaraja quotes a passage from Utpaladeva's commentary (*tika*) on his own *Stanzas on Recognition* in which the goddess is portrayed in *Krama* terms. Clearly this reference is meant to back up his own view that the supremacy of Power, the Goddess, is a necessary corollary of the Doctrine of Recognition, despite its Saiva orientation. He manages here to support his presentation of the *Pratyabhijna* in his work with Utpaladeva's own words. Ultimately, as Ksemaraja says: "this is the Goddess Who excels progressively (through each level) and makes Her devotees one with Her own nature." Ksemaraja is saying that we find *Krama* doctrine in all the schools of philosophy, particularly the Saivite ones, although it is at various levels of refinement and evidence. Thus oneness with the Goddess is the ultimate goal the yogi achieves as he progresses through the states of consciousness taught in the other systems. No wonder therefore that Ksemaraja identifies *Spanda* with Power and finds in *Spanda* doctrine the highest teachings, namely, *Krama*. *Krama*, according to Ksemaraja, is the great secret of Saivism, and it is this secret that in a subtle manner he is always trying to reveal. This is why we are surprised by the contents of his *Heart of Recognition*. We expect to find outlined the metaphysics of the *Pratyabhijna*, as the title of his book suggests. Instead we find that Ksemaraja's philosophy is wider ranging to include, as its highest level, *Krama* - the 'Heart' and essential teaching of the *Pratyabhijna*.

This is exactly what Ksemaraja does with *Spanda* doctrine. He systematically re-codes it into the terminologies of the other systems, particularly *Pratyabhijna* and *Krama*, with the latter representing the fullest expression of the *Spanda* teachings. This is why *Spanda* is, for Ksemaraja, above all, Power. He sees in the concept of *Spanda* an expression of the absolute, of the most exalted and esoteric doctrine. *Spanda* is the ultimate of all *Kaula* doctrine including, and most especially, those of the *Krama* and *Trika*. Thus, Ksemaraja's is a *tour de force* in which he finds all the highest truths of every Tantric school and the *Pratyabhijna* included in *Spanda* doctrine.

*Part II Commentaries and Exposition*

Chapter 9 The Essence of V i b r a t i o n  
The S p a n d a S a m d o h a , by Ksemaraja

*Opening Benedictory Verses*

Siva whose glory is unmeasured (*akalita*) (page 1), measures out (*kalayati*)<sup>1</sup> in His Heart,<sup>2</sup> the universe from Earth to Sadasiva and, variously conjoining (aspects of His nature), He emanates the wonderful play of emission and withdrawal. He, the One, pulsating and established in Himself, is victorious.\*

This Hero, the Lord of Kula, excels all (page 2)\*\*. He unseals by yogic practice the nectar which, although shining within everyone, is held

fast by *Mahamudra*. The fetters of exertion shattered, it flows from the ocean of consciousness and, savored by the inner mouth, it bestows perfect bliss\*\*\*

The Principle of Vibration (page 3) has been revealed by the great master (Vasugupta) and so we (humbly) seek to make known its (wonderful) extent.

We shall consider here only the first verse (of the *Stanzas on Vibration*). This (verse of) praise befits (Lord Siva) and contains the purport of

<sup>\*3</sup>(Siva's glory is) 'unmeasured'. It is impossible to make (Him) an object of the processes that engender multiplicity (*kalana*), nor is He (ever) projected out of His own nature and rendered dependent upon objectivity (*idanta*). His 'glory' is (His) sovereignty (*aisvarya*) which is the power of this creative freedom that is (His) reflective awareness (*vimarsa*) at one with all things. He 'measures out' or makes manifest (the universe) of phenomenal existence (*bhava*), its absence (*abhava*) and what is beyond it (*atibhava*), from Earth to Sadasiva, without need of material or the rest of the assemblage of causes. He does this in such a way that although it is at one with (Him), it appears to be separate from Him as is a reflection in a mirror.<sup>4</sup> He (does this) 'in the Heart' of the Light of consciousness, which is the firm foundation of all things, by 'variously conjoining (aspects of His nature)' through the many variations of (His) awareness of (His) manifestation (*ullekha*). (Thus He) clearly manifests the 'wonderful play of emission and withdrawal,' that is, the five cosmic operations of manifestation (*abhasana*), attachment (*rakti*), reflection (*vimarsana*), deposition of the seed of future manifestation (*bijavasthapanana*) and cessation (*vilapana*).<sup>5</sup> He is 'One'. (That is to say), He is free of duality although He projects outside Himself, in the manner described, the extending play of the universe manifest within Him. Thus, endowed with the power of freedom at one with Him, (He) abides at rest in His own nature. Like an ocean, He abides in His own nature (unchanging) and motionless (*avicalat*), even when the waves of universal manifestation extend (out of Him). Thus he vibrates radiantly as superior to all things.

\*\*The page references embedded in this chapter refer to the page of the original text being translated.

\*\*\*In the first verse, (the author) reflected on the supreme (transcendental) deity. Now he turns his attention to the lower (immanent) one. When all the trammels of phenomenal existence have been overcome, the supernal 'nectar' of the paramount bliss of one's own nature flows uninterrupted 'from the ocean of consciousness,'

### *The Stanzas on Vibration*

the entire work. It was composed by the venerable master Vasugupta to inspire the recognition of the (true) nature of the Great Lord Who is light, bliss and Supreme Unity:

WE PRAISE THAT SANKARA WHO IS THE  
SOURCE OF THE POWER OF THE WHEEL OF  
ENERGIES BY WHOSE EXPANSION  
(UNMESA) AND CONTRACTION (NIMESA)  
THE UNIVERSE IS ABSORBED AND COMES  
INTO BEING.

'We praise that Sankara.' He is the ultimate reality of one's own nature and bestows the highest good (*sam*), namely, the grace which inspires the recognition of the light of consciousness, the one reality which is Supreme Bliss free of all the misfortunes (of duality). We contemplate (Sankara) as paramount on all the levels of being (*dasa*), whether those on which ideation prevails and or those on which it does not. We do this once laid low every plane of conditioned subjectivity including that of the body (page 4), vital breath and the rest. The plural (form 'we') serves to indicate that there is no difference between anyone (Sankara) has made His own and (chosen to be) the object of His grace.<sup>12</sup> (The indicative pronoun) 'that' is (in the singular) to inspire the recognition of (Sankara's) unique nature.<sup>13</sup>

Who is this Sankara? (The author) says that

He is the One 'by Whose expansion and contraction the universe is absorbed and comes into being.' Some have explained (this to mean) that the absorption and arising, that is, the destruction and emission, of the universe, is brought about by the expansion and contraction (of Sankara's consciousness) which implements the revelation and concealment of His nature. Again, others did not agree objecting that: "expansion and contraction are occasional (temporal events. Moreover) they engender the destruction and creation of a universe which is (itself) transitory, so how can they occur within the eternal Lord?" So (in reply to this we say that) the Lord's one power, (although unchanging and at one with Him) is called, equally, both 'expansion' and 'contraction'. (This is so, not because it really expands and contracts, but because) it is the cause of the evolving and regressing universe.

Again, discarding the order of correspondence (implied in the verse) in preference to the actual order, they explained, that the universe is created when (the Lord) unfolds (out of Himself) and is destroyed by His withdrawal.<sup>14</sup> Even so, however, (we must contend with the) same contradiction. How is it possible for the universe to be subject to occasional creation and destruction when, according to the teachings of (this) doctrine, it is one with Sankara? Well, in that case, (we can say) that according (to the doctrine), that manifestation is ultimately real (*abhasaparamartha*), the universe is real accord-

(FOOTNOTE \*\*\* CONTINUED)

which is the conscious nature consisting of the harmonious unity (*samarasya*) of Light and Bliss. Free of the strictures imposed by the practice of meditation (*dhyana*) and worship (*puja*) at any of the (levels) of the seven types of subjects,<sup>6</sup> it unfolds spontaneously within (consciousness). Even So, it is checked by the Great Seal (*Mahamudra*), that is, by the ignorance of *Sambhavamudra*.<sup>7</sup> This nectar bestows the bliss of that most excellent and perfect egoity. It is 'unsealed' and released with the intention of enjoying one's own nature (*svopabhoga*) by 'yogic practice' that is, by the practice of the *Sambhava* and other means to realization<sup>8</sup> set into operation by Paramasiva's grace. It is savored by the 'inner mouth' in the abode of the supreme energy of consciousness called the 'Heart of the Yogini'.<sup>9</sup> This occurs in a state of introversion heralded by the withdrawal of the outpouring of extroverted activity (*bahyavrtti*). He who does so is 'this Hero'. He is the One Who has severed the three bounds and, brilliantly shining as the Primordial Lord, He occasions the expansion and contraction of 'Kula' which is the circle of the deities ruling the senses<sup>10</sup> (and so) excels all.

Again, (the nectar of realization is) like the worldly nectar (of the myth) which, though clearly manifest in the ocean of milk, was held fast within it by the power of natural law (*niyatisakti*). By churning (the ocean) and by other expedients (*yukti*), (this nectar) was extracted from it.<sup>11</sup> It was the very essence of the realization of perfect bliss and so delighted the Lord of all the gods and granted (to all who drank it) freedom from the misfortunes of birth and death.

ing to the manner in which it appears (*tathabhasaparamartha*) and at one with Sankara's nature (manifest in this way). (Thus), creation and destruction are rightly considered to be manifest in this form (and hence just as real as the universe and Sankara Himself). So why not admit that 'expansion' (*unmesa*) and 'contraction' (*nimesa*) which are the authentic nature (*paramartha*) of these forms of manifestation, can take place within the Lord?

(Reply): Time is also essentially a manifestation (page 5). It is certainly nothing apart from that. So how can this lower order of reality lead one to doubt whether the Lord, Who manifests (time and all things), can be inwardly subject to duality?<sup>15</sup>

Here 'expansion' is defined (as follows):

The expansion of consciousness that takes place when one is engaged in a single thought should be known as the source from whence another arises. One should experience that for oneself. (Stanza 41)

Accordingly, one can infer that the characteristic feature of the contraction (of consciousness - *nimesa*) is the concealment of one's own nature.<sup>16</sup> Thus (as they correspond, respectively, to the revealed and concealed states of consciousness) others (say) that there is no harm (in considering) the order of correspondence (in the verse) to be correct as it stands. But enough of this talk of (others) commentaries! The point is this, namely, (Sankara is the one), 'by Whose expansion and contraction the universe is absorbed and comes into being.'

The Supreme Lord is both the Great Light (of universal consciousness) and the perfect medium of reflection (*vimala*). His one power is reflective awareness. It appears to be a subtle motion (*kinciccalatabhasa*) and so is proclaimed in the scriptures by means of countless names including, 'vibration' (*spanda*), 'radiance' (*sphuratta*), 'wave' (*urmi*), 'strength' (*bala*), 'exertion' (*udyoga*), 'the Heart' (*hrdaya*), 'the essence' (*sard*), 'Malini' and 'the Supreme Power' (Para).<sup>17</sup> Although this (power) is one, it is at once both expansion and contraction. Thus, it is contraction (*nimesa*), in terms of the withdrawal of the previously emitted principles from Sadasiva to Earth and is itself expansion (*unmesa*) in terms of forthcoming diversity

(*bheda*). Again the contracted (*nimesa*) state, corresponding to the withdrawal of previously emitted diversity, is itself the expansion (*unmesa*) of the awareness of the unity of consciousness (page 6). (Conversely), the expanded state (*unmesa*), indicative of forthcoming diversity, is itself the contraction (*nimesa*) of the awareness of the unity of consciousness.<sup>18</sup>

(The same applies) at the level of *Maya*. (In that case), the expanded (*unmesa*) state corresponds to the condition prior (to perception), namely, the cognitive intent to perceive (any object such as the color) 'blue'. As proven by everyone's personal experience, 'contraction' (*nimesa*) corresponds to the cessation of the manifestation of (the color) 'yellow' prior to the appearance (of the color) 'blue'. The unfolding (of consciousness - *unmesa*) (marks the first) indication of the manifestation of objectivity. It is a state of cognitive intent directed to (the color) 'blue' which is, in fact, at the same time and for that same (perceiver), the contraction (*nimesa*) of his own nature at one with the Supreme Lord. But, in reality, even on the plane of *Maya*, this supreme plane of awareness which consists of all the powers (of consciousness) pulsing in unity (*vilolata*), figuratively denoted as 'expansion' (*unmesa*) and 'contraction' (*nimesa*) actually manifests to all constantly. However, in the sphere of *Maya* it does not sustain a firm realization of consciousness within oneself. But even there, it is clearly manifest at every juncture (between cognitions).<sup>19</sup> As the following four stanzas will make clear in order to (lead the aspirant) to a knowledge of his true nature:

*Spanda* is stable in the state one enters when extremely angry, intensely excited, running or wondering what to do.

Once entered that state which (the yogi) takes as his support and firmly resolves (that): 'I will surely do whatever he says'; both the Sun and Moon set, following the Ascending Way, into the channel of *Susumna*, once abandoned the sphere of the universe.

Then, in that Great Sky, when the Sun and Moon dissolve away, the dull minded (yogi is cast down) into a state like that of deep sleep. The Awakened however remains lucid. (Stanzas 22-25)

### *The Stanzas on Vibration*

It assists those for whom the darkness of *Maya* has been destroyed by the light of supreme grace (*saktipata*)<sup>20</sup> to Siva's state. However it does not always manifest in all its fullness (for everyone). As (the *Stanzas*) will go on to declare:

An individual who, (though) desirous of doing various things (but) incapable of doing them due to his innate impurity, (experiences) the supreme state (*paramam padam*) when the disruption (*ksobha* of his false ego) ceases.

Then (the soul realizes) that his (true) uncreated nature (*dharmā*) is (universal) agency and perceiving subjectivity and so he knows and does whatever (he) desires. (Stanzas 9-10)

So also:

Even when division prevails due to the waking and other states, it extends through that which is undivided because the perceiving subjectivity forever remains true to its own nature.

No notions such as: 'I am happy,' 'I am miserable' or 'I am attached' (exist independently). They all clearly reside elsewhere, namely, (in that) which threads through (all) the states of pleasure and the rest.

That exists in the ultimate sense where there is neither pleasure nor pain, subject nor object, nor an absence of consciousness (Stanzas 3-5)

Thus, if all things were not to exist as the homogeneous unity (*samarasya*) which is the universal egoity of Siva's nature at the initial undifferentiated (*samarasya*) level, how could they, non-existent, ever be emitted?<sup>21</sup> The plane of impending manifestation (*uditadāsa*), also known as (the first) instant (in the process of emanation *tutipata*),<sup>22</sup> corresponds to a state of cognitive intent (on the part of the subject) to perceive (some manifest form such as the color 'blue'. (This state of consciousness) in terms of (its objective content), namely, the mere (perception of) the color 'blue' (free of all secondary cognitive processes), corresponds to (the principle known as) Sadasiva. (At this level) there is but a faint hint of objectivity (*idanta*) (and that too) is strongly dominated (*acchadita*) by subjectivity. Now this is, at the same time (page 8), Siva's (state of consciousness) in terms of the totality of existence held in the undifferentiated unity of (His) integral egoity. Were it to be other than that it could not abide as the light of

Sadasiva. Its subsequent emission would therefore be impossible because only the conscious nature can be the agent of emission. This is explained in the *Recognition of God (Isvara-pratyabhijñā)* (where we read):

It is the Lord, the conscious nature itself Who, like a yogi, without need of material cause, manifests externally as He wills the phenomena established within (Him).<sup>23</sup>

The same will be said here also:

That in which all this creation is established and from whence it arises is nowhere obstructed because it is unconditioned by (its very) nature. (Stanza 2)

The states of Sadasiva and Siva pervade one another and so in fact abide as one. The statement: 'when this (occurs), that (will happen)' is made for the benefit of those who require instruction, the succession (it implies) does not relate to reality (*vastu*). Thus, let it suffice to say that manifestation is successive as this consciousness is simultaneously the agent of emission and withdrawal, as well as non-successive, as the light of pure 'I' consciousness which is neither the agent of emission nor of withdrawal. (In fact, nothing can be said about it). Only those rich in the teachings realize this level. Here also it is said:

When (the yogi's consciousness) pervades all things by (his) desire to perceive, then why speak much? - he will experience it for himself. (Stanza 43)

Such is the teaching in the following stanza also:

How can one who, as if astonished, beholds his own nature as that which sustains (all things) be subject to this accursed round of transmigration? (Stanza 11)

With the same intention, the masters have said:

Salutations to the Lord Who eternally delights in emission (*srsti*), is always comfortably seated in persistence (*sthiti*) and is permanently eternally satisfied with the Three Worlds as His food.<sup>24</sup>

A certain indefinable (*ko'pi*) one, unborn and free of thought is victorious although (He) conceives

at each instant without rest, the Three Worlds by means of countless thoughts.<sup>25</sup>

If when You, O Lord, clearly reveal within Yourself (that) intense desire which assumes at each instant countless manifest forms, everything takes place within You in this way, then even the momentariness taught by the wise becomes meaningful.<sup>26</sup>

Similarly scripture declares:

Lelihana (the One Who Licks Up and Destroys the World), the eternal Goddess (always) shines full (of all things). A wave (urmi) of the ocean of consciousness, She is the Lord's power of intent.<sup>27</sup>

Therefore, the one undivided plane of awareness which is (consciousness), expanding and contracting, is called (both) 'expansion' (*unmesa*) and 'contraction' (*nimesa*). Thus (we should first) resolve (the elements of the dual compound 'expansion-contraction') into two (types) of 'expansion' and (two types) of 'contraction'.<sup>28</sup> (Thus) one should explain (this part of this stanza in this way, namely) that both 'expansion', whose nature is 'contraction', as well as 'contraction', consisting of 'expansion', are, individually distinguished according to whether one or other is dominant, the cause of the absorption and arising of the entire universe from Earth to Sadasiva. (The dual compound) 'absorption-arising' should, similarly, be explained by resolving (it into two duals, namely) two (forms) of absorption and (two forms of) arising. Thus the arising in an externally (manifest) form of, for example, 'blue' is equivalent to absorption of the egoity (of the subject *ahanta*). Similarly, absorption of the externally manifest form (of the object), is equivalent to the arising of the egoity (of the subject). Thus, absorption is also emergence, and creation the ultimate reality of destruction (page 10). They are distinguished from one another according to whether duality or unity predominates. The point here is that, in reality, there is no succession - it is the conscious nature itself which shines in this way. So (the sense) of the compound ('absorption-arising') is only properly understood in this way. As the commentary (on Panini's grammar) says of dual compounds:

If one wishes to resolve (the dual compound: the types of wood named *dhava* - *khadira*), one

should explain it (as consisting of) two (form of) *dhava* and two of *khadira*.<sup>29</sup>

According to this philosophical school which maintains that Siva is free and non-dual, each individual entity can have a manifold nature (*anekatva*).<sup>30</sup> Elsewhere, (according to other schools of thought), the nature of phenomena (is said) to be fixed (and conditioned *pratiniyata*), so (it is only from their point of view) that it is a contradiction to maintain that each is of the nature of both: so enough of irrelevant discussion!

Again, when (the two phases of the pulse of consciousness) are explained in this way, (we thereby) also accept that the Supreme Lord is the agent of the five cosmic operations as taught in the *Svacchandabhairavatantra* and other scriptures.<sup>31</sup> (Thus), the two-fold creation, pure and impure, of the six-fold cosmic order is occasioned by the 'expansion' (*unmesa*) (of consciousness) which assumes the form of the outpouring that heralds duality (*bheda*) and consists of the subtle occlusion (*nimesa*) of one's own nature. Similarly, the involution (*nimesa*) of (this) two-fold distinction (between the 'pure' and 'impure' paths) occasions destruction (*samhara*) and consists of an upward expansion (*urdhvonmesa*) which makes a subtle contact with the one undivided (reality).<sup>32</sup> In the same way the state of persistence (*sthiti*) ultimately corresponds to the unfolding of (one form of) manifestation along with the absence (of another) and is occasioned by the pulsing union (*lolibhuta*) of 'expansion' (*unmesa*) and 'contraction' (*nimesa*). As Siddhapada has said:

The supreme state of persistence (*para sthiti*) consisting of the pulsing union (of creation and destruction) (shines between the two cycles of emission and withdrawal) (page 11).<sup>33</sup>

'Obscuration' (*vilaya*) is the total contraction of one's own nature. It consists of the manifest unfolding of the (lower conditioned) states that thus come into being and is, basically, the (soul's) experience of the internal and other (lower regions). 'Grace' (*anugraha*) is the total expansion (of consciousness) as all things. Quelling all duality, it is the withdrawal (*nimesa*) of all the aforementioned (affliction)

### *The Stanzas on Vibration*

previously arisen.<sup>34</sup> Thus this same (verse) clarifies the manner in which the Supreme Lord is the author of the five cosmic functions.<sup>35</sup> Destruction and creation should be understood (to operate) in the same way (at the universal level also). Again, destruction and the rest apply to all that is made manifest. (They are in fact) the very essence of manifestation (*abhasa*) and have no existence whatsoever for the Supreme Lord Who is the light of consciousness. As (the author) will go on to say:

Moreover two states, called the 'agent' and the 'product of action' abide here. The product of action is subject to decay whereas agency is imperishable. (Stanza 14)

The Supreme Lord, Who is the light of consciousness, is also the agent of these five cosmic operations at the (microcosmic) level of the individual (*mayiya*) subject. (However, only) one who knows how to attend carefully to that relationship (between subject and object) can be aware of it fully.<sup>36</sup> While the color 'blue' (passes through the phases of its) manifestation, the Blessed One Who is such (as described above) acts as the agent of emission when 'blue' appears associated with a (specific locus) in space (at a certain) time. He is the cause of its persistence when, once emitted, the manifestation of 'blue' remains unaltered. It is destroyed when a doubt arises as to whether its spatial, temporal or formal configuration differs (from that which it is thought to possess) (page 12). He brings about the obscuration (*vilaya*) (of all objectivity) when (the subject) who is the undivided aspect (of perception) is emitted (and completely takes over the field of objectivity). All this should be applied equally to the manifestation of 'yellow' or (indeed) anything else.

Similarly, (when the subject shifts his attention from 'blue' to 'yellow', the Lord implements all five operations). He implements withdrawal in relation to the 'blue' which manifests at first along with the subject who perceives it, emission in relation to the 'yellow' which manifests at present along with its subject and persistence in terms of the manifestation of their specific individual forms. He obscures (the perceiver) in relation to the manifestation of the inner residual impressions gen-

erated (in his mind) and in terms of the manifestation of the destruction of the potential state (of bondage engendered) by memory and the rest which has become one with pure consciousness. In this way the five operations of the Great Lord unfold perpetually everywhere, in every state of being as one. Only the intuition of a few (blessed with) the boon of perfect contemplation (*anuttarasamadhi*), ascends into the self-luminous light of Sankara Who is their own true nature and the sovereign power of the Wheel of consciousness. (This is) not so for others who attend (instead) to (their) embodied, etc., ego. So it is said in *Tantra of the Solar Ray* (*Bhargasikhatantra*):

How can even Virabhairava, whose form is paramount bliss, manifest in the cave of the Heart of the fettered, sullied by the mud of delusion?

The doctrine thus outlined will be elucidated here in the following (stanzas):

Even when division prevails due to the waking and other states (page 13), it extends through that which is undivided because the perceiving subjectivity forever remains true to its own nature.

No notions such as: 'I am happy,' 'I am miserable' or 'I am attached' (exist independently). They all clearly reside elsewhere namely, (in that) which threads through (all) the states of pleasure and the rest.

That exists in the ultimate sense where there is neither pleasure nor pain, subject nor object, nor an absence of consciousness. (Stanzas 3-5)

The Fully Awakened (yogi's) perception of that (reality) is constant (and abides) unaltered in all three states... (Stanza 17)

Therefore he who strives constantly to discern the *Spanda* principle rapidly attains his own (true) state of being even while in the waking state. (Stanza 21)

Or, constantly attentive, and perceiving the entire universe as play, he who has this awareness (*samvitti*), is undoubtedly liberated in this very life. (Stanza 30)

At all times (the yogi) should remain well awake. Having with (his) perception observed the field (of awareness), he should deposit all in one place, and so be untroubled by any alien (reality). (Stanza 44)

At the end of this treatise he will conclude:



But when he is firmly established in one place which is then generated and withdrawn (by him at will), his state becomes that of the (universal) subject. Thus he becomes the Lord of the Wheel. (Stanza 51)

We have explained here what creation and destruction really are. And this alone is mastery over the wheel (of energies), namely, the perpetual abiding of one's own conscious nature as the agent of the five operations (page 14). This said, enough of such talk which instills faith in the hearts of hardly a few common folk.

(From another point of view), (the pronoun) 'whose' (in the expression 'by whose expansion and contraction', refers to) the inherent nature of the Self which is uninterrupted consciousness and bliss. By its 'expansion and contraction', unfolding and closure, 'the universe' is absorbed and comes into being, is submerged (into consciousness) and emerges out of it. According to the dictum: 'as within, so outside', the (universe is both) the body and, by virtue of its association with it, the external world. (Thus these phases of destruction and creation can also) be linked, with (the yogi's) contemplative absorption (*samavesa*) and his arousal from it (*vyutthana*) respectively.

Moreover, according to the aforementioned principle laid down in the venerable *Svacchandanatantra* and other Agamas, when Brahma and the other (gods) wake and sleep the world-orders (which they govern) are created and destroyed. Similarly, when the Supreme Lord (wakes and sleeps), the entire cosmic order which is separate (from Him) is created and destroyed.

Now a doubt may arise that, if all this is true, then (Sankara is related to His creation like a potter is to the pots he creates). Should one then accept or not what is proved (by every) valid means of knowledge, namely, that the potter's product is quite different from him? In order to remedy this doubt, (the author) explains the reason (for this) by means of the adjectives (used to describe Sankara) as 'the source of the power of the Wheel of Energies.' According to scripture:

The Great Lord is the power-holder and His powers are the universe.<sup>37</sup>

*Various interpretations of the expression: 'the source of the power of the Wheel of Energies' (page 15):*

(1) (This implies) that whatever manifests is all the light of consciousness because it is unreasonable to maintain that what is unmanifest (literally: not light) could (ever) manifest. And for the same reason as is evident (to everybody) when we think or dream, consciousness engenders the outpouring of manifestation. Moreover (the very nature) of experience (confirms) that the energies of the Blessed One, Who is the Light itself, make up the manifest universe. Collectively they constitute a 'Wheel' which consists of the wonderfully varied ways in which they come together (and separate), etc. (This fully) manifest (and expanded state - *sphitata*) is its 'power'. Its 'source', in the sense of that from which it arises, is one's own essential nature (*svasvabhava*) which is the ultimate reality (*paramartha*) of all that manifests in any way. As is said below:

Everything arises (out of) the individual soul and so he is all things because he perceives his identity with the awareness (he has) of them. (Stanza 28)

Thus it is possible to be aware of (manifest phenomena) only because there is an essential identity (between them and consciousness).

(2) Again, the 'Wheel of Energies' is the senses. Their 'power' is (the freedom) to move towards, (abide in and withdraw) from their field of operation (in the course of perception). Its ultimate 'source' is, as before, (Sankara). As is said below:

...by virtue of (it) the senses...move towards (their objects), rest (there) and withdraw (from them). (Stanza 6)

(3) Again, the 'Wheel of Energies' is the circle of the goddesses presiding over the senses and its 'power' is its capacity to bring about the wonderful variety of emission and withdrawal. Its 'source' is the Great changeless (*akrama*) Light (of consciousness) that engenders the manifestation of the *Krama* absolute (*kramartha*). As is said below:

...Along with the inner circle, (the senses) move towards (their objects), rests (there) and withdraw (from them). (Stanza 6)

### *The Stanzas on Vibration*

This is how one should explain (what is meant by) the 'inner circle' (to which this verse refers) (page 16): it is not (as other commentators say) the three-fold mental organ because that is included in the circle of the senses. The senses merely move towards (and withdraw) from their objects, whereas during this movement the circle of the goddesses of the senses occasions creation and the other (phases of manifestation). This should be explained in this way.<sup>38</sup> Let this suffice.

(4) Again, the "Wheel of Energies" (represents) the host of Mantras and *Mudras*. Its 'power' is the capacity to realize the triple yogic accomplishment (terrestrial, heavenly and supreme).<sup>39</sup> Its 'source' is the locus of its repose and from whence it arises both of which are implicitly indicated by the word 'source'.<sup>40</sup> As is said below:

Seizing that strength (*bala*), Mantras, endowed with the power of omniscience, perform their functions, as do the senses of the embodied.

It is there alone that they, quiescent and stainless, dissolve away along with the adept's mind and so partake of Siva's nature. (Stanzas 26-27)

(5) The 'power of the Wheel of Energies', as explained, is the power of Mantra, etc. (page 17). It (generates) the light (*prabha*) and brilliance (which shines in) the adept's mind and blows (*vati*), moves, attains, presides over, perfumes and destroys in the sense that it brings it to rest within his own nature.<sup>41</sup> As will be clearly explained later:

It is there alone that (Mantras) quiescent and stainless dissolve away along with the adept's mind and so partake of Siva's nature." (27)

(6) (In another sense), (Sankara) is the 'source' or arising of the teacher who possesses power by virtue of the Wheel of Energies which includes initiation, grace, the realization of the deity who is the object of (the yogi's) meditation along with the wealth of other powers. As the following stanzas declare:

This indeed is the arising of that object of meditation in the mind of the meditator, namely, the adept's realization of his identity with it by the force of (his) intent.

This alone is the attainment of the nectar of immortality, this indeed is to catch hold of oneself, this is the initiation of *Nirvana* which bestows Siva's true nature (*sadbhava*) (Stanzas 31-2)

(7A) Moreover, the 'energies' are the goddesses Brahmi, etc., (who preside over the consonants of the alphabet) as well as the series of causes, namely, Brahma and the other (gods who create the lower world-orders). The 'Wheel' associated with them relates to the fettered soul who, (forgetful of his own consciousness, is as if) devoid of (any) nature of his own. It is the aggregate (of energies which fetter the soul and render him) unable to ascend to the upper plane of oneness and make him skillful (instead) in wandering on the lower path of division. Its 'power' (page 18), of which He (Sankara) is the 'source' consists of its capacity to bring this about. (The author) will go on to say:

He who is deprived of his power by the forces of obscurity (*kala*) and a victim of the powers arising from the Mass of Sounds (*sabdarasi*) is called the fettered.

Operating in the field of the subtle elements, the arising of mental representation marks the disappearance of the flavor of the supreme nectar of immortality; due to this (man) forfeits his freedom.

Moreover the powers (of Speech) are always ready to obscure his nature as no mental representation can arise unpenetrated by Speech.

This, Siva's power of action, residing in the fettered soul binds it (but), when (its true nature) is understood and it is set on its own path, (this power) bestows the fruits of Yoga (*siddhi*).

(The soul) is bound by the City of Eight that resides in the mind, intellect and ego and consists of the arising of the (five) subtle elements (of sensory perception). He helplessly suffers worldly experience (*bhoga*) which consists of the arising of mental representation born of that (City of Eight) and so its existence subjects him to transmigration. Thus we will explain how to end this transmigratory existence. (Stanzas 45-50)

(7B) The 'power' of the 'Wheel of Energies' is (the awakened yogi's) power to ascend, in terms of the level of his essential nature (*svasvabhava*), to increasingly higher ones by forsaking the lower. The 'source' (of this power is), as before, (Sankara).<sup>42</sup> (The author) will go on to say here that:

...when (its true nature) is understood and it is set on its own path, (this power) bestows the fruits of Yoga (*siddhi*). (Stanza 48)

(8) Again, the 'Wheel of Energies' (consists of the Wheels ruled by the goddesses) *Khecari*, *Gocari*, *Dikcari*, *Bhucari* (page 19) and the rest along with the many troupes of yoginis,<sup>43</sup> both internal and external, and (their consorts), the Heroes (*viras*) whom they implicitly represent. Its 'power' is the realization of countless types of yogic accomplishments, both high and low. The foremost among them is the total expansion of consciousness (*pratha*) (experienced) while delighting in the objects of sense. (The lower) attainments include knowledge of the past and future and the ability to shrink oneself at will (*anima*). (This attainment) is (the yogi's) sovereign power (*aisvarya*) which (Sankara) completes and perfects (*purayati*). (He) fulfills (*pra*) the power of the Wheel of Energies and is (for the unenlightened) this fettered existence (*bhava*) in all its forms.<sup>44</sup> In eight verses (of the section of the *Stanzas on Vibration*) called 'The Vibration of the Yogic Powers' (the author) says:

Requested by the will, the Benefactor makes the Sun and Moon rise and bestows on the embodied, while they wake, the objects that are in (their) hearts.

So also in the dream state (*Siva*), residing in the center, manifests without exception, always and most vividly, the things (his devotee) desires because he never desists from (his) prayerful request.

Otherwise, (as happens normally), the generation (of images) would be continuous and independent throughout the waking and dreaming states in accord with their character, as happens to the worldly.

Just as an object which is not seen clearly at first even when the mind attends to it carefully, later becomes fully evident when observed with the effort exerted through one's own (inherent) strength (*svabala*); when (the yogi) lays hold of that same power in the same way, then whatever (he perceives manifests to him) quickly in accord with its true nature, whatever be its form, locus, time or state.

Laying hold of that (strength) even a weak man achieves his goal and so in the same way a starving man can still his hunger. (Stanzas 33-38)

(9) Now we turn to an exposition of the internal and external Wheels ruled by *Vamesvari* (page 20), namely, (those) of *Khecari*, *Gocari*, *Dikcari* and *Bhucari*. The Wheel of *Vamesvari*, also known as the Wheel of *Varna*, consists of the Vama energies (so called because they) run counter (*vamacara*) to *samsara*<sup>45</sup> (for the awakened yogi) and (because) they emit (*vamanti*) the universe of unity and diversity along with the essence of duality (*bheda*). They loudly proclaim and emit the essence of diversity (for the ignorant) and bestow the essence of oneness (*abheda*) which is unity amid multiplicity (*bhedabheda*) (to the wise). As their foundation (and source), their mistress is (this) one goddess alone.

The *Khecaris* (are the energies) that operate (lit. 'move' - *caranti*) in the Sky of Consciousness (*kha*) and so reside on the plane of the subject. For those sanctified by supreme grace, they are the essence of the outpouring of the flow of the bliss of consciousness. They are unmeasured by time and so are the principles of the unfolding (of consciousness *unmilana*, namely those of) unity, omnipotence, omniscience, fullness and pervasion. But for those deluded by *Maya*, they operate on the plane of the subject of voidness (*sunyapramatr*) making them suffer (*ananadaprada*) and bind them by (assuming) the form of time (*kala*), limited agency (*kala*), impure knowledge (*vidya*), attachment (*raga*) and natural law (*niyati*).

'*Gau*' means 'speech'. (Accordingly), the *Gocari* (energies) operate on the planes characterized by (speech), namely, the intellect, ego and mind which all consist of (inner) discourse (*samjalpa*). For those who enjoy a state of grace they engender pure determinate awareness (*adhyavasaya* in the intellect), pure self-arrogation (*abhimana* in the ego) and pure intent (*samkalpa* in the mind). For others (they function) in a contrary manner.

The *Dikcari* (energies) are (so called because) they operate in the ten directions (*dis*), that is, on the planes of the external senses. For those who are in a state of grace they are the essence of insight (*prathana*) into unity, while they cast others down into the notion (*pratiti*) of duality.

The *Bhucari* (energies) move on the earth (*bhu*) (that is to say, (page 21), they operate) on the objectivity consisting of the five (sense

### *The Stanzas on Vibration*

objects, namely) form (taste, touch, sound and smell). They are their expanse and (so) in (their) gross state become them (*tanmaya*). For the awakened, they manifest as the body of the light of consciousness, while for others they display limitation in every way.

These are the internal wheels of *Khēcari*, *Gocari*, *Dikcari* and *Bhucari* which emanate from the power *Vamesvari*. (Moreover, as this energy) is the cause of the perception of the supreme, middling and lower (spheres of unity, unity-in-diversity and multiplicity, respectively) they are (also) called Peaceful (*Aghora*), Terrible (*Ghora*) and Extremely Terrible (*Ghoratara*). All (these energies) are accompanied by the Heroes (which are their consorts and are) like them.<sup>46</sup>

As is said in the *Malinivijayottaratantra*:

The Extremely Terrible (*Ghoratara* energies) are said to be the lower (*apara*) ones: embracing the individual souls (*rudranu*) attached to sense objects, they cast them down to ever lower levels.

The Terrible (*Ghora* powers) are the middle ones (*parapara*); like the previous (ones) they engender attachment to the mixed fruits of action and block the path to liberation.

Similarly, Siva's peaceful (*Aghora*) powers bestow on men the fruits of Siva's abode. The knowers of that (reality) call these powers Supreme (*para*).<sup>47</sup>

Again, the external Wheels of *Khēcari*, *Bhucari*, *Gocari* and *Dikcari*, governed by *Vamesvari* are (as follows):

The *Khēcari*s, disembodied, wander in the sky. He who is conceived by the practice of sexual union presided over by (their) pure desire and within whom takes place the dawning of pure awakened knowledge is (an enlightened being) issued from the womb of a yogini. As the *Light of the Tantras (Tantraloka)* declares:

There are other masters and their wives mentioned in the venerable *Kalikulatatantra*. Disembodied, they play freely with this and that body whose desire has been awakened in this way. (The knowledge of the) Kaula (absolute) shines within one who is born of that (union).<sup>48</sup>

The *Gocari* (energies) are those which are intent on drawing towards themselves the vital essence (*hrdayasara*) of the sacrificial animal (*pasu*, here) termed '*gauh*' (page 22). Through

this same process, they bestow various yogic powers (*siddhi*) (both) to oneself and the sacrificial animal. They steal away (every) sacrificial animal (offered to them) that is in its first rebirth (as a sacrificial victim) right up to one that is in its seventh one (as such).<sup>49</sup>

The *Dikcaris* wander everywhere (at random) like a wheel set spinning (and released) bestowing the middling (*parapara*) yogic attainments.

The *Bhucari* (energies), (are the spiritual souls who move in this world). They are born (in a particular place) from various aspects of particular gods either as complete (incarnations) or partial, etc., just as happens, for example, in the case of the saffron plant or coconut palm that grow (only) in a particular (kind of) yellow soil or the like.<sup>50</sup>

(10) Again (from a different point of view) the 'Wheel of Energies' (represents) the bodily elements, etc.,<sup>51</sup> whose counterparts are the individual deities residing in the body. They (also manifest as) feelings of attachment, aversion, and anger along with thought constructs and the rest. In reality, (these feelings and bodily elements) are the many deities well known to the Agamic tradition.<sup>52</sup> Its 'power' is that special greatness that is attained by each particular secret teaching (*upanisad*), (while) it binds those deluded by *Maya*. The 'source' of both these (aspects is Sankara). This (is the doctrine) that will be taught (in the following stanzas):

The streams of the pulsation (*Spanda*) of the qualities along with the other (principles) are grounded in the universal vibration (of consciousness) and so attain being, therefore they can never obstruct the enlightened.

Yet for those whose intuition slumbers (these vibrations of consciousness) are intent on disrupting their own abiding state of being (*svasthiti*), casting them down onto the terrible path of transmigration, so hard to cross. (Stanzas 19-20)

This, Siva's power of action, residing in the fettered soul, binds it, (but) when (its true nature) is understood and it is set on its own path it bestows the fruits of Yoga (*siddhi*). (Stanza 48)

Elsewhere also in the Agamas it is said:

Those who, ignorant of Kula's essence, stumble upon the one reality (*advaya*) blinded by the thoughts arising in their own minds, fall into hell (page 23).

Again:

The same terrible deeds by which men are bound are the means by which they are freed from the bondage of transmigration.

(This) sort of explanation is supported by many scriptures, (but) for fear of making this book too lengthy, (I have) not set it (all) down to writing. Those sanctified by the highest grace can follow this (teaching) for themselves (on the basis of their personal experience). (Indeed), this, the reality (we seek) to disclose does not abide (in the hearts) of others (devoid of grace) even for a moment even with (the help) of countless supporting (references) (but quickly vanishes) like a drop of water fallen on a rock intensely heated (by the sun). So let this suffice.

(11) Again, the "Wheel of Energies" (also represents) the rays (of consciousness) which lend access to the freedom and unity of one's own Great Light. The brilliance (of this Wheel is its) light (prabha)<sup>53</sup> that delights the illumined heart (and it shines) by the unfolding of one's own innate bliss which is (its) 'power'. Although it can be acquired (only) with (great) effort by yogis of limited (insight) it shines spontaneously (*ayatnena*) for the wise (*jnanin*) as the sound and light, etc., (they) attain by merely laying firm hold of their own nature. It arises (for the limited yogi not as an accomplishment but) as a disturbance (that obstructs meditation). (Sankara) 'weaves' (*vayati*)<sup>54</sup> (the rays of consciousness together), that is, spins out the thread of absolute non-dual consciousness into an (unbroken) flow.<sup>55</sup>

As is said below:

Shortly after, from that (expansion) arises the Point (*bindu*), from that Sound (*nada*), from that Form (*rupa*) and from that Taste (*rasa*) which disturb the embodied soul. (Stanza 42)

So we praise our own essential nature (*svabhava*) (page 24), Sankara, Who is such as explained above, namely, 'the source of the power of the Wheel of Energies.' Thus, this part of (this) verse, which alludes to the present meaning establishes that one's own nature itself is Sankara Who is at once all things and beyond them in accord with the teachings of the supreme (*uttama*) *Akulatrika*<sup>56</sup> and other (simi-

lar Tantric) traditions. (The view here) differs from that of the Vedantin (who says that): "The Brahman is what the world is not,"<sup>57</sup> because it is denied (in the following verses):

Nothingness can never be an object of contemplation because consciousness is absent there. (It is a mistake to believe that one has perceived nothingness) because when reflection (subsequently) intervenes one is certain that 'it was.' Therefore consider that to be an artificial state similar to deep sleep. That Principle is forever perceived and is not remembered in this way. (Stanzas 12-13)

Nor is the supreme reality, as the *Saivasiddhanta* holds, purely transcendent for it would go against (the fact) that:

The Fully Awakened (yogi's) perception of that (reality) is constant (and abides) unaltered in all three states whereas others (perceive) that only at the end of the first. (Stanza 17)

Nor is one's own nature (*svabhava*) (just) full and perfect as all things as the scriptures dealing with the practice (*prakriya*) of Kula as unmanifest Akula (maintain)<sup>58</sup> because (this view) conflicts with (other stanzas) such as the following:

An individual who, (though) desirous of doing various things, (but) incapable of doing them due to his innate impurity, (experiences) the Supreme State (*param padam*) when the disruption (*ksobha* of his false ego) ceases. (Stanza 9)

Thus the teaching amounts to this. Once one has examined the sense of the entire tract (*sastra*) as coherently expressing a single view (*vakya*) one should constantly abide in every state in the firm conviction that one's own authentic nature (*svabhava*) is Sankara Himself. Nor should one be lax at all in this, but rather constantly strive to dispel one's own ignorance, for in no state of being is Siva's nature unmanifest.

As the Supreme Lord teaches in the venerable *Svacchandatantra* and in other scriptures:

One should fix one's attention wherever the mind dissolves away for all things are Siva, so if it wanders, where can it go?<sup>59</sup>

Here too (page 25), (the author) will go on to say: "There is no state that is not Siva." Similarly there is an Aphorism of Siva (which declares):

This Self shines forth but once, it is full (of all

### *The Stanzas on Vibration*

things) and so can nowhere be unmanifest.<sup>60</sup>

Again:

The universe is dense (uninterrupted) consciousness filled with the Self.<sup>61</sup>

Thus we have explained this, the first verse, which, profound and lucid, suggests the ultimate sense (*paramartha*) of the entire purport of (this) treatise. May it bring peace to all.

Among seekers there are those of meager intellect, who once they reach (an understanding) of nothing more than the (surface) meaning of the ocean of scripture, are satisfied; some (despite) great efforts (fail) to reach its further shore; others, like a blade of grass, flounder half-way in between. Still others are exhausted by (their repeated) submersion in it and emergence from it. (Finally), there are those capable of bringing it all to those who seek it.

We take refuge in Siva, within Whom, once on the path of (His) recollection, all the chains of fetters are immediately shattered and the inner knots loosened and the (blessed) lustration of the aesthetic delight (*rasa*) of the nectarine flux that flows from the bliss of the Moon<sup>62</sup> of the power of consciousness shines radiantly.

(My teacher) is the Lord Abhinavagupta whose playful glance has liberated countless disciples bowed before him from (their) *karma*. A master (brilliant) like the moon of the ocean of knowledge, his glory is completely pervaded by consciousness. From him (I, Ksemaraja,) have heard this (teaching) correctly and, to a degree, reflected on it myself. (Now out of compassion) (*ksemena*) and at my disciples' request, I have explained a little of the *Aphorisms on Vibration*.

*Its body, the Light of consciousness, unconditioned  
by space, time or state,  
pulsating radiantly as the One Who experiences  
His own nature eternally as such,  
Sambhu's most intimate attribute (nijadharma),<sup>1</sup>  
delightful in its incomparable wonder,  
Spanda - the vibration of consciousness,  
the supreme principle of power in the  
universe, triumphs.<sup>A</sup>*

- Rajanaka Rama (page 1)\*

*Chapter 10 The Stanzas on Vibration  
with the Brief Explanation, SPANDAVRTTI, by Kallatabhatta  
and the Extended Explanation, SPANDAVIVRTI, by Rajanaka Rama*

THE FIRST FLOW  
called 'The Instruction Concerning the Tenability of (the Self's) Independent Existence'  
of the commentary on the *Stanzas on Vibration* called the *Extensive Explanation*  
written by the venerable Rajanaka Rama.

Let those (page 2) who have on their own initiative entered (this path) beset with difficulties and by its very nature profound, wander (lost in their ignorance) along the way, unguided by others who have realized this reality. But great indeed is (their) foolishness when they indicate this same misguided path as the one for others to tread.<sup>B</sup>

They disturb the ocean of scripture, generating within it the frightening and tumultuous blows (of the waves of dispute) that clash with one another, whipped up by the fierce winds of many and diverse views advanced inopportunistically with many words that freely (and loudly voiced) pierce the ears. These (are the false teachers) who by the force of their (erroneous)

\*The page references embedded in this chapter refer to the page of original text being translated.

A.<sup>2</sup> The phenomenal modalities (vrtti) of space (time and form) cannot manifest as such within the power (of consciousness) because, extending as one within it, they are of its same nature. Similarly, the power of consciousness is directed so completely towards its possessor that all that remains of it is that alone, associated with nothing but the pulsating radiance of the experiencing subject. Thus the first quarter of this verse concerns the possessor of power whose body is pure consciousness undivided by the phenomenal differentia of space and the rest. In order to elucidate the profound meaning of the word 'Spanda', the remaining part of the verse deals with the unfolding of the power of consciousness (*saktavijrmbhana*). Also called, among other things, the bliss of Brahman, it manifests the possessor of power within which it inheres. From the word 'triumphs', one understands that the principle of power is superior to all things. Thus (the verse as a whole) suggests that everyone finds it desirable to be worthy of realizing the worldly pleasure and freedom of those who, full of devotion, plunge into the depths of the enjoyment of the aesthetic delight (*rasa*) of absorption within that (blissful pulse of consciousness).

B. Those whose consciousness is obscured by the power *Vama* believe that they can fathom the deep ocean of Saiva scripture by following their own opinions independently of the true tradition transmitted by the wise. In fact, however, they invariably flounder half-way without reaching the other shore. The course of conduct they prescribe by showing the way to followers who experience (the same) confusion (*bhrama*) on that same mistaken path is, alas, no better a revelation than falling into an old, concealed well. It is for this reason that I am making this effort to convey such people as these to the other side.

### *The Stanzas on Vibration*

explanations generate the whirlpool of the terrible (*bhima*) delusion that has sunk (*bhrasta*) the boat of the (true) meaning of scripture and so confused the intellect of the followers (they have supposedly) saved.

It happens that a man may know of the supreme principle but, desiring other things, still falls into error; another's understanding, obscured by aversion, runs contrary (to sound insight); while someone else again is foolish by nature. Thus it is hard indeed to find short, direct instruction that captures everyone's heart. Even so, today these discriminating souls are here, to a degree, worthy vessels (of the teachings) of the wise.

Someone (page 3) threaded (the teachings) together with his extending intellect. Some others made of it two threads, while the *Row of the Thread of the Ultimate Purport of Spanda* has been composed by bringing both together in accord with tradition. Thus I will now thread together the jewel-like ideas of the learned, pierced by the thunderbolt tip of the power of the Lord's grace, so that both may be complete.<sup>C</sup>

#### *Stanza One*

WE PRAISE THAT SANKARA WHO IS THE  
SOURCE OF THE POWER OF THE WHEEL OF  
ENERGIES BY WHOSE EXPANSION  
(UNMESA) AND CONTRACTION (NIMESA)  
THE UNIVERSE IS ABSORBED AND COMES  
INTO BEING.

THE BRIEF EXPLANATION This verse declares, by way of the customary salutation, that one's own nature (*svasvabhava*), which is Siva, is by

virtue of (His) will alone, the sole cause of the creation and withdrawal of the universe and that He, Whose body is pure consciousness, generates the sovereign power which is the Wheel of Energies (at one with Him).

THE EXTENSIVE EXPLANATION 'We praise' or laud, 'that Sankara' Who does the best of things.<sup>4</sup> Who is He? (He is the one) 'by Whose expansion and contraction,' extension and absorption of (His) power, 'the universe' and all that exists 'is absorbed and comes into being,' is destroyed and becomes manifest. As we will explain later (the author) did not, in this case, intend to state (the correspondences between these pairs) in the correct order.<sup>5</sup>

What is He? (He is) 'the source of the power of the Wheel of Energies' (page 4). The 'Wheel' is the group of energies, whose nature we will describe later. (They are Sankara's) 'power' and sovereignty of which which He is the 'source' and cause.

There is no problem in understanding the word-order and syntax (of this verse). What (remains) is to consider how this view can square with reality. Well then, Sankara never changes and so His nature is one; (moreover) He is ultimate reality (*paramartha*) itself and so is the sole existing thing (*padartha*) - for this is essentially the point this work (sets out to) make. How then can two distinct states, namely, 'expansion' and 'contraction', both transitory and contrary to each other, be said to have anything to do with Him? To say (this is possible) because (Sankara's) agency unfolds in such a way that it is Sankara Who 'expands' and 'contracts' (does not solve the problem). It would still nonetheless be illogical to affirm that the eternal Lord (*bhagavat*) is inherently related to a state that passes. How then is it possible to say,

C. The aphorisms (of the *Sivasutra*) were originally arranged by the venerable Vasugupta. Subsequently, the venerable Kallatabhatta and other perfected yogis explained their hidden meaning and so systematized (their teachings). Now in order to render fruitful the two works completed previously, namely, the compilation of the *Aphorisms* and their systematization, this present work, the *Row of the Thread of the Ultimate Purport of Spanda* (*spandasutrarthavali*), orders and unites them both.<sup>3</sup> It includes an exposition of their purport, corroborated by (Kallata's) commentary and also takes into account the truths transmitted by the Saiva scripture (*Agamas*). Set in an excellent style, it threads together the pure gem-like ideas of the aesthetically sensitive, pierced with the fine point of the loadstone of Supreme Grace. Reflecting upon the fragrance and charm (of its teachings) and so ascending into the divine nectarine palace of the Lord by means of the unrestrained and fully developed activity (of consciousness), the experience of the most excellent bliss is delightful.



as you have done, (that He is one) 'by Whose expansion and contraction' (the universe is absorbed and comes into being)?

(In reply) we say that the terms 'expansion' (*uniesa*) and 'contraction' (*ninesa*) as well as the activity (*vr̥tti*) they figuratively denote, refer exclusively to the one thing which is in fact inherently related to Sankara, namely, (His) will (*icchamatra*) which is His eternal attribute and essential nature. (Nor is this, His power, divided) for it is actually only in a secondary, figurative sense that it can be said to be of two kinds and be called 'expansion' and 'contraction' (page 5). The universe is a product (*karya*) generated by the Supreme Lord's power of *Maya*, and so it is transitory and subject to creation and destruction. For this reason (Siva's cosmic form) can in fact unfold and contract. Again, these two (states of expansion and contraction) are brought about by the Lord's will alone. Thus it is the Lord's will itself that is metaphorically called 'expansion', because it is the cause of (Sankara's) unfolding as the arising (of the universe), and 'contraction' because it is the cause of (His) folding (back in on Himself) as the absorption (of all things). Just so, clarified butter is called 'life' because (we believe that) it can prolong life.

Again, that (will) is Sankara's power, at one with Him. The realization of this fact leads to perfection in Yoga (*siddhi*) which is the recognition of one's own Lordship. This (will) is denoted by the word (generally used to mean) desire (*iccha*) because it is similar to the common desire of the worldly man. Thus (desire) serves as a means to the realization (of the universal will) in the manner taught (in the following stanza):

When (the yogi's consciousness) pervades all things by (his) desire to perceive, then why speak much? He will experience it for himself!<sup>6</sup>

When someone desires something, the (idea of the) desired object abides at one with his own nature. In the same way, the diverse universe, consisting of countless individual manifestations, abides within the power of God (*bhagavat*) at one with His own nature (*svarupa*) within which not even the slightest trace of diversity arises.<sup>7</sup> This is the plane of Siva, the supreme reality (*paramartha*), praised by those who know it thus:

Salutations (page 6) to the Lord Who eternally delights in emission (*sr̥sti*), Who is always comfortably seated in persistence (*sthiti*) and is eternally satisfied with the Three Worlds as His food.<sup>8</sup>

So also in the *Recognition of God (Pratyabhijna)* (we read):

Moreover, this intuitive awareness (*pratibha*), adorned (*rusita*) with the flux of objects, is the Great Lord, the subject Who is infinite consciousness free of all flux.<sup>9</sup>

The one power of Supreme Lordship is called 'will', 'knowledge' and 'action' (successively, in consonance) with the evolving expansion of objectivity, due to the power of *Maya*. This is so because the power of *Maya* operates everywhere except at Siva's level of being. And so it is that the scriptures dealing with ritual (*prakriyasastra*) say that the other metaphysical categories (*tattva*), namely, those from SadaSiva onwards (reside) in the one (ultimate) reality, namely, Siva (*Sivatattva*). We shall deal with this point later when we come to comment on the verse that begins with (the words): "the disappearance of the flavor of the supreme nectar of immortality."<sup>10</sup>

The power thus characterized belongs to the Supreme Goddess Who, because She engenders (these) two states of the universe which She generates through Her play, is also figuratively said to possess two aspects.<sup>11</sup> Thus, the sense of the first half of the first verse is: 'we praise Him by Whose will alone the universe is (both) created and destroyed.' The order (in which the phases of creation and destruction appear in this verse seems to imply that they correspond to the unfolding and withdrawal of Siva's cosmic form, respectively). (However), the order in which (these phases) are enumerated (in this stanza) is not of primary relevance (page 7). (In fact) the order which (Kallata accepts and) is the one intended, (couples the phases of *Spanda* with the cycles of creation in such a way that the universe) comes into being by the 'expansion' (*unmesa*) (of Siva's creative will) and is absorbed by His 'contraction' (*nimesa*).

In order to indicate that the intended sense here is that both expansion and contraction are nothing but (aspects of Siva's) will alone, the

### *The Stanzas on Vibration*

author of the *Brief Explanation*, Bhatta Kallata himself, comments: "...by virtue of (His) will alone..."

There are those who (feel) that they should account for the order (of correspondances as) they appear (in the verse) and so maintain that the absorption or destruction of the universe takes place when, by the withdrawal of (His) power of action,<sup>12</sup> (Sankara's undifferentiated) nature extends during (His) 'expansion'. During (His) 'contraction', that is when He withdraws (into His) own nature, the universe arises and is created because the power of action has emerged (out of Sankara's consciousness and functions). Thus they affirm that Sankara (does in fact expand and contract, and therefore, that both) expansion and contraction are His inherent attribute (*dharma*) and ultimately real. But surely, is it not the case that those who affirm (in this way) that that which is but a mere notion (*vikalpa*) is ultimately real, have chosen to accept a philosophy different (from ours)? And so we bid them goodbye.

(The question that now arises is that) if the Lord never deviates (from His essential nature), and so is (always) one and the same, then His power is (automatically) established to be (one and unchanging) just as He is, if that is, (you) accept them to be one. (If this is the case then) why is it that when commenting on (the expression '*sakticakra*') you explain that it means the 'Wheel of Energies' (rather than the Wheel of Sankara's unique power)? (In reply to this) we say that surely, what is in fact meant here (page 8), is that the (the Wheel of Energies represents the totality of Siva's powers that together constitute) the Lord's paramount sovereign freedom (*aisvarya*).<sup>13</sup> (This freedom) is such that although the pure reflective awareness (Siva) has of His own nature as 'I' (*aham*) remains constant, even so, He everywhere paints 'this' (*idam*), the picture of the Three Worlds that scintillates with (the) endless unfolding of (its) diverse and wonderful manifestations (*avabhdsa*). So, even though the (universe of objectivity) is made manifest (in this way), when (one) reflects upon it as it truly is (*paramarthatah*), (one realizes) that it does not differ in the least from that essential nature (*svabhava*). As is said:

O Lord of All, Your unique (transcendent) Lordship triumphs for it Lords over nothing. just so is your lower (immanent Lordship) by virtue of which this universe is not such as it appears to be.<sup>14</sup>

Elsewhere also (we read):

Homage to Him who paints the picture of the Three Worlds, thereby displaying in full evidence His amazing genius (*pratibha*) - to Sambhu Who is beautiful with the countless appearances laid out by the brush of His own unique, subtle, and pure energy.

Such is Sankara's Lordship. It is self-revealing (*svasamvedya*) for those great souls who, fully awakened (*suprabuddha*), have by its grace engulfed (into their consciousness) all the darkness of *Maya* and have thus made manifest (the one) ultimate reality. (So) practice correctly, according to the teaching received from a true teacher, the self-awareness (*svanubhava*) (page 9) which is so close, of those who have been awakened by the Lord's grace (*saktipata*). For the unawakened (*aprabuddha*) are not (even) worthy of instruction.<sup>15</sup> This very (point) will be discussed further below.

In so far as Sankara's supreme sovereign power is such, there is only one true (*tattviki*) energy at one with the Supreme Lord. She is these (phenomena). Due to the extraordinary power of *Maya*, they are of two basic types, namely, conscious (subjects) and unconscious (objects) but, due to secondary differences (which distinguish them from one another), they are (every one of these) manifestations of Being (*bhadvatyakti*), right down to the very last. (Thus, although this power is one) it is said to be many, (and as such is referred to as) the 'Wheel of Energies' when it manifests as the varied differences (that exist) between the many names and forms that arise out of the relative distinctions (*bheda*) (inherent) in the (state of) awareness (centred on) objectivity (*idamiti*).

The purpose of referring to phenomena (*bhavavyakti*) as 'power' is to indicate (implicitly) that there is no difference between them and the Supreme Lord Who is the possessor of (every) power. They themselves are the 'power' (*vibhava*), that is sovereign freedom of the Lord, because it is due to them alone that He (can be said) to possess the power of dominion (*vibha-*

*vanasila*) in this way. As is said in the Paramesvaratantra:<sup>16</sup>

There are said to be two categories: power and the possessor of power. The possessor of power is the Great Lord, and His powers are the entire universe.

Thus (page 10), He is 'the source', that is, the cause of the arising of that 'power' which is His own energy. (In this sense this power) does not derive its existence from anywhere else apart from one's own true nature (*svarupa*).

In the first half of the first verse, (which reads: "by whose expansion and contraction the universe is destroyed and comes into being"), Sankara is said to be the cause of all things. The second half of the verse (which reads: "we praise Sankara, the source of the power of the Wheel of Energies") describes Him (further). It does not merely repeat the same point, but aims to explain a feature of (Lord Siva's nature) namely, that (He is) the source of the universe which is His own sovereign power consisting of the Wheel of Energies.<sup>17</sup> The author of the *Brief Explanation* says the same (by declaring that):

He, Whose body is pure consciousness, generates the sovereign power which is the Wheel of Energies.

The point is that He Whose body is pure consciousness is the Great Lord (*Mahesvara*) Whose form (*murti*) is nothing but pure consciousness alone. He is the Self (*atman*), the essential nature (*svabhava*) of the sovereign power which is the Wheel of Energies. Again, He Who invariably possesses this nature (*dharma*) is the Supreme Lord. It is He Who is here called 'Sankara'. We will explain the meaning of His name later.

The dependent and relative pronouns (in the statement 'we praise that Sankara Who is...') that mark the syntax (of this stanza) (page 11) indicate (by implication) that (Sankara) is none other than the Self. This is because careful consideration of the overall sense of (this) treatise elaborated throughout (all) the (remaining) fifty verses, leads one to conclude that only (the Self) invariably possesses the aforementioned nature. The author of the *Brief Explanation* makes this point by saying that:

...one's own nature (*svasvabhava*) which is Siva....

The expression 'one's own nature' (*svasvabhava*), as its etymology indicates, denotes one's own (*sva*), own (*sva*) being (*bhava*), or essential nature (*svarupa*).

This, the sense of the first stanza, introduces the essential point the entire book sets out to establish, namely, that the Supreme Lord destroys and creates the universe by the power of His will alone. Moreover, when the universe has reached an abiding state of persistence, it is also nothing but the glory of that (same) power which, (although) only one, manifests as many due to *Maya*. Both these points are dealt with extensively in this book by indicating the valid reason and the direct experience (which confirms this teaching).

Thus, (the author) first of all explains that the Self which appears to be indistinct from the object of awareness, namely, the body and the rest (of the psycho-physical organism) because an (authentic) awareness of one's own nature does not arise due to *Maya* (page 12), does (in fact) differ from it. Then (he goes on to establish that) the universe, that is, the object of awareness, is a state of the power (of the Self), and as such is one with the subject who has perceived his true nature (*tattvikasvabhava*). This (stanza) makes both points and sustains them on the basis of both sound argument (*upapatti*) and direct experience (*upalabdhi*). For this reason it is a brief exposition of the Doctrine of Vibration (*spandasiddhanta*) (as taught) in this book's four chapters.

(These teachings constitute an independent philosophical system because they embody) the inner (or ultimate: *anta*) certainty of that which has been realized (or proven: *siddha*) alone. They are not concerned with matters (yet) to be proved (*sadhya*) (but with) the Lord (*Isvara-tattva*). The philosophical validity (*siddhantata*) of this (system) lies in the fact that it is that spiritual knowledge (*vijnana*) which refines the four (sections of scripture, namely) '*jnana*', '*kriya*', '*yoga*' and '*carya*'<sup>18</sup> that are (themselves) the products of various philosophies (*siddhanta*), and thus renders them fruitful.

Moreover, the elders teach that in order to successfully complete this book without hinder-

### *The Stanzas on Vibration*

ance once it has been commenced, the first stanza should explain the work's relationship (purpose and title).<sup>19</sup> Thus, all this can indeed be gleaned from the phrase 'we praise Sankara', as follows. The word 'sam' (is an indeclinable which literally means 'auspiciously', 'fortunately' or 'happily'). It primarily denotes 'the best of things', namely, above all else, (this very) treatise (*sastra*) as the means (to realization), as well as the goal which is the recognition of the sovereign power of the Self (page 13). The One Who made it is Sankara, the Supreme Lord, Whose name thus befits Him, for the direct (*saksat*) author (*kartr*) of this treatise (*sastra*), which is the best of things, is the Supreme Lord Himself. Such is the tradition the masters have received concerning the originator (of the *Spanda* teachings). Thus the relationship (*sambandha*) between God and (this) treatise is that between the agent and (his) deed. One can gather from the statement 'we praise' that the subject (*abhidheya*) discussed here is Sankara's own nature. The learned agree that the purpose of praise is to indicate that to which one should aspire (*upadeya*). Therefore, the relationship this treatise bears with its subject is that which obtains between what is to be understood (*pratipadya*) and that which declares it (*pratipadaka*), while (its) purpose (*prayojana*) can be gleaned from the name Sankara itself, namely, the recognition of the sovereign power of the Self. We have already explained that only the Lord Himself bestows all that is supreme and virtuous (*sreyas*). Thus the relationship (*sambandha*) between the subject (of this *sastra*) and (its) purpose is that between the means and the goal. So the three (subject, purpose and their) relationship have been explained.

The name (*abhidhana*) of this treatise is '*Spanda*' because our business (*vyavahara*) here is to discern *Spanda* (as is taught in Stanza 21). Moreover, the term '*Spanda*' is applied (here) (page 14), as befits its (literal) meaning, to denote the vibration (*spanda*) of the Supreme Lord's inherent nature (*dharma*) which is otherwise known as (His) power because it is in a state of subtle motion (*kinciccalana*).<sup>20</sup> It is the inner activity (*samrambha*) of the reflective awareness of one's own true nature that, eternal, is the means by which the emptiness (of insensi-

bility) is annulled (*vyatirecanakarana*). This treatise is the means by which that (vibration of divine power) is realized and so it is also called '*Spanda*'.

The awakened (*prabuddha*) yogi is the fit recipient of this teaching (*Visaya*). (He is well awake) because the light of his own nature has removed all the darkness of doubt and, unfolding by the Lord's supreme grace, is marked (by the yogi's) intense devotion and immaculate faith. (When one such as he) has been properly initiated and received (the other) sacraments (*samskara*),<sup>21</sup> all that remains for him to do is to perceive his own sovereign power (*svatmaisvarya*) through the quickening impulse of the Master's word.<sup>22</sup> Such a one is fit to receive instruction because it is this that was accepted as (our premise) initially (as qualifying the yogi for it).

The name (of this treatise) and the field of its operation (*visaya*) should be understood in this way.

And so we have explained this, the first verse which contains, in a nutshell, the meaning of the entire book.

#### *Stanza Two*

(A question now arises). Surely, (everyone's) innate nature (*svabhava*) varies greatly, subject as they are to the unceasing rounds of birth and death (page 15) and (the) personal pride they take in their social status (*jati*) and the like. Moreover, (all living beings are supposed to possess this same innate nature even though they are all) subject to old age and death, hunger and thirst, pleasure and pain. They differ from one other in countless ways quite apart from the basic differences that exist between their bodies and senses as well as their worldly experience, etc. according to whether they are gods, men, animals or whatever. (Well then), how can (you) affirm that this (innate nature) is none other than Sankara Himself Who possesses, (as you) declared before, the wonderful power of sovereign freedom and so (on the basis of this affirmation) explain things the way you have done? How can that (one innate nature) whose qualities are invariably such as you have described them to be, be Sankara and my very own Self? And so (in reply) he says:

*The Stanzas on Vibration with Brief Explanation and Extended Explanation*

THAT IN WHICH ALL THIS CREATION IS ESTABLISHED AND FROM WHENCE [T] ARISES IS NOWHERE OBSTRUCTED BECAUSE IT IS UNCONDITIONED BY (ITS VERY) NATURE.

THE BRIEF EXPLANATION    HOW Can We Say that Siva is one's own essential nature (*svasvabhava*), subject as it is to transmigration? If asked this question (we would reply) that that in which this universe is established and from whence it arises is never obscured even during the round of rebirths. Thus it is nowhere subject to limitation, and so is said to be Siva.

THE EXTENSIVE EXPLANATION    'It', the reality (*tatva*) we are about to discuss, is 'nowhere', in no place, time, form or state 'obstructed' or conditioned. It is (in other words) devoid of (that) inherent quality (common to all) objectively perceivable entities (*vedyavastudharma*), due to which we can refer to (them in terms of) a specific objective identity (*idanteyatta*). Why is this so? This is the case 'because it is unconditioned by (its very) nature' (page 16). Its nature is such because it is not conditioned or obscured by (any) impurity, be it personal pride in one's own social status (*jati*) or anything else. It is said to be that 'in which all this creation is established and from whence it arises,' in order to explain why it is unconditioned. 'All this' that abides objectively and is conceived to exist in whatever way according to any metaphysical system (*darsana*), this entire creation (*karya*), whose essential nature (*sadbhava*) depends on the agent (who creates it), resides in the one reality whose state is that of the agent and the knower and is the common foundation of all that is sustained (within its being), namely, every existential category (*padartha*) along with (all its) particulars. (In that reality this creation) 'is established' and enjoys a stable state of being according to its own particular nature - either (as the matter of which it consists) such as earth, etc or (as a particular entity) such as a jar, a cloth or a cow. In other words, every (single) thing contained within it manifests (*prakasamana*) (just as it is) and so (exists in the sense that it) attains Being (*satta*) which is its own specific (and essential) nature.

Surely then, (someone may object that) any material object, be it a pot or a cloth (lying) in the light of the sun or anything else attains being simply because it manifests according to its particular nature. Is this then what is meant by saying (that reality is that) 'in which all this creation is established' (or should we understand this statement) in some other way? (In reply to this question the stanza) continues (by saying that reality is also that) 'from whence (creation) arises' (page 17). (This reality) is the one (universal) cause as the sole agent (of all things) that, independent of other causes, whether matter (*pradhana*) or anything else, (is the source from which everything) 'arises' or comes into being.

The sense here is as follows. The principle (*padartha*), here termed one's own essential nature (*svasvabhava*), is the one ground of the entire series of metaphysical categories variously classified in the scriptures (*sastra*) and which, endowed with objectivity (*idanta*), (constitute all that is) perceivable (*prameya*). This is because it is that which makes them manifest (*prakasaka*) and so is the cause of their perpetuation (*sthiti*). Moreover, it is the (universal) agency (*kartrtva*) (of consciousness) and so is their source and cause, while it itself tolerates no contact with objectivity (*vedyatva*) and so is not an object of awareness (*visaya*) of any other phenomenal (*mayiya*) subject. Thus its power is unconditioned and its sole nature nothing but pure consciousness alone (*cinmatra*). (That which we here designate as being) one's own essential nature (*svasvabhava*) is not at all the nature (*svarupa*) of (those) living beings who belong to the created order of existence (*karyavarga*), that is, whose consciousness has been deprived of its innate sovereignty (*svaisvarya*) by the power of *Maya* and whose identity (*atman*) is contracted by the personal notion they have of themselves (*abhimana*), which is conditioned (by the false pride they take in their) social status or the like. Thus it is rightly said that 'the Self indeed is Sankara.'

The author of the *Brief Explanation* says as much by posing the objection: "how can we say that Siva is one's own essential nature (*svasvabhava*), subject as it is to transmigration?" He replies by explaining (that it is that) 'in which this universe is established and from whence it

### *The Stanzas on Vibration*

arises' and adds that (this is the case even) (page 18) "during the round of rebirths."

The *Brief Explanation* is properly understood (to mean that) the worldly (*mayiya*) state (afflicting) the fettered is essentially pride, be it of one's personal social status or anything else made manifest by that same *Maya*. Even in that (state, however) one's own essential nature is, in reality, unconditioned.

#### *Stanza Three*

Now, must one accept the existence of this principle (*padartha*) (here) called 'own nature', and that it is such as we have said it is, solely on the basis of scriptural authority, or can its existence be admitted on the basis of sound reason and personal experience? The argument (*upapatti*) advanced in the following verse to counter this doubt can be introduced as follows. The root cause of the knot of division, so hard to sever, is the ego (*ahampratyaya*). It is a state of subjectivity (projected onto) its object, namely the body etc. (The development of this embodied egoity) amounts to a fall from one's own most authentic nature (*svabhava*) - the true (*paramarthika*) subject. (It afflicts) every single conscious subject overcome (*avista*) (page 19) by the power of *Maya* that extends its sway as the darkness of the great illusion (*mahamoha*) of duality. (*Maya*) is destroyed, (and deprived of all) essence, like a mound of snow touched by the rays of the sun, when one reflects on one's own essential nature (*svasvabhava*), (guided) by (that) most excellent insight (*prajna*) which has become firm (and unwavering) through (a profound understanding) of the meaning and reality (*arthatattva*) this entire treatise seeks to expound.

In order to distinguish the 'I' notion which is one's own true nature (*svasvabhava*) from the body and the rest (of the psycho-physical organism) and so (enable us) to perceive (that) perfectly unconditioned (reality) of which he spoke before (the master) says, introducing a sound argument (*upapatti*), validated by personal experience (*svanubhava*) (to support his teaching):

EVEN WHEN DIVISION PREVAILS DUE TO  
THE WAKING AND OTHER STATES, IT  
EXTENDS THROUGH THAT WHICH IS

UNDIVIDED (*TADADHINNA*), BECAUSE THE  
PERCEIVING SUBJECTIVITY FOREVER  
REMAINS TRUE TO ITS OWN NATURE.

THE BRIEF EXPLANATION Even while perceiving distinctions (among the forms of consciousness)<sup>23</sup> brought about by waking (dreaming and deep sleep, his authentic) nature is never obscured. This is because in all three states the perceiving subjectivity is the same. His nature does not change, just as poison (pervades all) five parts (of a toxic plant), including its sprout.<sup>24</sup>

THE EXTENSIVE EXPLANATION Thus, one's own nature (*svabhava*) is not subject to limitation (*nirodha*) anywhere because it 'forever remains true' to its essential unconditioned state, neither falling (from it) nor becoming anything else. What is it? (It is) 'the perceiving subjectivity', that is to say, the perceiver, the knower or experiencing subject. (Yes), 'it extends through that which is undivided even when division prevails due to the waking and other states.' The 'division' or separation engendered by the waking and other states, is the relative difference between (separate) states when (this distinction) 'extends' or expands out (through consciousness). The 'other states' are those of dreaming and deep sleep. States of recollection, etc. are included in 'dreaming' because they are similar to it, just as states of intoxication or stupor are included in 'deep sleep'.

Now, 'waking' is well known in the *Sastras* as the waking state in which the individual (*purusa*) is active (*praspandate*) and the power (of his awareness) flows outwards, as the senses lay hold of (their respective) sense objects, just as happens when sound is perceived through (the sense of) hearing. 'Dreaming' is the dream state in which (the individual), tired by his activities, perceives sense objects by his mind alone even when hearing and the other (senses) cease to operate. 'Deep sleep' is that state of blissful sleep during which mental activity also halts leaving no awareness at that time of any distinct object. The state of recollection occurs (when the subject does not) forget a previously experienced object. As it also involves a purely mental perception of sense objects, it is similar

to dreaming. 'Inebriation' is an (unnaturally) altered state of consciousness (*vikara*) brought about by excessive drink depriving the mind and senses of their proper functioning. 'Stupor' is a state of unconsciousness engendered by despair, eating or otherwise (ingesting) poison and the like. These (states) also include any other possible states that arise in which objects are not perceived, and hence are comparable to deep sleep (page 21).<sup>25</sup> Even when this diversity (of states engendered by) these causes extends (through consciousness it) remains true to its essential nature as the perceiving subject. If this perceiver were to be a state (of consciousness), then, like (any other) state, he too would be subject to division. The word 'even' indicates that, when the division between (states) extends (through consciousness), the (subject) remains true to his nature which is set apart from them.

How then can we explain that even though (the subject is the one) who experiences these states (*avasthātr*), he does not waver from his one essential nature even when (these) states of diverse nature extend (through his consciousness)? The answer to this question lies in the way (reality) is predicated here (in this stanza) in response to (another) possible query, namely, "what is the nature of that through which (these states) extend?" (to which the reply is) 'that which is undivided.' (The point being that these states extend) through one's own essential nature (*svasvabhava*) which, one and undivided, bears no other distinguishing mark except that it is the (pure) universal (*nirvīśa*) subject that one experiences for oneself as pervading (them all). Despite the diversity of states, everyone's personal experience (*svanubhava*) serves to prove that the subject of (these) states (*avasthātr*) - the perceiver - (remains) undivided (page 22). The states of waking, etc. extend (through consciousness) while one experiences them oneself as linked together by the thread of the one experiencing subject who determines that: 'I who was sleeping am now awake.'

No other state apart from these is possible for (any of the many) living beings bound to the cycle of rebirth, countless though they may be. Thus, just as one body is pervaded by a single perceiving subject who differs from (all bodily)

states, in the same way the existence of that same unique (subject) who pervades all bodies is proven. This is because he bears no other distinguishing mark apart from the fact that he is the pure perceiving subject (*upalabdhrmatra*), despite the difference between one body and another. The ego-sense (*ahamitī pratyayah*), differing for each living being, is a product of *Maya* (*mayīya*); it is not ultimately real (*tattvika*). This book has been written to eliminate it. However, even that (notion of Self), in this sense (*eva*) remains true to its own unique character as the pure experiencing subjectivity. Therefore, one's own true nature (*svasvabhava*) is none other than Sankara Himself. This (fact) is clearly established for the Awakened by their own irrefutable experience of themselves (*svanubhava*).

Again, it is worth noting that these same states are equated with the states of waking and the rest well known in (Patanjali's) (page 23) treatise on Yoga. This is because this (same subject) also pervades those states as the perceiving subjectivity. Thus we now turn to a brief description of them. *Dharana* is well known somewhere (in the *Yogasutra*) as the waking state (and it is defined there as) being essentially nothing but the movement (*pravṛttimatra*) of attention directed quickly (and without interruption) towards the object of meditation. It is said there that *dhyāna* (corresponds) to the dream state, as the determinate cognition (*anusamdhana*) of the single, uniform flow of similar mental representations (*pratyaya*) that is formed by eliminating dissimilar ones. Again, (in one type of) deep sleep that develops gradually (*kramena*) (through the practice of) intense concentration, some awareness persists (*śavedyāsusuptavasthā*). It is a particular state of mind marked by the mere appearance of a subtle object of meditation unmixed with any other mental perception. (This state of consciousness is equivalent to the yogi's) '*samprajñātasamādhi*'. (In this state he experiences) nothing but blissful self-awareness (*anandasmita*). It issues from mental representation (*vitarka*), reflection (*vicāra*), joy (*ānanda*) and the ego-sense (*asmita*). The state of deep sleep, devoid of all objects of awareness (*apavedyāsusupti*), (has as its corresponding yogic state that of) '*asamprajñātasamādhi*' characterized (as follows in the *Yogasutra*):

### *The Stanzas on Vibration*

(*Asamprajnatasamadhi*) is the other kind (of *samadhi*). It is based on the constant practice of (detachment which brings about) the cessation of all mental perceptions leaving only (their) residual impressions.<sup>26</sup>

In all these (states of consciousness) the Being (*satta*) of one's own nature which is one and pervades (them) as the experiencing subject, persists throughout. The Being (*satta*) of the perceiver (page 24), that is, the cognizing subject is, while in (a state of) '*samadhi* with support', clearly apparent. This is because like (the ordinary) worldly state of consciousness, the object of awareness (in this yogic state) is separate (from the subject). But even (in this type of *samadhi*) that, free of supports, is (devoid of objective content), namely, that of 'nothingness', the subject (still) retains his cognitive subjectivity. This is because, as in deep sleep, the perception of objects ceases only for its duration. Thus, when (the yogi) emerges from (it, that state itself) becomes an object of perception in so far as it can be recalled.<sup>27</sup> In this way the existence of the (subject who) pervades (every state) is made clearly manifest. Those (yogis) who are misled into believing that the Self, the perceiver, does not exist simply because the subject cannot perceive objects (in that state) will be enlightened (as to the correct point of view) later,<sup>28</sup> All this is said by the author of the *Brief Explanation* and established by quoting as a valid example the power of poison (that pervades every part of a toxic plant). Thus:

Even while a difference persists (between forms of consciousness), due to (his) waking (dreaming and deep sleep, his authentic) nature is never obscured...

#### *Stanza Four*

Now (an opponent may well ask): how is it possible to maintain that (the subject) does not deviate from his own nature as the perceiver in the waking and other particular states? (How, in other words, can it be that he never deviates) (page 25) from his own (*sva*) state of being (*bhava*), that is, the experience he has of himself (*svanubhava*) as the perceiver who knows himself (to be constantly) one and the same, if notions (*pratyaya*) of the sort noted below

occur to the experiencing subject in these states? Thus there are (the notions) associated with the body, such as: 'I am a man' or 'I am fat.' (Then) there are those (notions) associated with the intellect, such as: 'I am happy' or 'I am suffering.' Associated with the vital breath (*prana*) are those of the type: 'I am thirsty' or 'I am hungry.' The notion of emptiness (corresponding to object-free consciousness) comes to the subject (in deep sleep) devoid of perceptions (*sunyata-pramatr*). It can be perceived through an act of self-awareness (*pratyavamarsa*) by one who awakes from deep sleep (and reflects that): 'I knew nothing at all.'

All these (notions) whether bodily or otherwise, are transitory, therefore the notion of oneself (*ahampratyaya*) associated with them must also be such. So, how is it that (you) have said that one does not deviate from one's own nature as the perceiving subject? Thus (in response to this question) he says (page 26):

NO NOTIONS SUCH AS: 'I AM HAPPY,' 'I AM MISERABLE' OR 'I AM ATTACHED' (EXIST INDEPENDENTLY). THEY ALL CLEARLY RESIDE ELSEWHERE, NAMELY, (IN THAT) WHICH THREADS THROUGH (ALL) THE STATES OF PLEASURE AND THE REST.

THE BRIEF EXPLANATION He (the subject) threads through all the states (of consciousness). He connects them together (in the continuity of the experience that) 'I am the same (person) who is happy and sad, or who later becomes attached.' (They all reside) 'elsewhere,' in that state independent (of all transitory perceptions). As scripture (declares):

...He Who is one's own nature is considered to be the highest reality.

THE EXTENSIVE EXPLANATION Such perceptions as: 'I am happy,' 'reside elsewhere' therefore the (subject) does not deviate from his unique nature. (The author) refers here (in this verse only to) the principle (types of) of perceptions associated with the intellect because they are (the most) internal. The (words) 'such as' refer (to all) the previously described percep-



tions associated with the psycho-physical body. The point here is that all these perceptions reside 'elsewhere,' that is, in the subject who experiences 'happiness' and the other states previously described and (yet) is independent of them. (These diverse perceptions disappear into the subject and) there abide as one and attain a single nature (*tadatmya* with each other and the subject), the differences between them having fallen away as do (those between) rivers (when they reach the) sea.<sup>29</sup> (What the author means when he says that) they 'clearly (reside elsewhere)' is that this is evidently so because we can perceive this through our own experience of ourselves (*svanubhava*). Thus consciousness (*samvit*), the perceiving subject, is one only and ultimately real (*paramarthiki*). It shines radiantly as the ego (*aham*) but, due to the power of *Maya*, (the individual soul) fails to reflect that his own nature is such. Thus (his consciousness) descends to the level of intellectual and other similar states and, assuming the guise of the subject of such transitory things as pleasure, (he identifies with them and is swayed by notions) (page 27) such as 'I am happy' or 'I am sad.' Thus (consciousness - *samvit*) is referred to (here) in the plural (as *samvidah*) (with reference to the subject's many individual) 'notions' (*samvidah*).

But, if by its association with its many objects of perception, such as happiness and the rest, consciousness were also to really (*paramarthatah*) consist of many (diverse) egos just (as there are many diverse states of) happiness, etc., then memory and recognition or any such determinative assessment (*anusamdhana* that links perceptions together) would not exist. This would entail the undesirable consequence that the entire business of daily life (would) cease.<sup>30</sup>

(The author) then goes on to specify the nature of that reality which he indicates (as being) 'elsewhere'. What is 'elsewhere' (set apart from perception) in which, (at the same time), these perceptions reside? (The author) explains that it is that which 'threads through (all) the states of pleasure and the rest.' Every particular state of happiness, sadness or delusion is transitory, inherent as it is in their very nature (*dharma*) to arise and fall away. Again, they behave like sound or any other sense object because

they are all equally objects of perception. Within them abides the 'I' (consciousness) which pervades them all with its unique nature as the perceiving subject. This is so because two realities are manifest in notions (*pratyaya*) of the type: 'I am happy' or '(I am) sad,' as they emerge (out of undifferentiated consciousness). One is the object of perception (page 28), for example, 'happiness' which, precisely because it is an object of perception like a jar, is understood to be diverse and transitory.<sup>31</sup> The other (reality) is 'I' (consciousness). It is the experiencing subject, self-evident (*prasiddha*) to all perceivers as pervading both the previous and subsequent states (of perception).<sup>32</sup> It is the agent (who implements) the determinative assessment (*anusamdhana* of perceptions that links them together) and is the cause of all daily transactions (*vyavahara*). Moreover, because it is nothing but the perceiving subject alone, it is permanent and manifests as one.

Thus, (the subject) is one, and his inherent character remains unchanged (*abhinnav-alaksana*) even when the diversity (of states) brought about by (his) waking, etc., extends (through his consciousness). Similarly, he is one and persists unchanged when distinctions operate engendered by the flux of perceptions of 'happiness', etc. in the waking and other states. Thus (all these) states are perceived to be connected together by the one subject who ascertains and synthesises perceptions (*ekanusamdhatr*), for one (perceives) even here (in the course of daily life) that 'I am the same one who became happy and is now unhappy or attached.' Therefore, one's own nature, which is the pure perceiving subject alone, is not altered in the least by any state (of consciousness) in the flux (of perceptions experienced) by the infinite multitude of humanity. Thus one's own true nature (*svasvabhava*) is self-evident (*svayamsiddha*) (page 29). It is Sankara (Himself) and is in no circumstance conditioned (by anything) because its nature is perpetually unobscured.

The author of the *Brief Explanation* commences his commentary (with the words)

He (the subject) threads through all the states of consciousness,

and comes to the conclusion that:

### *The Stanzas on Vibration*

...He Who is one's own nature is considered to be the highest reality.

#### *Stanza Five*

Now that we have thus established that the teaching that one's own nature (*svasvabhava*) is Siva is logically tenable, (the author goes on) to explain in brief what its characteristic sign is, in order to indicate in this way the nature of ultimate reality (*paramarthasatta*). (So) he says:

THAT EXISTS IN THE ULTIMATE SENSE  
WHERE THERE IS NEITHER PLEASURE NOR  
PAIN, SUBJECT NOR OBJECT, NOR AN  
ABSENCE OF CONSCIOUSNESS.

THE BRIEF EXPLANATION This, his Own authentic nature (*svabhava*) is unaffected by states of pleasure and pain, subjectivity and objectivity, insentience and the like and, because it is eternal, that alone exists in the ultimate sense. Pleasure and the like are, on the contrary, the products of (personal thoughts and) intentions (*sankalpa*). They are momentary and outside one's own essential nature, as is sound or any other object of the senses. Moreover, even if (one's own nature) is not of the nature of pleasure and the rest, that does not mean that it must necessarily be (lifeless) like a stone.

THE EXTENSIVE EXPLANATION 'That' is the reality whose defining feature we shall explain, (and is here) termed 'one's own essential nature' (*svasvabhava*). It exists 'in the ultimate sense'; that is, it is ultimately real and all else is essentially false (*asatyasadbhava*). What is it? (It is that in which) '(there is) neither pleasure nor pain, subject nor object nor an absence of consciousness.' By denying that the nature of (ultimate reality) is pleasure or the like, (the author is effectively) denying its objectivity (page 30). An object is of two sorts, namely, external or internal. Of these, pleasure, etc. is internal because it is the object of perception of the inner (mental) organ. (Ultimate reality is) where the (inner object) does not exist because it is one with the subject who, as has been established, is a separate (reality set apart from the object).

The external object is, for example, sound and is termed an object of cognition (*grahya*). It is perceived by the external senses, such as the sense of hearing, and is experienced as pleasurable or otherwise by the inner (mental) organ. Where that also does not exist (is the highest reality). Its nature (never) becomes cognizable as an object of the senses like sound. The 'subject' meant here is the phenomenal (*mayiya*) subject, not the real (*tattvika*) (subject), who is the pure cognizing subject, because it is the eternal existence of this that (the author sets out) to establish.<sup>33</sup> Thus (ultimate reality is) that where the phenomenal subject, consisting of bodily, etc. egoity, also does not exist. If we accept the variant reading '*grahakam*' (in place of *grahakah*), then the meaning would be 'sense organ' (and not 'subject'). In (ultimate reality) that also does not exist. Thus that reality which is the pure perceiving subject, distinct from the object and its means of perception, (is all that truly) exists.

Surely then, (someone may object), if this is the case, that (principle) (page 31) has (effectively) been proved to be a state of unconsciousness devoid of all (sensation whether) pleasurable or otherwise. In order to counter this objection (the author) declares that (in reality) there is also 'no absence of consciousness.' (A state of) unconsciousness (essentially consists of) the inability to perceive objects, (while ultimate reality is) where even that does not exist, because in another state (of consciousness) one reflects that: 'I was unconscious' and (so this unconsciousness is also) an object of perception. (The difference between this and other objects of perception) lies only in the fact that it is not apprehended at the time (of its manifestation). So, if the state of unconsciousness can be perceived as an object, how can it be one with the subject? If that is the case, then unconsciousness also does not exist there. (Well then one could object that) because all objectivity has been negated within the field of its realization, then that (reality is effectively) established to be pure nothingness (*abhavamatra*). In order to counter this (objection, the author) declares that 'that exists in the ultimate sense.' Only that which is described as having these characteristics exists absolutely, for such is its (sole) distinguishing feature, namely, that it is the pure perceiving

subject (*upalabdhrmdra*) who is never destroyed. On the contrary, pleasure, for example, is always an object of perception. It is momentary (*ksanabhangura*) and derives its being from thought alone (*kalpanamatra*) (page 32) and (so) differs greatly from the Self whose sole nature is the subject.<sup>34</sup> Therefore whatever belongs to the sphere of objectivity is unreal (*asat*) because it is transitory, while the subject is ultimate reality (*paramartha*), and so one only.

The author of the *Brief Explanation* has explained this with the words commencing with:

This, his own authentic nature...

*Stanzas Six and Seven*

Now (in the following) couplet (the author) first establishes that (Siva has) the power to bring about all things freely. He then goes on to teach that (Siva), Who is the Self and ultimate reality, is He Who above all should be attained:

THAT PRINCIPLE SHOULD BE EXAMINED  
WITH EFFORT AND REVERENCE BECAUSE  
THIS, ITS UNCREATED FREEDOM,  
PREVAILS EVERYWHERE. BY VIRTUE OF IT,  
THE SENSES, ALONG WITH THE INNER  
CIRCLE, (ALTHOUGH) UNCONSCIOUS,  
BEHAVE AS IF CONSCIOUS IN THEMSELVES  
AND MOVE TOWARDS (THEIR OBJECTS),  
REST (THERE) AND WITHDRAW (FROM  
THEM).

THE BRIEF EXPLANATION It can impart consciousness to others,<sup>35</sup> and is the means by which the senses and the inner circle, although unconscious, can, as if sentient, operate, persist, and cease (to function): so, how can it have no nature of its own? Therefore, the yogi should apply himself with effort to investigate the nature of that principle. For just as he realizes that it is free to impart consciousness to his own senses etc., (he also realizes that it is free to do so) in the bodies of others. This is because, by practice, the uncreated freedom which prevails everywhere as one's own essential nature becomes manifest.

THE EXTENSIVE EXPLANATION 'That principle' termed 'one's own essential nature' (*svasva-bhava*) abides (permanently) as ultimate reality. It should 'be examined,' that is, made clearly evident (to oneself) as one's own authentic identity (*atman*). This can be done by (cultivating) a contemplative awareness (*paramarsa*) of the subject's nature which develops by discriminating between the two poles (*rasi*) of consciousness, namely, subject and object. (This should be done) on every level of experience according to the method prescribed in the teaching we are about to impart. This is to be done with both 'reverence' and 'effort' (page 33), that is, with both deep faith and the intense effort which is the constant exertion (*udyoga* - inherent in the universal consciousness of the Self)-

This is his 'freedom' which we shall now explain and is the agency on whose will alone depend all the products of action. It prevails 'everywhere,' that is, throughout this physical body and through every plane (of consciousness). It is 'uncreated' in the sense that (its creative activity) is natural and spontaneous (*sa-haja*), and does not depend on other causes whether they be material, auxiliary or otherwise. This is because each daily transaction of every fettered soul is successfully accomplished solely by the glorious power of this freedom. All living beings subject to rebirth behave as if they were bound (*paratantra*) because in all (their) actions (they) depend on (some) means to achieve their goals other than (their own nature). This is because, deluded by *Maya*, they lack awareness of their true nature. Therefore 'that principle should be examined' in order to regain one's own inherent (*svabhavika*) freedom. (In other words), the teaching is that just because we deny that that principle is pleasure, pain, delusion, or subject and object, (this does not mean) that one should understand it to be a (mere) nothing (*avastu*).

Now (page 34), (in the following) section we will explain the various terms which qualify 'that' (principle), in order to establish the nature of 'this' freedom.

What is that principle we should examine? (It is that) 'by virtue of which the senses move towards (their objects) rest (there) and withdraw (from them).' There are thirteen senses: (ten are) external senses, namely, those of hear-

### *The Stanzas on Vibration*

ing and the rest; and (three) are internal, mental senses.<sup>36</sup> (When they) 'move towards' (their objects), the intent (to perceive) (*unmukhata*) the object (the subject) desires to perceive is in the process of emergence. (Sensory activity) 'rests' (in the) state of repose that results when the object has been perceived. It 'withdraws (from its object)' (when the powers of the senses) abandon the external object because they have performed their function and so recede (back into consciousness), and their activity ceases.<sup>37</sup> What is the nature of the 'senses'? They are 'unconscious', that is, as commonly agreed, insentient. How can (they) come (to operate in this way)? (Because they are) 'as if conscious', that is, like consciousness.

The point here is as follows: Although the internal and external wheels of the senses are lifeless in themselves, they can perform the function of consciousness, namely, move towards (and perceive their objects), etc This is because they make contact (with the inner conscious nature). When that same reality is made clearly evident (to oneself as) one's own authentic identity (*atman*), one realizes the same freedom in every field (page 35) (of knowledge and action) as it has to bestow consciousness to the senses. Therefore one should examine (that reality) so that when that freedom is made manifest on the plane of practice, it becomes possible to enter other peoples' bodies (and play) other such (yogic) games.

In the *Brief Explanation* (these two verses) are explained separately with the words beginning with:

Even if (one's own nature) is not of the nature of pleasure and the rest...

And:

Therefore (the yogi) should apply himself with effort to investigate the nature of that principle...

#### *Stanza Eight*

Now, why is it said that one must examine that particular principle by virtue of which the senses become sentient? Surely (the basis on which) everyday life rests (is another), namely, the fact that every single conscious subject possesses the faculty to will, and conditioned by his virtues

and vices, exerts himself (to acquire that which he feels) is worth possessing and (shuns) that which (he feels) should be discarded as the field (of his conscious activity). Again, (the subject) being such, that same faculty known as the 'will' impels the unconscious senses to take up or abandon this or that object. Impelled by that, even an inert object such as a sickle does its work. Why then do you affirm that (some higher principle) makes (the senses function as if they were inherently) sentient? How can you then go on to affirm that it is due to their contact with that (principle) that they can perform the functions of consciousness (page 36), namely, move towards (and perceive their objects), etc.? (In response to these questions the author goes on to) explain how the senses become conscious. He does this by explaining (the nature and basis) of the individual soul's daily life (*vyavahara*):

INDEED THE INDIVIDUAL SOUL (PURUSA) DOES NOT ACTIVATE THE IMPULSE OF THE WILL (WHICH DIRECTS THE BODY'S ACTIVITY) BY HIMSELF ALONE, BUT THROUGH HIS CONTACT WITH (HIS) OWN (INNER) STRENGTH (*BALA*) MADE IN SUCH A WAY THAT HE IDENTIFIES WITH IT, (THUS ACQUIRING ITS POWER).

THE BRIEF EXPLANATION (The individual soul) does not (independently) activate the senses by the quickening impulse of (his) will.<sup>38</sup> Rather the truth is that only by dwelling in his own essential nature (*svasvarupa*) can he bring about the results he desires, whether internal or external. Thus this power operates everywhere, and not only through the senses.

THE EXTENSIVE EXPLANATION 'Indeed' it is certainly not true that 'the impulse of the will' (directed by) 'the individual soul' subject to transmigration impels the senses. It is not, like an elephant goad or the like, (his) instrument by which he impels the senses. The inner individual does not stimulate the lifeless senses towards their objects according to (his) will as Devadatta, for instance, might impel an inert elephant goad (as he chooses) with his hand. The truth of

the matter is that (the individual soul can do this) because he is 'in contact with (his) own (inner) strength.' The Self is the supreme (perceiving) subject; he is the universal agent who is (both) one's own (innate) nature and the Lord Himself.<sup>39</sup> The 'strength' (of one's own inner nature) (page 37) is its capacity or power to accomplish everything independently of all other causes. (Moreover), 'through his contact' with that (strength, the individual) 'identifies with it' and becomes equal to the supreme agent who is termed the Self.

The sense here (of this stanza) is as follows. The Supreme Lord, (here) called the Self, abides in His own essential nature (*svasvabhava*) and, so doing, is free to bring about the activity, persistence and withdrawal of this universe as He wishes. Similarly, the soul subject to transmigration, who abides in that same place, is free to stimulate the movement of the senses towards their objects and the rest and so become like (the Lord).

Thus, the Lord, imparting motion, etc., to the universe by His pervasive powers of knowledge and action, knows and does all things. Similarly, the individual soul acquires the power to know and to act by getting in touch with that same power (but), due to *Maya*, the field in which (his) powers of knowledge and action operate is restricted and so when they function (through) the internal and external senses, (the individual) perceives and acts (only) (in his own confined) sphere (*svavisaya*). This is what is meant (when we say that the individual soul) becomes equal (to Siva).

This has been explained in the *Brief Explanation* with the words:

(The individual soul) does not (independently) activate the senses by the quickening impulse of (his) will...

*Stanza Nine*

We have established (page 38) that the individual soul must be essentially one with the Lord. He acquires (His) freedom (to act) when he stimulates the operation of the senses because, in so doing, he attains the same level of being (*bhumika*) as that of the Lord Himself. (The question that arises at this point) is: how is it

possible to account for the fact that at the very level on which the individual is declared to be the Lord's equal, he is also subject to duality? Thus (in response) we say:

AN INDIVIDUAL WHO, (THOUGH)  
DESIROUS OF DOING VARIOUS THINGS,  
(BUT) INCAPABLE OF DOING THEM DUE TO  
HIS INNATE IMPURITY, (EXPERIENCES)  
THE SUPREME STATE (PARAM PADAM)  
WHEN THE DISRUPTION (*KSOBHA*) (OF HIS  
FALSE EGO) CEASES.

THE BRIEF EXPLANATION (The individual soul), pervaded by this innate impurity, may desire to act, but even so does not make contact with his inherent power. However, if the disturbance of his conceived notion of his own identity as 'I' (*ahamiti pratyabhavarupa*) were to cease, he would be established in the supreme state.<sup>40</sup>

THE EXTENSIVE EXPLANATION True enough, (God and the individual soul) are one in the state (that arises when the latter makes contact with his own innate power). Even so, he (is subject) to the 'impurity' of attachment, etc., rooted in the notion that the Self is the body, etc.<sup>41</sup> (This impurity) is 'innate,' in the sense that it is born along with him (*sahaja*) (when consciousness contracts down from the universal level). It is due to this impurity that (he is full of) desire, greedy for (a few) short moments of fleeting happiness, and is thus rendered helpless in the action he takes to gain those objects that are the means to it. He is, in other words, poor in power (*saktidaridra*) for, although he may wish to, he cannot achieve his goal.<sup>42</sup> Such a person's 'supreme state,' namely, the absolute (*niruttara*) (beyond which there is nothing higher) (page 39), would manifest according to its true nature the moment 'the disruption' of the negative effect of *Maya*, that is, the egoity (*aham-pratyaya*) that takes its support from the conditioned body, etc., 'ceases' and is destroyed. It melts away like a heap of snow by coming in contact with the light of the sun of the authentic ego (*svabhavikahampratyaya*) that transcends all fictitious supports. (Thus, at that level, the

### *The Stanzas on Vibration*

unity between what is called the (universal) Self (*atman*) and the individual soul (*purusa*) becomes manifestly apparent as the supreme (*para*) and inferior (*apara*) (states of absolute) consciousness. This stanza declares this (state) to be establishment in one's own nature.

The impurity (to which) the individual soul (is subject) may well be variously explained in other schools of thought. Here, however, (according to this system, this impurity) consists only of this, namely, the projection of the ego (*ahampratyaya*) onto (objects) such as the body, etc., which are dependent, transitory and lifeless. (This egoity) is not in itself false (*upapanna*), in so far as (it continues, in actual fact, to) abide in a reality quite different in character from these (transitory objects).<sup>43</sup> Every notion of the transitory, profane nature (*samsarita*) (of the individual and the world) is conditioned by this circumstance alone. When this ceases, (one attains) the supreme state of purity, that is, the manifestation of one's own essential nature (*svasvabhava*) (page 40). As has been said:

When the island of bodily consciousness has been destroyed and the pure ocean of consciousness is at that moment attained without, in this way, bringing the (activity) of the senses to a halt, You alone, the one inner universal Self, shine perpetually.

Again:

Although the universe is controlled by the Self, not everyone can direct it, just as one cannot always freely direct the hand towards what one desires. Even a king (becomes like) a child, if the power of the Self lies dormant, but when You (O Lord) are inwardly present, all people are endowed with all powers.<sup>44</sup>

The same has been explained in the *Brief Explanation* commencing with the words:

(Although) he...etc.

#### *Stanza Ten*

Surely (the following objection arises). (It appears from what you say) that the 'supreme state' is a term which refers to the Self when in a state of perfect tranquility, like that of a motionless lake on a windless day, (and that it arises) once the disturbance of bodily and other (forms

of conditioned) egoity ceases. (Now if this is the case), why does the individual soul by its contact with its own inherent power become just the reverse of this, that is to say, disturbed? (There is no denying that this is what happens), as (you yourself have said) that the senses acquire (the power) to move towards (their objects), etc., because they are thus linked with (the Self) in such a way that, apprehending their objects, (the individual soul reflects that) (page 41) 'I act' or 'I know,' and so is disturbed. Now in order to dispel the error in the mind of those who (may advance such objections and) know (only that) which is not the Self, it is said that:

THEN (THE SOUL REALIZES) THAT HIS (TRUE) UNCREATED NATURE (*DHARMA*) IS (UNIVERSAL) AGENCY AND PERCEIVING SUBJECTIVITY, AND SO HE KNOWS AND DOES WHATEVER (HE) DESIRES.

THE BRIEF EXPLANATION When the disruption (brought about by falsely identifying oneself with the body) comes to an end, (one's own) natural and innate (*sahaja*) nature, namely, that of being the knowing and acting subjectivity (is clearly revealed). And so then, when (the adept) achieves this (state) of union (*yoga*), he knows and does whatever he wishes to know (and do), (but) not so at any other time (for as long as) the state of transmigration (persists).

THE EXTENSIVE EXPLANATION Then when, in the way explained before, the disturbance (*ksobha*) (of conditioned egoity) ceases, 'the (true) uncreated nature' of the Self, namely, its quality as 'the (universal) agency and perceiving subjectivity' that is spontaneously realized (along with it) (*sahajasiddha*), and is never separate from it, (is clearly revealed). It is by virtue of this, the invariable, inherent quality (of the Self), that the individual soul 'knows and does whatever (he) desires.' Then, (when) the individual soul (*purusa*) is in a state (*dasa*) of union (*yoga*) in which he is united with his true nature, he gets all he wants, be it (the knowledge of) his object or (the achievement of) his goal. (This is not so) at any other time, that is, when his condition is that of a soul subject to transmi-

gration, which consists essentially of the projection of the ego-sense (*ahampratiti*) onto the body, etc.

What is the point then? (We say that) consciousness (*jnatrtva*) is basically cognitive subjectivity (*upalabdhrta*) and is the (one) (page 42) inherent attribute of the Self. In a secondary sense, it is said to have two aspects, in so far as (all) objectively perceived entities are of two kinds - objects of knowledge (*jneya*) or products of action (*karya*). In reality the Lord (*Isvara*) has only one power, namely, the reflective awareness (*pratyavamarsa*) (He enjoys) of His own nature. This (power) is called 'knowledge' because it is essentially (a state) of awareness (*samvedana*) and 'action' because it is the pure act of consciousness (*tavanmatrasamrambha*).<sup>45</sup> This quality unfolds as the omniscience and omnipotence of one who is permanently established (*sthita*) in his own nature, whose sole mark is that of the subject untouched by the onslaught of perceptions centered on objectivity. (When however) one is not aware that such is one's own (true) nature, the notion (that results of oneself as) the perceiving subject (*vedakapratyaya*) is grounded in the body, etc. (It is not centered on the subject but in) the object. The cognitive subjectivity and agency which is associated with (this notion) is a construct (*krtrima*) and is limited in its field of operation. Thus, (both) cognizing subjectivity and agency (are together) the inherent, inalienable quality of the Self and, in fact, its essential nature (*svabhava*).<sup>46</sup> They do not (in themselves) constitute the disturbed condition (of the fettered soul). (Even) the worldly soul is endowed with (that same) cognitive subjectivity and agency, and so becomes one with (the universal Self) when, coming in touch with this, the power (*bala*) of the Self, he impels, etc., his senses to their task in their respective field of operation. Thus all we have said before is quite reasonable.

The author of the *Brief Explanation* has explained this (in his commentary that starts with the words):

When the disruption (brought about by falsely identifying oneself with the body) comes to an end...

#### *Stanza Eleven*

Thus having established (page 43) by reasoned argument (that this is the true) nature of the Self, the following is said in order to explain what the fruit of its realization is:

HOW CAN ONE WHO, AS IF ASTONISHED,  
BEHOLDS HIS OWN NATURE AS THAT  
WHICH SUSTAINS (ALL THINGS) BE  
SUBJECT TO THIS ACCURSED ROUND OF  
TRANSMIGRATION?

**THE BRIEF EXPLANATION** This being the case, that is, because one's own essential nature (*atmasvabhava*) threads through every (mental state)<sup>47</sup> and has the power to do everything, he, beholding his own nature as that which sustains and pervades all things, is as if overcome with wonder and so is no longer subject to the accursed round of birth and death.

**THE EXTENSIVE EXPLANATION** The pronoun 'that' refers to the Self expounded in the (preceding) ten stanzas. 'His own nature,' which is such, is 'that' Self which resides in all bodies, in every state (of consciousness), at all times and in every circumstance, 'as that which sustains' (them) by pervading (*akramya*) all things as the pure experiencing subject (*anubhavitmatra*). It is therefore the (authentic) 'I' which, unsupported by anything else, is the Sustainer and Supreme Lord, Who is one and autonomous. (The enlightened yogi) 'beholds' (his own nature) as being such through the insight that results from (reflecting on the) arguments (*upapatti*) outlined above, and which we are in the process of elaborating (further). He sees or recognizes (his true nature) by the vision (which results from applying) the teaching concerning its perception (*upalabधि*), and is 'as if astonished' by the recognition that the Self is essentially the supreme subject (he had) forgotten (himself to be). So, reflecting that the phenomenal (*mayiya*) subject, although unreal, is manifest (*prathamana*) in this way, he is as if astonished and experiences that stable state of being (*sthiti*), which is free of (all) troubles (page 44). (Thus) how can such a yogi 'be subject to this accursed round of transmigra-

### *The Stanzas on Vibration*

tion'? How can he wander from life to life along that path, well known to all and rooted solely in the notion of oneself as the body, etc., that, associated with the opposites of birth, old age and death, etc., is 'accursed' and contemptible? The point here is that (transmigration ceases) because its cause, the impurity which, as we have explained (before), is the disrupting (influence - *ksobha* of embodied egoity)<sup>48</sup> no (longer) exists and so, like someone (comfortably) seated, (the soul) no longer moves (but reposes tranquil in himself).<sup>49</sup>

The author of the *Brief Explanation* has explained this (in his commentary) starting with the words:

That is the Self because it threads through every (mental state) in this way.

#### *Stanza Twelve*

Now (what follows is said) in order to enlighten those who believe that the (purport of the) teaching is that nothingness (*abhava*) is the (highest) goal, in so far as the (Self) is devoid of all the intrinsic attributes of objectivity and has been declared to be the aim (of all spiritual endeavor):

NOTHINGNESS CAN NEVER BE AN OBJECT OF CONTEMPLATION BECAUSE CONSCIOUSNESS IS ABSENT THERE. (IT IS A MISTAKE TO BELIEVE THAT ONE HAS PERCEIVED NOTHINGNESS) BECAUSE WHEN REFLECTION (SUBSEQUENTLY) INTERVENES, ONE IS CERTAIN THAT 'IT WAS.'

THE BRIEF EXPLANATION One should not contemplate nothingness (*abhava*) as other yogis teach (who say):

Nothingness should be contemplated until one becomes of that nature.

In fact this (doctrine) is unsound (for two reasons. Firstly) it is wrong (to apply oneself) to the contemplation (*bhavana*) of nothingness because it is in fact merely a state of unconsciousness. (Secondly, it cannot be the highest condition) because (once it is over and the yogi) is (again) affected by discursive thought (*abhiyogasamsparsa*), he recalls that: "my state

of emptiness has passed" (and so is transitory). Nor is it one's own essential nature (*atmasvabhava*), for the conscious nature is not remembered in the way one does a state of unconsciousness, but is (in fact) ever manifest (*nityodita*) and so experienced constantly as the experiencing subject.<sup>50</sup>

THE EXTENSIVE EXPLANATION 'Nothingness,' (in the sense of) an absence of all existence (*vastusunyata*), 'can never be an object of contemplation.' It cannot, in other words, become a support (to sustain awareness) during contemplation (*samadhi*) because 'non-being' and 'being' in a state of meditation (*bhavana*) contradict each other (page 45). 'Being' (alone) is fit to be the field of consciousness; one should take the support of that as an object of meditation (*dhyeya*) and not of nothingness in the way taught (in the following passage): "nothingness, should be contemplated until one becomes of that nature."

We agree that a state of (pure) contemplation (*samadhi*) is (marked by) the cessation of (all) notions (*vikalpa*) (concerning) the meditator, object of meditation and the act of meditation. It is this that those who have forgotten their authentic nature, (in their stupor) consider to be 'nothingness.' Nor is 'consciousness absent' (even) 'there' in this particular state (and so something does in fact persist). (We know this to be true) because when (the yogi) emerges out of his contemplative state (*vyutthana*) he is 'certain,' affected as he is by the discursivity that arises at the time by applying (his faculties) to determine his past condition, that that other state existed and that it has passed.<sup>51</sup>

What is the point then? (The point is): how could the yogi who has achieved stability in the 'contemplation of nothingness' (*abhavasamadhi*), when risen from it think, 'I have achieved stability (in contemplation),' unless (he reflects upon it in retrospect to) determine (the nature) of his (past) condition (page 46)? Were this not so, he could not perceive the difference between (his state of) contemplation (*samadhi*) and (that of having) emerged from it. Therefore he must necessarily recall that: 'I experienced that kind of state at that time.' Thus that (state) cannot be (that of) the Self because it is recollected as having passed, and so is as transitory as plea-



*The Stanzas on Vibration with Brief Explanation and Extended Explanation*

sure or any (other experience). (While, on the contrary) its conscious nature is ever present as the experiencing subject, and so cannot be recollected by another subject who remembers. This has been explained in the *Brief Explanation* beginning with the words:

One should not contemplate nothingness...

*Stanza Thirteen*

To make this point clear he says:

THEREFORE CONSIDER THAT TO BE AN  
ARTIFICIAL STATE SIMILAR TO DEEP SLEEP.  
THAT PRINCIPLE IS FOREVER PERCEIVED  
AND NOT REMEMBERED IN THIS WAY.

THE BRIEF EXPLANATION Artificial and transitory is the state of (the yogi) who has attained a degree of Yoga (*bhumika*) by contemplating nothingness, just as is the level of deep sleep. Consciousness is one's own essential nature that is ever present. Thus one should always be dedicated to that alone in accord with the teachings of the Master.

THE EXTENSIVE EXPLANATION 'Therefore consider' that which is termed contemplative absorption in nothingness (*abhavasamadhi*) to be 'artificial' because (the yogi) attends (to that state) as having passed (thinking): 'that was.' Know (that state) to be transitory and mentally conceived (*kalpanakṛta*) in so far as it is involved (page 47) in the state of 'being' and 'non-being' (which are compared and distinguished, just as happens when thought is applied to the identification of ordinary objects). Contemplative absorption (*samadhi*) is permanent in that (state) in which time does not exist at all. In what sense should (this state) be considered to be artificial? (It is such because it is) 'similar to deep sleep,' that is, to that level of consciousness (*samvidadhikarana*) corresponding to the state of deep sleep in which one sleeps soundly.

What is the point? (The point is as follows). Although subject and object (are in fact) divided in the normal worldly state of deep sleep, (this division) is not perceived at the time because (deep sleep) entails a loss of consciousness and

so is comparable to a state of 'nothingness'. (Moreover as this is the case, deep sleep is) transitory because it is recalled as having passed when one wakes up, and it becomes an object of enquiry (*anusamdhana*). Similarly, contemplative absorption in nothingness is also transitory because, like (deep sleep), it is recalled as having passed when (the yogi) emerges from it. In this way (the author) declares that all forms of contemplative absorption (*samadhi*) like this one belong to the level of deep sleep. This is not the case, however, with 'that principle' that we teach here is one's own essential nature (*svasvabhava*), the supreme goal (of all spiritual discipline). (It is not) 'remembered in this way' (page 48), that is, in the way described above because, ever manifest, it is perpetually present. This has been explained in the *Brief Explanation* beginning with the words:

Artificial and transitory is the state of (the yogi) who has attained a degree of Yoga (*bhumika*) by contemplating nothingness...

*Stanza Fourteen*

It follows from what has been said up to now that that reality (is the light of the Self) which, eternally manifest (as all things), shines perpetually. But even so, if (its true nature remains) unrecognized, it is the cause of bondage. Thus he who has received the teaching should make (this reality) his own by being aware of the 'I' that transcends all that is objective. He should do this by being intent on discriminating between the two principles that encompass the entire cosmic order (*visvaprapanca*), namely, subject and object, (and cultivate his awareness) of the subject in every state of consciousness. In order to impart this teaching (the author goes on) to declare that that reality has two aspects, both of which are made manifest by the power of its own *Maya*. So he says:

MOREOVER TWO STATES CALLED, THE  
'AGENT' AND 'PRODUCT OF ACTION'  
ABIDE HERE. THE PRODUCT OF ACTION IS  
SUBJECT TO DECAY WHEREAS AGENCY IS  
IMPERISHABLE.

### *The Stanzas on Vibration*

THE BRIEF EXPLANATION There are only two states, namely, the product and the agent of action. They correspond, respectively, to the object of enjoyment and the experiencing subject. The object of enjoyment recurrently arises and is destroyed, whereas the experiencing subject whose nature is consciousness is, on the contrary, unborn and endless, and thus eternal.

THE EXTENSIVE EXPLANATION 'Two States abide here' in this, the supreme principle, described herein (page 49) and known as the 'Self, The implication is that even when we project (onto reality) any of the (many) gradations<sup>52</sup> (of the cosmic order), as prescribed by the liturgies (*prakriya*) of the many diverse systems (*darsana*) such as that of the metaphysical principles (*tattva*), (they can all) be subsummed into (these) two (fundamental aspects of reality). This is because two features characterize (the totality of) existence (*vastu*), namely, that one of its two aspects is to be adopted (while the other ought) to be discarded. Thus, although the wonderful diversity of the universe is infinite, there are only two (fundamental) categories (of existence).

The term 'state' is used to (here) to explain that the Self is the Supreme Lord Who, as the one ultimate reality (*paramartha*), manifests Himself in two ways (and thus) plays (the game of creation and destruction) by the force (*bala*) of the energy of His sovereignty, that is unobstructed, incomparable (and requires) no material cause (to manifest itself in this way). What this means is that that reality, (although) one, has two (aspects). What are these two states (of being)? (They are) called 'the agent and product of action.' One state is that of the (pure) ego (*aham*). It is free because it is the conscious awareness (*cetanabhava*) which is the knowing, experiencing and acting subject. The other (state) is its opposite and (as such) is dependent, insentient and the object of knowledge, experience and action. They are (said to be) 'called' (states) in order to indicate that the distinction between them amounts to no more than the (difference between their) names. It is not real. Thus the state (page 50) which corresponds to that of the product of action (*Karya*) (which constitutes the phenomenal world) does not (in fact) differ from the Self Who is the ulti-

mate cause (of all things and is here) called the agent. This is so because (the former) exists solely because it is the shining (of the light of the Self while the later) is nothing but the light (of consciousness). Thus that reality was, right at the beginning (of this treatise), declared to be the source of the Wheel of Energies which is its power (variously manifest).

Of these two states 'the product of action is subject to decay.' (What this implies) is that the state (corresponding to) the product of action is momentary. Everything that we consider to be, on the basis of our limited insight into the nature of reality, a product of action (i.e. phenomenal) is momentary<sup>53</sup> because it is subject to origination and destruction, 'whereas (the subject's) agency is imperishable.' The agent's state is eternal; he never ceases to exist because his (one) inherent nature (*dharma*) is the pure cognitive subjectivity that is ever manifest and pervades all states (of consciousness).

The connected (sense of this stanza along) with the previous one is that he who constantly reflects in this way on that one (reality) which is the agent and the knower who sustains all things as himself, can never be bound.

This has been explained in the *Brief Explanation* that begins with (the words):

There are only two states...

#### *Stanza Fifteen*

(An opponent (page 51) may object that) it makes no sense to say that the cognizing subject never perishes because in states of the contemplation of nothingness (*abhavasamadhi*) nothing perceivable (remains). How then can it be eternal? In response to this objection (the author goes on to) state the solution (to this problem already) introduced before (in the previous stanza):

ONLY THE EFFORT DIRECTED TOWARDS  
THE PRODUCT OF ACTION DISAPPEARS  
HERE (IN STATES OF INTENSE  
INTROVERTED CONTEMPLATION). WHEN  
THAT CEASES THE UNENLIGHTENED  
BELIEVES THAT HIS OWN EXISTENCE  
CEASES (WITH IT).

**THE BRIEF EXPLANATION** Only the power to bring about the product of action, which is equivalent to the activity of the outer senses, can come to an end in the case of (the yogi) whose senses have stopped functioning. When this capacity (for outer action) is exhausted, the unawakened believes that his own being has ceased to exist, (whereas in fact) Being can (never) be destroyed.

**THE EXTENSIVE EXPLANATION** 'The product of action' is the created object of perception. 'The effort directed towards it' is the exertion (*utsaha*) inherent (*sahaja*) in the agency (of the Self),<sup>54</sup> which aims to bring it about in that form. 'Only' this, the ultimate cause of (all physical and mental) activity, 'disappears.' (No longer) manifestly apparent, it merges into the Self because no gross product of action (is generated) in that state. Then 'when' that effort 'ceases' the 'unenlightened', ignorant of (the true nature) of reality, 'believes that his own existence ceases.' The notion (*pratyaya*): 'I do not exist' would be correct (*upapanna*) if it were some entity (*vastu*) that one determines to be non-existent (page 52). But if one determines (anything), this is only possible because of (the subject's) prior existence as the agent (who determines), and so he is proved to exist. (Indeed) how could he be the object of denial?<sup>55</sup> It would be like Devadatta who, while at home, is called by someone with the words "O Devadatta (are you there)?" and he, wishing to deny his presence, replying: "I am not." By saying this he declares that he is (in fact) there, and not that he is absent. Therefore, if in states of contemplative absorption in nothingness (*abhavasamadhi*), no product of action (*karya*) (is generated or perceived) because the activity of the senses ceases, the notion (that arises in such states because of this), namely that the Self does not exist, is merely a mistake and nothing else (*bhrantireva*).

This has been explained in the *Brief Explanation* with (the words) commencing with:

Only the power to bring about the product of action...

#### *Stanza Sixteen*

In order to explain the same thing in (greater) detail (the author) says:

THAT INNER BEING IS THE ABODE OF OMNISCIENCE AND EVERY OTHER DIVINE ATTRIBUTE. IT CAN NEVER CEASE TO EXIST BECAUSE NOTHING ELSE CAN BE PERCEIVED (OUTSIDE IT).

**THE BRIEF EXPLANATION** One's own inner being, which resides in the inner circle and is the abode of (every divine) attribute (including) omniscience and the rest, can never be destroyed. Therefore, because there is no second (reality) other than that, (the yogi) experiences nothing but his own nature everywhere as (pure) consciousness, (pervasive) like space.

**THE EXTENSIVE EXPLANATION** On the contrary 'that' supreme reality, which (alone is ultimately) (page 53) existent (*paramarthasat*), 'can never' be destroyed or 'cease to exist' for anyone (just) 'because nothing else can be perceived' during states of contemplative absorption (*samadhi*), etc., and no object of cognition, transitory and separate from it, is experienced. It is not possible to say that (because) there is no object of perception, there is also no cognizing subject. So what does persist? - 'that inner being,' that is to say, that 'being' which is the reality known as the Self. There is *no* object of perception outside and separate from it, and so it is 'inner' and its power of cognitive awareness is directed into itself. Therefore it is 'the abode of omniscience.' It is the unique vessel (*adhikarana*) of the (one) intrinsic attribute or (inherent) quality (of the Self), namely, (its) cognizing subjectivity (that perceives) the entire range of objects of cognition.

The point here is as follows. The energy (*sakti*) of the Self has two aspects; (one is) knowledge and (the other) action. When during deep sleep, etc.,<sup>56</sup> the activity of the internal and external senses ceases, all that remains is that (same energy), as the power of cognition (*jnanasakti*) alone, directed solely towards one's own Self. Therefore it is said to be 'the inner being' (*antarmukho bhavah*). The term '*mukha*' (meaning literally 'face' or 'means')<sup>57</sup> denotes the activity of the power (of the Self). As the *Paramesvaratantra*<sup>58</sup> declares:

words, he has acquired the sovereign power of his own true nature (*svatman*), and so the teachings concerning it are not meant for him because (he has already) attained the goal. 'The others' are of the second (type) which follows after, namely, the Awakened. (The Awakened yogi) is one whose clear, discriminating eye is in the process of opening, as the darkness of *Maya* is removed by the light of the brilliance of (the Lord's) supreme grace (*parasaktipata*). Thus because (his) ignorance is waning away, the myriad (forms) of deluded enthusiasm (for false goals which overcome the ignorant) do not sway him. This (yogi perceives the reality of the Self at) 'the end of the first.' The first state among the three, namely, waking and the rest, is that of wakefulness. (The states which come) at the end (of it) are those known as 'dreaming' and 'deep sleep'. It is there (in these states) that he can perceive the Self (page 57). We have analyzed the expression 'at the end of the first' in this way, following the lead of the author of the *Brief Explanation* who explains that this expression (means):

...while dreaming and in deep sleep, etc...

The word 'etc' here refers to the states of confusion, recollection and the others which form a part of those of dreaming and deep sleep.

Thus the sense (of Kallata's) commentary is as follows. The teaching here concerning the manner in which (the enlightened) perceive (*upalabdhi*), the nature of the Self (*atmatattva*), bears upon two points. One relates to one's own true nature (*svasvarupa*) as pure (transcendental) consciousness, independent of everything else, and is the one we are discussing at present. The latter, which we have yet to tackle, relates to the (immanent, universal nature of the Self) as all things (*visvatmaka*), and its Wheel of Energies. This teaching, in both its aspects, (finds its application) in two states, namely, those of deep sleep (which relates to the transcendental, pure conscious aspect of one's own nature) and dreaming (which relates to its immanent uniformity). However, just as (these) teachings are of no use to the Well Awakened in (any) of the three states, similarly, the Awakened generally requires (no instruction in order) to perceive reality (while dreaming or in deep sleep) because

he can do so effortlessly. This is because he can perceive the highest reality, in the manner described, spontaneously (page 58), merely by reflecting on the consciousness present in these two states. Thus, when in a state of alert awareness (*prabodhadasa*), he reflects on his state of deep sleep which, because all thought constructs (*vikalpa*) based on objectivity (*vedya*) have ceased, is devoid of all diversity (*niskala*),<sup>60</sup> he spontaneously perceives the Self (*atmatattva*), which is the ever present (*nityavilupta*) and pure conscious subject (*cetayitrmatra*) that rests in its own nature alone, free of all (external) influences (*uparaga*). Again when he, wakeful, reflects on his own dream state, made of the fabrication of the multitude (*cakra*) of wonderfully diverse phenomena (*bhava*), both conscious and unconscious (of which it consists), (each) clearly manifest, though devoid of any specific cause of their own, he then perceives the reality of the Supreme Lord in the same manner illustrated (before) by the power of (his) alert awareness (*prabodhabala*). (This reality) is the agency (*karttrta*) (of the Lord) Who is the supreme cause and one's own (true) nature. It (brings about) all things (freely) by its own will alone, independently of any other (attendant) cause. The unawakened, on the contrary, never reaches the end (of his endeavors), even if he exerts himself countless times, just as (one who pours) water into a calabash (full of holes can never fill it for) it drips (constantly).

In short, the point is that (even though) the Awakened (yogi's) perception (of reality) may be such in these two states, he has none in the remaining two, namely, those of waking and the Fourth. Even the Awakened yogi, therefore, requires instruction in order to perceive it there (in the waking and the Fourth state) (page 59). This is because (when he is awake) he attends to the activity of the senses engaged in perceiving sound and (their other) objects. (The Fourth state on the other hand) is transcendental, and hence he knows nothing (or little) of it, (but even if he has advanced sufficiently to experience it), it is hard for (for him) to perceive the highest reality while he is in it (directly in the way he can in the other states), for as the author of the *Brief Explanation* says:

### *The Stanzas on Vibration*

The waking and the fourth state can only be known through scripture.

The author of the *Brief Explanation* explains this (stanza by saying):

The Fully Awakened perceives his own true nature which is omnipresent consciousness...

#### *Stanza Eighteen*

Thus, having established who is fit to receive instruction, (the author) now (goes on to) say the following in order to explain the difference between the two aspects of the Supreme Lord (*paramesvaratattva*), (which manifest) in the waking and the other states according to whether He transcends all things or is of their nature.

THE OMNIPRESENT LORD APPEARS IN TWO STATES IN UNION WITH (HIS) SUPREME POWER WHOSE FORM IS KNOWLEDGE AND ITS OBJECT. ELSEWHERE, APART FROM THESE (TWO STATES, HE MANIFESTS) AS PURE CONSCIOUSNESS.

THE BRIEF EXPLANATION Cognitive awareness (*samvedana*) (assumes) two forms<sup>61</sup> in the states of waking and dreaming, namely, knowledge and (its) object. In the (other) two states, that is, deep sleep and the Fourth, (this) experiencing awareness (*anubhava*) is nothing but consciousness. (But even so), the second (pair of states) is not perceived to be different (from the first).

THE EXTENSIVE EXPLANATION 'The Omnipresent Lord' is the Lord (page 60) (*Isvara*) Who pervades (all things) and is the Self Whose form (*murti*) is pure consciousness. He 'appears,' manifests or shines in the 'two states' called 'waking' and 'dreaming,' 'in union' and together with His capacity or 'power' (to do everything). (This power) is extraordinary beyond measure and so, excelling all else, is 'supreme.' What is (this) power? (Its) 'form is knowledge and its object.' 'Knowledge' is that by which one knows. It is pure and can be perception-in-itself (*jnapti-matra*), cognition (*grahana*), or the external and internal wheel of the senses (*karanacakra*). '(Its)

object' is the object of cognition, that is, the range of sense objects, (whether external) such as sound, (or internal) such as pleasure, in their endless particulars. That is the nature of this (power), and it is such because of it.

What is the point? (The point is that) it is the Supreme Lord Himself Who, due to His own *Maya*, manifests in the form of diverse individual subjects (*ksetrajna*) and, manifesting His Supreme Power, at one with Him, as cognition and its object, engenders the commerce of conditioned existence (*vyavahara*) in both the waking and dreaming states. This power's supreme excellence (lies in the fact that) it manifests in countless forms as both cognition and its object, without (thereby) concealing the manifestation (*prakasamanata*) of its own nature as the power (of the Highest Lord). The principle of power (*saktikam tattvam*) is considered to be the inherent nature (*dharma*) (of the Lord) and is the pure experiencing subjectivity of one's own nature. It is nothing but the light of consciousness, the one, ultimate reality (*paramarthasat*). (It shines) free of (all) erroneous (notions of) difference between subject, object and perception in the darkness of *Maya*, which derives its existence from (one's) lack of insight (into reality's inherent) unity in the midst of diversity. Thus it is said that (page 61) '(he manifests) elsewhere as pure consciousness.' The 'Omnipresent Lord' manifests as pure consciousness 'elsewhere', apart from these two aforementioned states, that is, in the other two states known as 'deep sleep' and 'the Fourth'. The Lord (*Isvara*) is nothing but the Self, Who is the perceiver, and the consciousness which imparts consciousness (to the otherwise lifeless body). The Lord alone manifests in these two states with (His) power at rest, entirely within His undifferentiated nature, because (in them) there is nothing apart (from Him) of which to be conscious.

Surely then, (one could ask that) if the waking and dreaming states consist of cognitions and (their) objects, while (those of) deep sleep and the Fourth are pure consciousness, then (that means that) because there is no (essential) difference in the form of manifestation (between the two states in each pair), there ought to be only two states - so how is it then that there are four?

In reply to this (objection), we say that there are two states (in the first group) because we perceive that the phenomena (manifest) while waking are (relatively) stable while those (page 62) (manifest while) dreaming are (more) transitory, and (so on the basis of this) notion (*vikalpa*) (we conceive) a distinction between them. This is so because the world (*sarga*) of the waking state is fashioned by the Lord (*isvara-parikalpita*) and is thought to be permanent (*drdha*), while (that which appears) in a dream is fashioned by the individual subject (*ksetrajna-parikalpita*) (and is thought to be) impermanent.<sup>62</sup> This is the reason why there is a difference between (these) two states. Again, despite the fact that the principle of pure consciousness (persists constantly throughout) deep sleep, it appears to be absent because (the ignorant), due to (their) unenlightened condition (*moha*), are devoid of the 'I' consciousness, which is the wonder the perceiving subject (experiences within himself)- In the Fourth State, (however) that same reality is directly perceived to be one-self as the supremely real Being (*paramarthasatta*). This is the difference between (the states) of deep sleep and the Fourth. Thus, these four states are well known in other *sastras* by such names as 'cosmic' (*visva*), 'Brilliant' (*taijasa*), 'pertaining to consciousness' (*prajna*) and the 'Fourth'(turya).<sup>63</sup>

This has been explained in the *Brief Explanation* (with the words):

...two forms...knowledge and (its) object...

*Stanzas Nineteen, Twenty, and Twenty-One*  
Now in order to stress, as before, the point we are making, namely, that only the Awakened yogi is fit to receive the teachings and to deny them to the unawakened, the following three verses declare:

THE STREAMS OF THE PULSATION  
(*SPANDA*) OF THE QUALITIES ALONG WITH  
THE OTHER (PRINCIPLES) ARE GROUNDED  
IN THE UNIVERSAL VIBRATION (OF  
CONSCIOUSNESS) AND SO ATTAIN BEING;  
THEREFORE THEY CAN NEVER OBSTRUCT  
THE ENLIGHTENED.

YET FOR THOSE WHOSE INTUITION SLUMBERS,  
(THESE VIBRATIONS OF CONSCIOUSNESS) ARE  
INTENT ON DISRUPTING THEIR OWN  
FUNDAMENTAL STATE OF BEING (*SVASTHITI*),  
CASTING THEM DOWN ONTO THE TERRIBLE  
PATH OF TRANSMIGRATION SO HARD TO  
CROSS.

THEREFORE HE WHO STRIVES  
CONSTANTLY TO DISCERN THE (*SPANDA*)  
PRINCIPLE RAPIDLY ATTAINS HIS OWN  
(TRUE) STATE OF BEING EVEN WHILE IN  
THE WAKING STATE ITSELF.

THE BRIEF EXPLANATION The streams, or currents, of the pulsation of the qualities of *sattva*, *rajas* and *tamas*, based as they are on the universal pulse (*samanyaspana*) (of consciousness), can never, even when aflow, obstruct the enlightened yogi who has realized that which is to be known.<sup>64</sup> They do not hide (his) real nature.

Once these qualities have obscured their consciousness which is their (true) state of being, they throw down those who are (dull and) barely awake onto this dangerous path of transmigration, which is hard to cross because they always see themselves as being of that nature rather than pure and awakened.

Therefore, he who strives constantly, (in every way) and at all times, to make the vibration of consciousness (*spandatattva*) clearly evident (to himself), quickly realizes his own (true) nature, called the bliss of the Fourth state,<sup>65</sup> even while awake.

THE EXTENSIVE EXPLANATION 'Therefore' for the reason given in the three verses (we are) about to explain, (he who is) 'in the waking state,' that is, the Awakened yogi, 'rapidly' and in a short time 'attains' and acquires by virtue of (his) sound insight (*samyagupalabधि*) 'his own true state of being,' i.e., his real essential being (*paramarthiki satta*). The (point of adding the) word 'itself is to distinguish the unawakened (yogi, who is not fit to attain this realization, from the awakened yogi who is). What kind (of person) realizes the truth? (One) 'who strives constantly to discern the *Spanda* principle.' *Spanda* is the supreme principle of power (*saktatattva*) and, as we are about to explain,

### *The Stanzas on Vibration*

two aspects are secondarily ascribed to it, namely, universal and individual. This is because that principle is ultimate reality (itself) (*paramartha*), considered to be (both) the goal of realization (as the universal pulse of consciousness), and that which is to be abandoned (as the individual pulsation of cognitive consciousness). To discern (the *Spanda* principle) is to discriminate (between these two aspects and so) separate them from one another.

The universal pulse (page 64) is that which, above all, must be realized. It is the reflective awareness which is the inherent attribute (*dharma*) of one's own true nature (*satyatma-svarupa*), the ultimate cause (of all things). (This state of awareness is of the form:) 'this am I, from this (my own nature) all things originate, and it is here itself (within me that all things) dissolve away.' The individual pulsations (of cognitive consciousness are, on the contrary) the cause of transmigratory existence. They are the fluxes of differentiated perceptions (*pratyayapravaha*), constituted by the qualities (*gunas*), and are of the sort: 'I am happy or I am sad.' They differ for each individual (*mayiya*) subject and engender the (false) arrogation of Self to the body and all that is not the Self. (Therefore) they should be totally abandoned. (The Awakened yogi is one who) 'strives constantly' without a break and in every state (of consciousness). He is, in other words, gripped (*adhyasita*)<sup>66</sup> by an unbounded enthusiasm to distinguish between (these two aspects of *Spanda*) because (his effort) is strengthened by his own inherent (spiritual) power (*svabala*), made manifest through the realization (*pratipatti*) (of his authentic identity), by means of that direct insight (*upalabdhi*) and sound reasoning (*upapatti*) we have (already) discussed and shall explain (in greater detail later).

And so we have established that nobody except the Awakened yogi, intent as he is solely on practicing this means (to self-realization, undistracted by any other goal), can rapidly perceive his own (true) nature. But why can only he and no one else attain (this)? (The answer to this question is found in the stanza) which starts with the phrase 'the streams of the pulsation (*Spanda*) of the qualities along with the other (principles).' The connected (prose order of this

verse is as follows): 'the streams of the pulsation (*spanda*) of the qualities and the other (principles) can never obstruct the enlightened.' 'The streams of pulsation' are the fluxes of diverse cognitions (*pratyaya*) that originate from the attention (the perceiver) pays to the varied phenomena (that appear before him). They are, in other words, the streams of pulsations (*Spanda*) of the powers of perception, etc., of the individual perceiving subject (*ksetrajna*). Initially (page 65), their root causes (*pradhana*) are the qualities and the rest. Again, the qualities (*gunas*) are the streams of the pulses of various perceptions of the sort: 'I am happy, sad or confused.' What are they?: 'They are grounded in the universal vibration (of consciousness) and so attain being.' The universal (vibration of consciousness) is the radiant throb of the supreme power (of awareness) that pervades all things and contains within itself the innumerable and varied individual pulsations (of perception). (The streams of the pulsation of the qualities) 'attain being,' exist, arise and acquire (a specific) nature of their own, according to their particular varied forms because 'they are grounded' and rest completely, without the support of anything else, (in the universal vibration of consciousness).

'The streams of the pulsation of the qualities and the other (principles) can never obstruct the enlightened.' The awakened (yogi) is one who craves to achieve (perfect self-realization) by constantly exerting (himself) to practice the techniques (*yukti*) already described and those we shall discuss later. He is one who considers his own power (of awareness) to be withdrawn from the individual pulses (*visesaspana*) (of cognition) which are (of many) forms, each distinct from the other and engendered by the (feelings) of pleasure and other limiting adjuncts (that condition the consciousness of the ignorant). (The awakened yogi is one for whom), by God's grace, the form of subjective consciousness (*pramatrbhava*) (dominated) by the notion that (certain things) are worth having and others not, does not arise.<sup>67</sup> His understanding (*pratipatti*) (page 66) is free of thought constructs (*vikalpa*) and is made firm in the universal vibration (of consciousness) by the Highest Lord's principle power.

(The flux of perceptions) 'can never obstruct' (this yogi). They can never dampen (his) enthusiasm to perceive the Highest Reality directly, because the power inherent in his (true nature) has been revealed (to him). Thus (even though) they can obscure the (inner) nature of those fallen to (lower levels of consciousness), they no longer obstruct (him).

The point is this. The streams of the pulsations (of consciousness) consist of the qualities, in so far as they are the pleasure, etc., every worldly (*mayiya*) subject (experiences). Every one of these interconnected series of (inner) feelings (*pratyayasamdhana*), whatever they may be, or to whichever (subject they may belong), acquires a nature of its own by residing in the one, universal vibration (of consciousness). The Awakened (yogi) is endowed with the intuitive sense (*prajna*) to perceive the manner of their coming into being. Therefore, although the unawakened find it hard to ward off their flux, they cannot distract (the Awakened yogi) who exerts himself constantly (to perceive their universal source).

'Those whose intuition slumbers' (page 67) are the unawakened. Devoid of the Lord's highest grace, their intuitive faculty is not free of the deep sleep of ignorance. The streams of the pulsation of the qualities and the other (principles), as previously described, 'cast down' (the unawakened) and force them to wander on the 'path of transmigration', that is, on the way of constant rebirth, which is 'terrible' because it is fraught with countless terrifying experiences and so is 'hard to cross.' What is their nature? 'They are intent on disrupting their own abiding state of being.' They are figuratively said (to behave in this way in the sense that) they exert (a negative influence on those who do not possess the) awakened consciousness (*prabodha*) that can check (their activity), and so 'are intent' (as if consciously) making an effort, to immediately hide and obscure (the yogi's) firm grounding (in his authentic nature). While the power to perceive (reality) directly, free of thought constructs, is (nothing but) this persistent abiding in the Supreme Self, Whose sole activity is the universal vibration (of consciousness) (*samanyaspanda*).

What is the point? (The point can be illus-

trated by means of the following example.) (The condition of the unawakened is similar to that of) (page 68) a king who, through neglect and lack of concern (for the affairs of state), fails to realize his own power, although he possesses (a powerful) army (and all the other trappings of authority). Thus, the enemies (in his court) who observe him closely (take the opportunity) to assert themselves against him to expel him from his place, and so cause him to fall into dire straits until, that is, he realizes that he does possess power of his own.<sup>68</sup> Similarly, the unawakened fails to realize that he possesses (as) his own (innate) power (*mahima*), the universal vibration (*samanyaspanda*) (of consciousness) which is (the Lord's) universal agency, etc.<sup>69</sup> Thus he believes himself to be (no more than) the body, etc., that belongs to the created order and depends (on outer supports to achieve his) goals. The flux of perceptions based on the qualities (*gunas*) (consisting of subjective notions) such as 'I am happy (or sad)' come to extend (through, and exert their influence on) the consciousness of the unenlightened. Thus, preventing (him from achieving) a stable state (of awareness centered) on his own true nature, they engender (his fettered condition as a soul subject to) transmigration, until he attains the awakened condition (*prabodha*). Thus only the Awakened are fit to receive this teaching, and not the unawakened, because even if they do somehow manage to grasp it, their intuitive insight (*prajna*), which is the realizing consciousness (*niscayaka*) that bestows the certainty (that would induce them to apply it), is unstable and so does not (take root and) abide persistently within them. As someone has said:

Even if the deluded come to know of the words of the teachings, they cannot take root in their hearts. Do lotus petals become wet even though nothing stands between them and the clouds in the sky?

The *Brief Explanation* (page 69) states that (this realization takes place):

...even while awake...

In accord with the spirit (of the teachings, we) should understand this to mean (that realization takes place) in an awakened state (of



### *The Stanzas on Vibration*

consciousness). If, however, one understands the words: 'he who strives constantly' to refer to the Awakened (yogi), (the meaning would then be that) the Awakened (yogi) who constantly exerts himself in the way the teaching we are about to impart (indicates he should), attains his (true) state of being (even) while awake, that is, in the course of the daily commerce of conditioned existence (*vyavaharadasa*).

These three verses have been explained separately in the *Brief Explanation* commencing (with the words):

The pulsation (*spanda*) of the qualities of *sattva*, *rajas* and *tamas*.

...Those who are barely awake...

Therefore he who constantly and at all times...

#### *Stanza Twenty-Two*

Now that (the author) has established that the teachings concerning the waking and Fourth states are meant only for the Awakened,<sup>70</sup> he goes on to say the following, in order to impart (the teaching) concerning the (manner in which the yogi) perceives the supreme principle immanent in the activity of the waking (state) common to all embodied beings:

**SPANDA IS STABLE IN THE STATE ONE ENTERS WHEN EXTREMELY ANGRY, INTENSELY EXCITED, RUNNING OR WONDERING WHAT TO DO.**

**THE BRIEF EXPLANATION** When one is extremely angry, excited, running or worried about what to do, (one experiences) the vibration of consciousness. Then, when the (limited) power (of awareness) recedes (back into universal consciousness), one should realize, according to the Master's teaching, that the *Spanda* principle has dawned in its most clearly evident manner.

**THE EXTENSIVE EXPLANATION** '*Spanda*' (page 70), the vibration of consciousness, is of two kinds, namely, universal or particular, according to whether it is stable (as, the Eternal Act) or unstable (as transitory actions). One perceives the stable form of *Spanda*, which one

should strive to realize, 'in the state.' The universal form of *Spanda* is the main one (*mukhya*). It is the (sole) inherent attribute (*dharma*) of the Supreme Self into which all the individual cycles of (its) powers (*visesasakti-cakra*) have receded. Its ground is one's own nature alone (*svabhavamatra*), and because it is not in the field of the particular, transitory pulsations (of the sensations of) 'pleasure' and the rest, that are said to render (individualized consciousness) mobile,<sup>71</sup> its abiding state is free of alterations (*aprakampasthiti*). This, the stable (form of *Spanda*), is the one on which (the yogi) should fix his attention (*upalaksaniya*), 'there' in that state we are about to describe.

Now in what (state can *Spanda* be experienced)? An individual who is, for example, intensely angered at the odious sight of a terrible and unremitting battle (experiences *Spanda*) 'in that state' or plane (of consciousness) his mind momentarily attains when he has just become angry, before the altered state of mind born from it (lays hold of him). Similarly, (*Spanda* can be experienced) 'in that state which one enters' when one is, for example, 'intensely excited.' One who is intensely excited, full of bliss, joyful and very happy to see a dearly loved one (thought dead, as if) come back to life, (experiences *Spanda*) in the state he enters (the moment) this excitement arises. (One also experiences *Spanda*) in the state one enters 'when wondering what to do' (page 71). When (for instance), some (petty princeling) is violently attacked by an angry king or enemy and cannot decide how to remedy his predicament but, distraught, can only think: 'What should I do? What measures should I adopt in this case?' - he perceives *Spanda* directly in its stable state there, on the level (of consciousness) that the activity of (his) mind, (thus) without support, reaches.

These (three emotive states represent the) three basic forms, namely, pain, pleasure and confusion of the sphere of the waking state, which consists essentially of the activity of the inner mental organ that perceives them. Other (states) similar to them should be reckoned among them. Thus, just as when one is extremely angry, (*Spanda* can also be experienced) in the state one enters when overcome with intense

*grief* by hearing, for example, of the demise of someone dear for which one has been concerned. (*Spanda* is experienced) the moment grief begins to extend (its sway), but before (one's state of mind) is actually altered or tears are shed, etc., manifesting sorrow. Similarly, one who is suddenly overcome with fear, by for example, finding himself within biting range of an angry cobra or a tiger, (also experiences *Spanda*) in the same way in the state he enters the instant his fear arises. Again, it is said that one can similarly perceive *Spanda* in its stable state the instant one begins to feel a sense of revulsion caused by seeing, for example, something very disgusting (page 72). This is the case because the words 'extremely angry' refer implicitly to the four types of suffering, namely, anger, grief, fear and disgust.

Again, just as when one is extremely elated, (*Spanda* is also experienced) in that state (of consciousness), free of thought constructs, that one who is full of enthusiasm suddenly enters by realizing the abundance of the power of his own vitality to accomplish even a very difficult task. In the same way (*Spanda* is experienced) in the state one enters in an instant when overcome with intense awe at the sight of, for example, something extremely beautiful, never seen before. Again (the masters) teach that *Spanda's* stable state is also perceived in the state one enters (the instant the mood) to laugh has just arisen when one is, for example, tickled. This is the case because elation, enthusiasm, wonder and humor are the four types of pleasure denoted implicitly by the words 'intensely excited.'

Again, like one who is confused as to what to do, so also as before, it is taught that (*Spanda*) is experienced in that state one enters when in doubt because one is unable to decide (what the nature) of, for example, an object seen in the distance (may be). (Like this) there are many types of confusion (during which) one fails to grasp the true nature (of one's object) (page 72) as happens, for example, in states of forgetfulness. (They belong here) because (they are all) implicitly represented by the state of confusion (experienced by) one who does not know what to do.

(In this stanza, the master refers only) to the means which takes its support from the waking

state, in the form of the activity of the inner mental organ, by which (one can) perceive the supreme reality directly. He will go on to explain here (in the stanza quoted below, how) one who takes his support from the waking state in the form of the activity of the organs of cognition (*buddhindriya*) (can do so):

Just as an object which is not seen clearly at first, even when the mind attends to it carefully, later becomes fully evident when observed with the effort exerted through one's own (inherent) strength (*svabala*).<sup>72</sup>

Now (once he has referred to the means based on the inner mental organ, the master goes on to) explain (how) that same state (can be attained) that takes its support from the waking state in the form of the activity of the organs of action (*karmendriya*), and so he says that the stable state of *Spanda* is also experienced 'there' in the state one enters when 'running.' The oneness of the Lord (*advayavararupa*) manifests there because (in that state) no distinction is perceived between the (various) functions (of consciousness to) will, exert itself, know, and act, etc. Thus, running (for example, is an activity which involves a number of distinct actions) at each step. These include the (initial) desire to lift the foot, the effort to lift it, the directing of attention to the place where (the foot is to be shifted) and the placing of the foot (back on the ground once it has been lifted and moved forward). (Now) even though all these (actions) take place (while running), it is as if they did not because one does not pay attention to the division between them. (So) then, when consciousness is established in its own supreme and undivided nature, the individual soul spontaneously penetrates into the Lord's (*Isvara*) being.

(Running) should here be understood to be emblematic of the activity (of all) the organs of action, including speech. Thus (page 74), just as when one is running, (*Spanda* can also be experienced) in the state one enters when one sings or speaks well. Similarly, because 'running' refers by implication to all the functions of the organs of action, (this stanza also) teaches that *Spanda* in its stable condition is (also) perceived in the state one enters when, for example, while playing the *vina* or a flute, the fingers and hand

### *The Stanzas on Vibration*

are made to move (dextrously) at great speed.

(When we come to comment on) the stanza (quoted above), we will explain how (the yogi achieves) the same insight (*upalabdhi*) through the activity of the cognitive senses.

If the ever manifest (*nityodita*) light of *Spanda* in its stable state were to be absent, none of the functions of the senses of any living being in any state (of consciousness) could (even begin) to operate. But, even so, the stable state of *Spanda* is seemingly obscured by the countless actions and perceptions that arise in diverse profusion due to the manifestation of relative distinctions (*bheda*) generated by the power of *Maya*, and so it cannot be directly perceived even by the awakened. For this reason, (the *Stanzas*) teach that certain (mental states) such as extreme anger, in which it is possible to perceive it, (can serve as a) means (to realization). If the Awakened (yogi) reflects upon them (correctly), these (intense feelings) become direct means by which he can perceive *Spanda* in its stable state (page 75). This is not the case (however if) they are (passively) experienced (without any self-awareness, for) these states (themselves) consist merely of suffering, (pleasure or confusion). Thus (only) the Awakened yogi, who has emerged out of these (fluctuating states), and whose insight (*prajna*) has, by the power of (this) teaching, reached a (sufficiently) high degree of excellence to enable him to discern his own essential nature, such as (we have) described it to be, experiences *Spanda* (directly). (Again if) by persistent one-pointed application (to this practice) he rises gradually to the level of the Fully Awakened, he will experience (*Spanda*) (constantly) everywhere.

This has been explained in the *Brief Explanation* commencing (with the words):

...while (experiencing) the vibration of consciousness...

#### *Stanzas Twenty-Three and Twenty-Four*

Now the following three verses impart the teaching concerning the means by which (the yogi) can perceive his own nature in the Fourth state merged in the activity of the waking state. Firstly, a couplet (declares):

ONCE ENTERED THAT STATE WHICH (THE YOGI) TAKES AS HIS SUPPORT AND FIRMLY RESOLVES THAT: 'I WILL SURELY DO WHATEVER HE SAYS,' BOTH THE SUN AND MOON SET, FOLLOWING THE ASCENDING WAY, INTO THE CHANNEL OF *SUSUMNA*, ONCE ABANDONED THE SPHERE OF THE UNIVERSE.

THE BRIEF EXPLANATION He who takes as (his) support that state which is the essential nature of the vibration of consciousness and resolves that: 'whatever he tells me to do, I will surely do,' makes *Spanda* the foundation (of his being). When he enters that state, the Sun and Moon of that soul set into the channel of *Susumna*<sup>73</sup> (otherwise) called the yogi's medial Nerve (*madhyanadi*), once they have abandoned the sphere of the universe, that is, the path of the body.

THE EXTENSIVE EXPLANATION 'That State' is the one indicated by the statements marked (page 76) by the (dependent pronoun) 'which.' Once entered and attained, both the vital breath and mind (*manas*) of the soul, (here called) the 'Sun and Moon,' simultaneously 'set' and dissolve away. (This happens) 'once (they have) abandoned the sphere of the universe' by the power which results from (the yogi) taking that state as his support. (In accord with the dictum): 'as is within, so is it outside,'<sup>74</sup> the 'sphere of the universe' is (both the physical universe and) the body which is the 'sphere' and ground of the extension of one's own (individualized consciousness). To have abandoned that means to have transcended it, because nothing (in this higher state of consciousness) is objectively perceivable. By what path do (they) set? (They set) 'by following the Ascending Way,' that is, by (following) the transcendental (*alaukika*) path that is independent of all things.

The 'Moon' (symbolizes) the power of knowledge in the form of the extending (activity) of the mind (*manas*). (It is of two basic types, namely, that directed towards) an objective worth pursuing and (that which moves away from) that which is to be abandoned. Thus the sphere of worldly existence (*samsara*) is

### *The Stanzas on Vibration with Brief Explanation and Extended Explanation*

two-fold. Once (the mind) transcends its own field of operation from which it takes its support and becomes centered (*madhyasthatam prapya*) in that (higher) plane (of being), it dissolves into (consciousness), its primal cause.

Similarly, the 'Sun' (symbolizes) the power of action in the form of the flow of the vital breath. Once all that is imperfect in its movement, namely, its continuous flow through the many psychic nerves (*nadi*) in the body, is eradicated, it assumes the form of the universal breath and, moving along the transcendental path, comes to rest in its own abode (*svapada*).<sup>75</sup> Then (they both) 'set in the channel of *Susumna*.' The channel called '*Susumna*' resides in the center of the body. It is in this channel (page 77), which is the path along which the Supreme Power of the Goddess flows, that (they) come to rest. (What this means essentially is that the powers of knowledge and action of individualized consciousness) become (one with) the Supreme Power (of universal consciousness) by freeing themselves of (their) object of knowledge and action.

What state does (the soul) enter (that all this may take place)? The soul (*purusa*) stands (firmly established in the state he enters) when he takes his support (from it) and fixes it firmly, in so far as all the powers (of his senses and mind) cease to function because he has properly abandoned all involvement with each and every thing. What does (he) do before 'he takes his support' (in this higher state of consciousness)? Before he does this 'he firmly resolves.' What (does he resolve)? (He resolves that): 'I will surely do whatever he says.' Abandoning all other tasks, 'I will surely,' with all of my being, 'do' and accomplish 'whatever he,' the king (or whoever else it may be), 'tells me to do' and says must be done, because to disregard his command would be as disastrous as death itself.

Thus we have explained the connected sense of each statement in (this) couplet.

(Now) the following is the overall meaning. When one pays close attention to words which, (uttered with) full authority (page 78), convey commands that must be obeyed by all means, one's attention is entirely taken up with the desire to listen to them carefully. Thus, when all (the other) activities (of the mind and senses)

come to a halt, consciousness (*samvit*) must certainly enter the Fourth state. By exercising (his) awareness of that (state the yogi) perceives the Highest Reality.

What is meant in this context by 'the sphere of the universe' is the sky (of consciousness) pervading the body, while the 'Sun' and 'Moon' are the vital breath and mind (*manas*) which extend (through it).

The point is that by (applying) this teaching, the Awakened yogi, who has risen to a level of practice in which he exercises his awareness (*pratyavamarsa*) of the Fourth state that he has thus come to recognize, achieves repose in the Supreme State (of consciousness) beyond the entire outer and inner path (along which all perceptions, thoughts and the vital breath flow).

The (master) comments (on each stanza) separately with (the words):

...that state which is the essential nature of the vibration of consciousness.

And:

When (he enters) that state...

#### *Stanza Twenty-Five*

Surely, is it not a fact that this sort of state arises in some way or other for everybody? And, if so, what is the point of (this) teaching? (In answer to this question the master) declares:

THEN IN THAT GREAT SKY, WHEN THE  
SUN AND MOON DISSOLVE AWAY, THE  
DULL MINDED (YOGI IS CAST DOWN) INTO  
A STATE LIKE THAT OF DEEP SLEEP. THE  
AWAKENED HOWEVER REMAINS LUCID.

THE BRIEF EXPLANATION He whose Own nature (*svasvabhava*) is not correctly revealed in that Great Sky when the Sun and Moon dissolve away is deluded by sleep, etc., and so, unawakened, he is bound. The Awakened (*prabuddha*) however, remains lucid.

THE EXTENSIVE EXPLANATION The 'Great Sky' is known (page 79) as the channel of '*Susumna*'. This is the Supreme Space (*paramakasa*) (of consciousness) which is that of one's

### *The Stanzas on Vibration*

own true nature (*svasvabhava*). It is called this (for two reasons, firstly because) it is not at all like (common) space (*akasa*), which is the gross physical element whose quality is sound, and (secondly, because) it transcends every object of perception. (There) 'the Sun and Moon dissolve away,' that is to say, the extending chain of perception and action comes to an end. 'Then' when this state prevails there, the 'dull minded' who has not been touched by the ray of Supreme Power (which radiates from) the Lord, the Sun (of consciousness), is cast down into a state 'like that of deep sleep,' that is, the sleep which consists of the waking notions of the fettered.

Deep sleep is essentially (that) state in which the entire series of cognitive objects have dissolved away. For the unawakened it is unconsciousness itself because he is unable to experience (anything) at the time (it occurs). Similarly, (and for the same reason), the Fourth State is (for the unawakened), nothing but unconsciousness. 'The Awakened' (*prabuddha*), on the contrary, remains lucid. (This is because his consciousness) is freed of the corporeal egoity that (otherwise) obscures it, by the power of the Lord's grace, which keeps him intensely (*prakarsena*), transcendently awake (*buddha*). The insight of right knowledge (*samyagjnana*) that has dawned (within him), namely, the bliss of the Fourth state he experienced while reflecting on that state, is unobscured (page 80).

This has been explained in *Brief Explanation* with the words:

...in that Great Sky...

#### *Stanzas Twenty-Six and Twenty-Seven*

Sankara is one's own authentic identity (*svatman*). We have explained the way in which it can be realized directly (*upalabdhuyupaya*) and have proved by reasoned argument that (Sankara) is the one innate nature, which is the pure cognizing subject who threads through each state (of consciousness), while transcending every object of perception, including the body. Now in order to (further) instruct the Awakened yogi, who has perceived that his (true) nature is such, (the master goes on to discuss the nature of Sankara's divine) power,

which is the vitality (*virya*) of the Mantras that serve as the means to perform the necessary rituals (*kriya*) enjoined by scripture. Thus he says (that by):

SEIZING THAT STRENGTH (*BALA*),  
MANTRAS, ENDOWED WITH THE POWER  
OF OMNISCIENCE, PERFORM THEIR  
FUNCTIONS, AS DO THE SENSES OF THE  
EMBODIED.

IT IS THERE ALONE THAT THEY,  
QUIESCENT AND STAINLESS, DISSOLVE  
AWAY ALONG WITH THE ADEPT'S MIND  
AND SO PARTAKE OF SIVA'S NATURE.

THE BRIEF EXPLANATION Mantras,<sup>76</sup> taking as their support that (inner) strength (*bala*) which is unobscured consciousness, are, by virtue of the power of omniscience, etc., objects of veneration and perform their functions of bestowing grace and the rest. The senses of the embodied (also function) for the same reason, and not because of any particular form (the body) may assume or any other (cause).

Once they have fulfilled their functions and are quiescent and free of the impurity of *Maya*, they dissolve away, along with the adept's mind, there into the Sky of one's own essential nature. Therefore, because they unite (the individual soul) with Siva they are said to be Siva Himself (*sivatmaka*).

THE EXTENSIVE EXPLANATION Mantras consist of an ordered arrangement of phonemes, etc., that (collectively) denote the deity that is the object of worship. For the reasons given in this commentary, 'they partake of Siva's nature.' They are, (in other words), endowed with the innate attributes and divine qualities of omniscience and the rest, that only Siva (page 81), the Supreme Lord, possesses. They are, in short, Siva Himself. Why is that? (This is so) because they 'perform their functions' and exert (their) power<sup>77</sup> to accomplish their specific task by 'seizing the strength,' energy and power associated with Siva, Whose nature is such as previously described. This takes place in the state (of consciousness that arises when the adept's aware-

ness is empowered by) the intention to utter (Mantras, and he realizes) that they are at one with that (power) in such a way as to take possession of it. Thus, by the power of Siva, Who knows all things, they are 'endowed with the power of omniscience' and are venerable.

(Mantras) that have not become one with the Supreme Lord (in this way) are no more than mere phonemic sounds, subject to creation and destruction, and incapable of bending even a blade of grass. However, by laying hold of that strength, their powers to perform their functions, be they of a superior order, (such as the imparting of) initiation or inferior, (such as) remedying (the effects) of a scorpion's venom, transcend all limitations.

(Objection): But if this is true, then every Mantra should be endowed with the same vitality (*virya*). They should all (equally) acquire the same power (*bala*) mentioned above. Then why do they perform different functions? Why shouldn't every (Mantra) serve (equally well) as a means to achieve every goal?

In reply to this (question, the author proposes) an analogy to show that this is because they are governed by fixed laws which the Supreme Lord has ordained (page 82). Thus, (the reason) why Mantras perform (only) fixed, specific functions for the adepts who employ them, (is that Mantras operate) as do the senses of any embodied being, who wrongly thinks the Self to be nothing but the transitory body, etc. For the reasons given above (in stanzas 6 and 7), (the senses) all equally acquire the (power) to move towards (their objects), etc., because the Supreme Lord Himself imparts consciousness (to all of them). Even so, (their) power is confined solely to making (their respective) objects manifest (as happens, for example, in the case of the sense of hearing with respect) to sound. This is due to the power of natural law (*niyatisakti*), conceived (and applied by Siva in such a way that) every one of the senses performs only its own distinct, specific function, and not that of any (of the others). Similarly, the Mantras of (those) adepts who have realized the pure Egoity (*ahambhava*) of their supreme nature, perform (only) the functions ordained (for them). Therefore, even though (all) Mantras possess the power of omniscience, they (func-

tion), like the senses, only (within their) fixed jurisdictions.

Thus Mantras partake of Siva's nature, and once they have completed (their) task are 'stainless', (both in the sense that) they are rid of the impurity imposed upon them by (their) object of denotation (*vacya*), and that they have transcended the (limited) awareness (*bhavana*) (centered merely) on (their external) phonemic form, etc. Therefore, they are 'quiescent', peaceful and pure, and their nature is unchanging because (all) that remains (of them) is consciousness (page 83). Thus, being such, 'they dissolve away' and become one 'there alone,' that is, in Siva, Who is one's own essential nature and the supreme cause (of all things). Along with what? - 'Together with the adept's mind.' All that remains of the adept's mind in that state is its essential (conscious) nature, divested as it is of the limitations imposed upon it by thought (*abhisamdhi*). (It is) along with this (that all Mantras merge into universal Siva-consciousness).

How does this establish the true nature of Mantric power? When they arise (out of consciousness) and fall back (into it), both Mantra and the mind (*cetas*) are one with Siva, the Supreme cause. Therefore, because Siva's power is (both the) Mantra and the mind (*citta*) of the adept, it manifests (externally) as the phonemes (of the Mantra and internally as the) intention (*sankalpa*) (to utter it) and the rest. Thus, it now gives rise to the delusion of duality, from which those adepts suffer who have failed to realize that they are in touch with the strength of their own essential nature, and so it ultimately becomes fit to accomplish (only its own) specific task. However, (the yogi) whose perception of himself in his own essential nature (*svasvabhava*) is (clear) and firm, understands (how each Mantra) arises (out of his universal consciousness) and merges (back into it) (page 84), and so every Mantra (then) serves (him) as a means to achieving every one (of his) aims, regardless of any law (that may restrict its application to) specific purposes. Whatever may be (this yogi's) intention, every word he utters becomes for him an unfailing Mantra. Therefore, the yogi should contemplate the vitality of Mantras

### *The Stanzas on Vibration*

spontaneously acquired by laying hold of the power of (his) own nature.<sup>78</sup> Such is the meaning (of these stanzas) as a whole.

(Furthermore), the point (the master) makes here ought to be understood as an example (of a general principle), namely, that for the aforementioned reason, not only Mantras partake of Siva's nature, (in fact) nothing exists that is not

Siva. There is nothing, be it an action, perception or their objects that does not derive its existence from the essential unity it attains with the (one) supreme reality. This will be explained later.

This has been explained in the *Brief Explanation* beginning with (the words):

...the (inner) strength (*bala*) which is unobscured consciousness...

### THE THIRD FLOW

called *The Tenability of the Power of One's Own Universal Nature* or *Proof that the Universe is nothing but the Power of One's Own Nature* (page 85)

*Stanzas Twenty-Eight, Twenty-Nine, and Thirty*

Now the time has come to establish, through reasoned argument (*upapatti*) and direct experience (*upalabdhi*), (a doctrine) introduced right at the beginning of this treatise, in the second half of the first verse, which concerns the other aspect (of the *Spanda* teachings), namely, Siva Who is one's own essential nature, as the source of the Wheel of Energies, which is the (universal) manifestation of all things. (Thus the master) says in three stanzas:

EVERYTHING ARISES (OUT OF) THE INDIVIDUAL SOUL, AND SO HE IS ALL THINGS BECAUSE HE PERCEIVES HIS IDENTITY WITH THE AWARENESS (HE HAS) OF THEM.

THEREFORE THERE IS NO STATE IN THE THOUGHTS OF WORDS OR (THEIR) MEANINGS THAT IS NOT SIVA. IT IS THE ENJOYER ALONE WHO ALWAYS AND EVERYWHERE ABIDES AS THE OBJECT OF ENJOYMENT.

OR, CONSTANTLY ATTENTIVE, AND PERCEIVING THE ENTIRE UNIVERSE AS PLAY, HE WHO HAS THIS AWARENESS (*SAMVITTI*) IS UNDOUBTEDLY LIBERATED IN THIS VERY LIFE.

THE BRIEF EXPLANATION This Self is indeed all things, for he is the source of everything<sup>79</sup> and assumes as his body (all) that he experiences externally, because there is consciousness only of that which is experienced. In other words, he does not possess only one body with a head and hands, etc.

Thus, because one's own nature is all things in this way, there is no state in the thoughts of words or (of their) meanings that does not reveal Siva's nature. Therefore, the experiencing subject alone is present everywhere as the very being of the object of experience. There is no other object of experience but him.

He whose state of awareness (*citta*) is such,<sup>80</sup> namely: 'all the universe is of my nature alone,' constantly attentive and perceiving everything as play, is for this reason, like the Lord, emancipated in this very life, and his body, etc., does not bind him at all.

THE EXTENSIVE EXPLANATION The connected prose order (page 86) (of the words of the concluding statement in the last stanza reads): 'or he who has this awareness is liberated in this very life.' 'He who has this awareness' is the best of adepts, whose insight is sound in the way we are now about to describe. He is 'constantly attentive,' applying (his awareness) without a break in every state of consciousness, while his mind, one-pointed and unswayed by passion, attends to the power of his own nature in accord with the teaching so far imparted, and

which will be explained (in further detail later). He is 'liberated in this very life' and sustains the vital breaths, each with its specific function in the body, by his steady (and uninterrupted) awareness of the egoity (*ahamkara*) of his own essential nature (*svasvabhava*), which is free, the master of all things, the nature of everything, and all-pervading. Thus bringing (the round of) birth (and death) to an end, he quits (the conditioned state of consciousness) and becomes the Supreme Lord Himself. This is 'undoubtedly' so. There can be no mistake about it because his personal experience (*upalabdhi*) and intuitive understanding of this reality, which is the object of his self-awareness (*svasamvedyopapatti*) never (alters or) vacillates.

What does the one who is liberated in this life do? He perceives and apprehends 'the entire universe' and all the wonderful diversity of the manifestations of each of its countless phenomena as his 'play.' It is the game (he enjoys) with the toys he himself has fashioned into living beings and inanimate objects. Those (souls), in whom the pure intuitive insight (page 87), through which they could perceive their own true nature (*svasvabhava*), fails to develop, always believe that they differ from one another and this entire created order, (which they think) arises from some other cause (apart from their own being). Thus, experiencing the mental distortions (*vikara*) occasioned by the fear, grief and pleasure engendered by (their) state, they are repeatedly subject to the bondage of birth (disease and old age), etc., (they encounter along) the path of transmigratory existence. While, on the contrary, (the soul, within whom) the manifestation of supreme consciousness has dawned in the manner we shall describe, is like someone who, intent on play, sports with the copies he himself has fashioned of those things that normally inspire fear or anger, etc. So, because he knows what they are in reality, the mental changes brought about by fear and the rest that sully (the consciousness of the unenlightened) do not arise at all. Thus because he knows that the true nature of all existing things is nothing but the expanded power of his own essential nature (*svasvabhava*), no negative alteration (in his state of mind) (*vikrti*) arises, not even slightly. He who perceives everything

as play in this way is liberated while alive.

What is (his) state of awareness? The Stanza that begins with (the word) 'therefore' describes it. 'Therefore,' for the reason we are about to advance, 'there is no state in the thoughts of words or (their) meanings that is not Siva.' He who is aware (of this constantly) is liberated while alive. 'Word' is the ordered coming together of syllables that conveys meaning. 'Meaning' is everything denoted (by words) and is of many kinds according to the diverse categories, etc. (page 88), (to which things belong). The 'thoughts' or conceived notions (*vikalpana*) of these two are the diverse perceptions brought about by the countless objects of thought that color (consciousness). The daily commerce of life (*vyavahara*) consists of this. In these 'thoughts of words and their meanings' 'no state' at all, whether it be (one that arises from) the thought of words or that of their meaning, could possibly exist that is not Siva Himself, directly manifest (*saksat*). As this is so, the 'enjoyer' or experiencing subject is the Lord (*Isvara*) Himself, Who 'abides always,' constantly and 'everywhere,' in all the states (of consciousness) 'as the object of enjoyment' and experience. There is (therefore) no object of enjoyment of any sort independent (of the subject who experiences it). The division between subject and object is nothing but the extending absence of (an authentic) awareness of reality.

Why is 'there no state that is not Siva'? (The reason for this is) because 'the individual soul,' that is, the Self, 'is all things.' (Its omniformity is) the immanent form (*visvarupa*) (of cognitive consciousness, which is equivalent to) the perception of the mutual exclusivity (of individual phenomena). The point is that the daily commerce of life (*vyavahara*) that the individual soul (experiences) can only arise on the basis of an underlying unity between subject and object. But how is that (unity) possible? (It is possible because) 'everything arises (out of) the individual soul, and so he is all things because (page 89) he perceives his identity with the awareness (he has) of them.' The essential nature (*svabhava*) of whatever is perceived objectively (*samvedya*) (whether it belongs to the physical sphere) like a jar (or the mental), like the feeling of pleasure, consists of the awareness or the perceptive con-



### *The Stanzas on Vibration*

sciousness (*samvedana*) (the soul has of it). Therefore, (the soul) perceives (his) identity with it, in the sense that (he realizes that he, as) consciousness, does not differ from it. It is because of this that 'everything,' all existing things, 'arise' and come into being, and so the soul is all things. The point is that it is by carefully attending to (the nature and basis) of the commerce of the soul's daily life (*vyavahara*) that one realizes this reality (*vastu*) as it truly is.

Thus, (the soul) emits and brings into existence his own object of cognition in the act of becoming conscious (of it). Only that which is perceived attains a specific nature of its own (in the field of manifestation), not one that which is not. Perceptibility (*samvedyamanata*) is the appearing (*prakasamanata*) (of things) according to (their) particular nature. While the shining (or 'manifestedness' of things) is not separate from the light (of consciousness), it is nothing apart from this. As some philosopher (*nyayavadin*) has said:

...because of consciousness, and also because it is an object of cognition in so far as it is not perceived to be otherwise...

Thus, whatever the individual soul perceives becomes his body. (From this point of view, the body) is not just a fixed, ordered arrangement of limbs (page 90) such as the head and hands. Indeed, even in the case of (the physical body), it is only when (the individual) experiences it as an object (that appears to him to be an extension of his own consciousness, that he can be said) to be an embodied being. Otherwise, at any other time (his experience of his own body) is like that of (any) sensory object separate (from him). Thus those who know reality have taught, in accord with tradition, that the body of the (individual soul) is of two sorts, (both equally considered to be bodies) as they share (the quality of) perceptibility in common. (One) consists of the gross physical elements (*bhutatmaka*), (while the other) is (manifest) existence (*bhavatmaka*). The individual soul forgets his true nature under the influence of the power of *Maya* and so, unreflective of his own nature, his power (of self-awareness) diminishes in the course of perceiving his object (*vastu*). (Thus), he is aware (of his) body merely as that which

possesses a head and hands, etc., because it is the locus (of his) conditioned egoity. (This body) is said to be that of the gross elements because it is created (sustained and destroyed). The (body) of manifest existence (*bhavatmaka*) consists of sound and the like, that the individual reflects upon as the objects of his senses, distinct (from his physical body). (However), viewed as they are in reality, both are his body because they are equally objects of awareness.

The individual soul is said to transmigrate, subject as he is to the bondage of birth (and death), because he identifies himself (page 91) with the egoity of the transitory body, etc. This happens even though the individual soul is (in reality) all things, because he is not separate from the object of his awareness in the state of phenomenal creation, whose characterizing feature is its perceptibility as an object. Thus because no such awareness develops of the true nature of the cognitive consciousness of things in themselves (*vastusamvedana*), he separates himself off from everything, (and all things) from one another in so far as each (appears) to derive its existence from a cause other than the Self.

However, when his ego-sense (*ahamprati-patti*) is firmly established in the essential nature of his authentic identity (*atmasvabhava*), which is distinct from the body, etc., and manifests in brilliant evidence to the clear vision that unfolds by the enlightened awareness generated (in him) by the rays of energy emitted by Siva, the Sun (of consciousness), that fall (upon him), (his true nature) is then made manifest by the powers of the reflective awareness (*paramarsasakti*) of the cognitive consciousness of things, just as they are in reality (*yathavasthitavastusamvedana*). Then he realizes Siva, Who is the Wheel of Energies consisting of the manifestations of the wonderfully diverse universe sketched out (in this way) by (his own) will alone (*sankalpamatra*).

The point is as follows. All things come into being because there is an abiding unity between consciousness and the object perceived. (In other words) the awareness of the identity (between consciousness and its object), brought about by the (inherent) power (*bala*) of the cognitive consciousness, (one has) of each individual entity (corresponds to their coming into being). There-

fore, the individual soul is, in this sense, the nature of all things. Moreover, in so far as (the soul) realizes (himself) to be the nature of all things, (he also realizes that) there is no state (of consciousness) that is not Siva, and therefore, that it is the enjoyer alone, who is none other than the Lord (*Isvara*), that always, and in every circumstance, abides as the object of his enjoyment over which he commands. So, in a nutshell, the essential point is that he whose state of awareness is such is liberated while yet alive.

(The author) (page 92) has established in these three verses that it is the Self alone that abides in the form of the universe, for there can be no other cause of the cosmic order (*visvaprapanca*). As one who has known the absolute (*Brahman*) has said:

The ultimate conclusion the Vedanta reaches is that the Self is the Lord Who, through His own *Maya*, conceives Himself by Himself (to be diverse) and, again, that it is He Who awakens (Himself) from (the illusion) of relative distinctions.

The same has been said by someone else also through an ode (addressed to the Lord):

If we could anywhere, at any time or in any way conceive of You apart from (Your universal) manifestation, then we could say that Your diversity (*vicitrata*) is due to diverse outer limitations (*upadhi*) (that reflect Your light) like crystal.

Let those who are most foolish maintain that the universe is (the product) of the conjunction of atoms or a transformation (of matter), or an illusion, or (merely) an apparent change (in the absolute), for ultimately (all these are just) conceptions here (in this world of divergent views). Your (divine) power is not explained in this way.

O Siva, You alone shine as the Jewel of Consciousness, unique and marvellous. Your form, perfectly pure, (is surrounded by) the halo of the many varied rays of thought, that here also (in everyday life), unfold and withdraw at each instant (*pratinimesa*).

These stanzas (page 93) have been explained individually in the *Brief Explanation* beginning with the following words:

"This Self is indeed all things.

"Thus..."

"He whose (mind is) thus (fixed) on his own nature..."

#### THE FOURTH FLOW called *The Perception of Unity* (page 94)

##### *Stanza Thirty-One*

Now that this (higher) reasoning (*upapatti*) has been well understood, (the master) goes on to say the following to explain how unity can be directly perceived (*abhedopalabdhupaya*), and how (this insight serves to) purify every practice, including (the recitation of) Mantra or its projection (*nyasa*) (onto the body):

THIS INDEED IS THE ARISING OF THAT  
OBJECT OF MEDITATION IN THE MIND OF  
THE MEDITATOR, NAMELY, THE ADEPT'S  
REALIZATION OF HIS IDENTITY WITH IT  
BY THE FORCE OF (HIS) INTENT.

THE BRIEF EXPLANATION The deposition (*nyasa*) of Mantra constitutes the arising of the object of meditation, namely, the Mantra, in the mind of the adept. It is the laying hold of its own nature (*tadatmagraha*) through the medium of (his) awareness of it. The adept's (insight into his) identity with the deity of the Mantra is the attainment of its essential nature, brought about by (his one-pointed) desire to utter it.

THE EXTENSIVE EXPLANATION 'The arising of that' particular 'object of meditation' consists of the manifestation of the particular deity denoted by the Mantra (the adept utters) and is to recall to mind according to its (own) specific form. (The deity) is perceived in the specific form in which it is worshiped, and as the unerr-

### *The Stanzas on Vibration*

ing power it possesses to execute its particular functions. Where is it appropriately (manifest)?: 'In the mind of the meditator,' that is, in the 'mind' or in the conscious intent (samkalpa) of the one who meditates and recalls to mind (the form of the deity). What is this arising? 'It is the adept's realization of his identity with it,' that is, the realization of oneness with the essential nature of the object of meditation, which is achieved by the power of (that) reality (*vastusamrthyasiddha*). (It arises) 'by the force of (his) intent,' that is (page 95), in the state of intent of 'the adept' who, engaged (in this practice), intends to utter the Mantra.

The point here is as follows. The adept's mind becomes, spontaneously and without effort, one with the deity associated with a (particular) Mantra<sup>81</sup> in the state which prevails when he desires to utter it in order to project it onto the body (*nyasa*) (or for any other reason). (This state of unity) is the 'arising' of the principle deity (the adept) worships. It is the direct vision (*pratyaksadarsana*) (of its true nature), which the meditator whose consciousness can reflect (on that unity experiences). The form (of the deity) is not perceived independently (of the consciousness of the one who meditates on it); therefore (the adept) attains Siva's nature<sup>82</sup> by virtue of this very same consciousness. Thus the injunction: '...being Siva one should worship Siva' is fulfilled.

This has been explained in the *Brief Explanation* beginning with these (words):

This indeed...through the medium (of his) awareness of it...

#### *Stanza Thirty-Two*

(The master now) says that this same consciousness also serves to purify another (practice) enjoined (in the scriptures):

THIS ALONE IS THE ATTAINMENT OF THE  
NECTAR OF IMMORTALITY, THIS INDEED  
IS TO CATCH HOLD OF ONESELF, THIS IS  
THE INITIATION OF NIRVANA WHICH  
BESTOWS SIVA'S TRUE NATURE

(SAD BHAVA).

THE BRIEF EXPLANATION This alone is the attainment of (the nectar of) immortality; it is the awareness the adept who is free of false knowledge has of his own unobscured nature. It is not the mere tasting of some gross physical essence, as one does when savoring a juice. To have laid hold of oneself is to attain a state in which one is established in the essential nature of Mantra by its mere utterance. Hence (it is written):

During the initiation the master must lay hold of the Self (*atman*) with the mind.

One cannot catch hold of that formless (reality) in the way one might, for example, grasp a stone with one's hand. Therefore, this indeed 'is the initiation of *nirvana* which bestows Siva's true nature' and reveals Paramasiva's (true) being.

THE EXTENSIVE EXPLANATION 'This alone (page 96) is the attainment of the nectar of immortality.' 'This alone' is right insight (*samyagjnana*), namely, the consciousness (*samvit*) that is described (in the previous Stanza) as being the direct perception (*upalabdhi*) of the one reality, which is one's own free, pure and unconditioned nature alone. It arises by eliminating false knowledge, which is the perception (*pratiti*) of objectivity as (something) separate from one's own Light, and the notion of oneself (*ahampratyaya*) based on the perishable body, etc. (This authentic insight is) 'the attainment of the nectar of immortality,' that is, the realization or direct perception of the immortal and imperishable Self which is Siva. Thus to 'attain the nectar of immortality' means more than just the mere acquisition of some special physical, lifeless and perishable medicine (*dravya*). (In fact it is this insight) alone that preserves the body beyond its normal life span and so is referred to metaphorically in this way.

Similarly (this alone) 'is to catch hold of oneself.' This same consciousness that attends to the instant the intention to utter Mantra (wells up within it, just before its actual recitation) corresponds to the act of laying hold of the Self, i.e., the individual soul (*jiva*). It is taught in the scriptures that (the master) lays hold of his own Self or that of his disciple in the course of certain prescribed rites (*vidhi*) such as those of ini-

tiation. Thus (a passage of scripture quoted) in the *Brief Explanation* declares:

During the initiation, the master must lay hold of the Self (*atman*) with the mind.

The attainment (page 97) of oneness that arises in order to fulfill injunctions such as this, between one's own nature, the supreme cause (of all things), and the particular Self conceived (during the ritual) to have a specific form, contemplated (*paramrsyamana*) (in all its fullness), fulfills the injunction to catch hold of the Self. It is impossible to lay hold (of one's own) formless (nature) in any other way, because it is one with the all-pervasive consciousness of the Supreme Self, Who lays hold of it.

Thus 'this alone is the initiation of *nirvana*.' '*Nirvana*' is a state of perfect repose in which consciousness is established in its own essential nature, (and comes about) when the notion of duality (*dvaitapratyaya*), which is the disturbance (that disrupts it), ceases. This is the goal of 'initiation', that special sacrament (*samskara*) which destroys the bondage of duality (*bheda*) and bestows the realization of one's own nature. Such is the 'initiation of *nirvana*' and is 'this alone,' namely, the (state of) consciousness referred to previously, because (consciousness) is that which brings (initiation) about in so far as it 'bestows Siva's true nature,' that is, the essential Being (*satta*) of Siva Himself, Who is the Supreme Lord and one's own true nature (*svasvabhava*). (When) the state of perfection (*siddhi*) (is attained) the realization that, 'it is by virtue of this that I exist,' irrefutably affirms (page 98) itself. (The initiation of *nirvana* in this way) 'bestows' or brings about (this realization), This is indeed the highest (*niruttara*) sacrament that (only) the Fully Awakened master (is capable of administering). It is nothing short of the attainment of one's own nature which is Paramasiva. It is not (just) some special injunction (*vidhi*) that can be fulfilled by outer means.

This has been explained in the *Brief Explanation* with (the words) beginning with:

This alone is the (attainment of the nectar of immortality)...namely, the awareness of the adept who is free of false knowledge.

#### *Stanzas Thirty-Three and Thirty-Four*

Thus having established how consciousness purifies even the most elevated rite (*vidhi*) (enjoined in the scriptures), (the master now goes on) to declare that (that same consciousness) is also the source of (yogic) powers (*siddhi*), and does this by explaining (the basis upon which) the common day-to-day experience (*vyavahara*) of the fettered soul rests. Thus he says in (these) two stanzas:

REQUESTED BY THE WILL, THE  
BENEFactor MAKES THE SUN AND MOON  
RISE AND BESTOWS ON THE EMBODIED,  
WHILE THEY WAKE, THE OBJECTS THAT  
ARE IN (THEIR) HEART.

SO ALSO IN THE DREAM STATE (SIVA),  
RESIDING IN THE CENTER, MANIFESTS  
WITHOUT EXCEPTION, ALWAYS AND MOST  
VIVIDLY THE THINGS (HIS DEVOTEE)  
DESIRES BECAUSE HE NEVER DESISTS  
FROM (HIS) PRAYERFUL REQUEST.

THE BRIEF EXPLANATION (Once) the Sun and Moon are made to rise by attending (to the activity of the senses such as), for example, the eyes, (even) the yogi to whom his own true nature (*svasvabhava*) has not been clearly revealed, sees while in the waking state, as he wishes, the object he intends to see in the midst of countless others, just as happens in a show of dancers or wrestlers, etc.

Similarly, while dreaming (the yogi) sees the very objects (he) desires (to see), because he never desists from (his) prayerful request and never abandons the solicitation of his intention; while the Heart is always and most vividly manifest in the center. It is this that is said to be freedom to dream. This indeed is the destruction of the cover of darkness (that obscures consciousness).

THE EXTENSIVE EXPLANATION 'The Benefactor' is the Supreme Self Who is the Highest Lord and universal agent Who makes (all things) manifest according to (His) will. (He) 'bestows on embodied beings,' subject to transmigration who believe the Self to be nothing but

### *The Stanzas on Vibration*

the body 'the objects that are in (their) hearts' and (they) desire to see, 'while they wake,' that is, while experiencing the waking state characterized by the activity of the senses engaged in cognizing their objects. (He does this) when 'requested by the will,' in the form of the intent to see (*didrksa*) that requests, as it were, the realization of its goal, by becoming one (with universal consciousness) by virtue of the inherent nature of that state (itself)- What does the Lord do before this? - (He grants these things to the individual soul) having made 'the Sun and Moon rise.' (The Sun and Moon) symbolize the eyes (and their rise corresponds to) the attention (the yogi) pays to that pure awareness (free of thought constructs *avadharanamatra*) of the object (he) intends (to perceive), which constitutes (his) perception (*prathana*) (of its) essential nature.

The point here is as follows. When the fettered soul desires to see some object, he becomes, in this state of cognitive intent, instantly and spontaneously one with the Supreme Soul, Who is the Benefactor (of all living beings). This state is metaphorically described as being his request because it heralds the attainment (page 100) of (his) desired aim. When the Benefactor is requested (as it were) by that (state), He sets the (sense of) sight into operation in order to engender the perception of just that specific object, (mediated) by the attention (the individual pays to it). Requested by the will to see, (the Lord) manifests only that specific object, in the midst of many others in its proximity, and not another.

(The reference here to the manner in which) the sense of sight is set into operation should be taken to be a representative case, which illustrates a more general principle. Thus, when the Benefactor is (similarly) solicited by the will to listen, He sets (the soul's) sense of hearing into operation and causes that embodied being to hear (only) what he wishes to (hear), even though there may be other audible sounds present. This (principle) can be applied to all the senses. The point of referring to the sense of sight (literally 'the eyes') as the 'Sun and Moon,' is to indicate (implicitly) that there is in fact no real difference between the individual soul and the Benefactor, Who is all things (*visvarupa*).

The author of the *Brief Explanation* also explains that the point made here is a specific instance of a general principle when he says:

...by attending (to the activity of the senses), for example, the eyes.

Thus, the perception any living being has of any object is (invariably) preceded by the will (to perceive it), and that state of intent is one with the supreme cause (of all things).<sup>83</sup> In this way, it is the Supreme Lord Himself, Who is free, that makes all this manifest (page 101) as (he) desires. Worldly souls (subject) to the body and other such limiting conditions generated by (the Lord's) *Maya* (that restrict their consciousness), fail to realize this truth (*paramartha*). The Awakened (yogi), on the other hand, is one in whom a consciousness of his true, unobscured nature (*satyatmasamvit*) has (already) dawned. He has cut through the knot, (so) hard (to unravel), of the notion of embodied egoity with the sword of intuition (*prajna*), sharpened on the excellent whetstone of practice, (applied) according to (our) declared teaching. He alone, recalling to mind (his authentic state of consciousness), is capable of recognizing (this truth). This is the teaching imparted by way of (this) comparison (*upameyavakya*) to the yogi who has achieved the contemplation of union (*avyatirekasamadhi*).

Just as (when the Lord), requested (as it were) in the manner described, by the desires of (living beings), makes (their) every object manifest; similarly, in the same way, the Benefactor 'residing in the center,' that is, in the Heart (of consciousness) (page 102) also 'manifests' 'most vividly' 'without exception' all the things the adept desires, even while he dreams, when the (outer) senses of sight, etc., are no longer functioning and the objects of sense are those that can be perceived only by the mind that creates them. (The Lord does this) because (the Awakened yogi) 'never desists' from prayer or is careless about it. Intent as he is on attending (*pratyavamarsa*) (to his own nature) 'always,' constantly and in every (state of consciousness) in which subject relates to object, (this yogi's) prayer is (his) realization that (he) is one (with the Lord while he abides) in (his) state of intent (*icchavastha*).

Again this verse can be explained in the following way. (The true yogi is one who), because he is intent every moment (on exercising his) reflective awareness (*pratyavamarsa*) never, at any time, or in the course of any experience, neglects the prayer he has achieved through his own innate power (*svasamarthyaisiddha*). (This prayer is his) merger with his own nature (*sva-svabhava*), the Benefactor and Lord of all. The Benefactor manifests for one such as he (who is not negligent in his prayer) the things (he) desires, even while he dreams, just as when he is awake. The things (he experiences) while dreaming that (seem to come about) freely, (independently of his will) do not restrict (his) own (inherent) power, which is that of universal agency (*sarvakartṛtva*). This is because he is (no longer) a worldly soul subject to rebirth (*samsarin*) but is free and creates them by (his) own power as he wishes. Just as Bhārtrhari says:

The Lord of all, endowed with every power, dividing Himself by Himself and creating phenomena of various sorts becomes, while dreaming, the enjoyer.<sup>84</sup>

Therefore, this has been called 'freedom to dream' (*svapnasvatantraya*) and, as there is no difference for the (enlightened yogi) between waking and dreaming, this same (state) is said to be 'the destruction of the cover of darkness that obscures (consciousness).' This darkness generated by the egoity (*ahanta*) (centered) (page 103) on the body, etc., is the restriction imposed on one's own (inherently) unlimited glory, and so obscures, limits and hides one's own nature. It is 'destroyed' or rent asunder by the manifestation of one's own infinite power, and it takes place in that state.

This has been explained in the *Brief Explanation* separately (for each verse) beginning with the words:

(Even) the yogi to whom his own true nature has not been clearly revealed...

Similarly, while dreaming (the yogi) sees the very objects he desires (to see)...

#### *Stanza Thirty-Five*

Now even as (the master) declares that the yogi is like the worldly man, in that his contempla-

tive (state) and (his) emergence out of it (are equivalent to the common man's dreaming and waking), he says (the following) to stress that (the difference between them is that the yogi, unlike the worldly man) constantly attends (to his true nature):

OTHERWISE (AS HAPPENS NORMALLY), THE GENERATION (OF IMAGES) WOULD BE CONTINUOUS AND INDEPENDENT THROUGHOUT THE WAKING AND DREAMING STATES IN ACCORD WITH THEIR CHARACTER, AS HAPPENS TO THE WORLDLY.

THE BRIEF EXPLANATION Otherwise, if (the yogi) is not established in (his) own nature, the creation (of images) (such as) the sight of a gigantic cat<sup>85</sup> while dreaming would be free. This is so because such is the creative nature of that reality, inherent as it is in its character to generate (images); just as connected or (even) unrelated thoughts (arise spontaneously) all the time in peoples' (minds) during the activity of waking and in the dream state.

THE EXTENSIVE EXPLANATION 'Otherwise,' (if the yogi's state of awareness) differs from the one described and (he) fails to realize that he is the one Supreme Lord Who is free and the agent of all things, and that this universe (page 104) is the product of his activity, (then) the 'generation' or formation of the many phenomena (experienced throughout) 'the waking and dreaming states' (would occur spontaneously) 'in accord with (their) character' because creativity is an inherent quality of (waking and dreaming). (This creation is) 'continuous' because (the yogi) is no longer conscious<sup>86</sup> of his authentic identity (*atmatattva*), and 'independent' because he fails to attend to (this freedom) as the true agency of his own autonomous nature alone. And so this (creative) power, so hard to overcome and free to generate many forms of error, extends its sway. To whose (state is that of this yogi now) comparable? (It is comparable to that of) 'the worldly.' (The yogi's state of consciousness is now) just like that of any man subject to transmigration.

### *The Stanzas on Vibration*

The point here is as follows. The creation (of images - *sarga*) constitutes the very nature of two states, namely, waking and dreaming. As we have (already) explained (before), the Supreme Goddess's power abides there (in the form of) perception and its object.<sup>87</sup> The yogi who emerges into these two states (out of his introverted contemplation) without foresaking the meditative awareness (*samadhana*) (applied) in the manner described (here to his own pure) consciousness is, for this reason, in every way firmly established in himself as the free agent of all things, (and so) (page 107) the creative nature of these two states cannot limit his power. The point is that the yogi who is constantly intent on practice should take heed that one whose (state of awareness) is not such becomes a victim of his own phenomenal creation, as happens to the common run of men.

This has been explained in the *Brief Explanation* with (the words) beginning with:

Otherwise if (the yogi) is not established in (his) own nature...

#### *Stanzas Thirty-Six and Thirty-Seven*

Now (the master) declares (in the following) couplet that (the yogi) can easily gain knowledge of things of the past or of the future as well as of those hidden or distant, etc., through this same awareness:

JUST AS AN OBJECT WHICH IS NOT SEEN  
CLEARLY AT FIRST, EVEN WHEN THE MIND  
ATTENDS TO IT CAREFULLY, LATER  
BECOMES FULLY EVIDENT WHEN  
OBSERVED WITH THE EFFORT EXERTED  
THROUGH ONE'S OWN (INHERENT)  
STRENGTH (SVABALA); WHEN (THE YOGI)  
LAYS HOLD OF THAT SAME POWER IN THE  
SAME WAY, THEN WHATEVER (HE)  
PERCEIVES MANIFESTS (TO HIM) QUICKLY  
IN ACCORD WITH ITS TRUE NATURE  
(PARAMARTHEA), WHATEVER BE ITS  
FORM, LOCUS, TIME OR STATE.

THE BRIEF EXPLANATION Just as a man  
who, though attentive, does not at first discern

the nature of some distant object (although it does subsequently) become clearly apparent (to him) without his having to move at all, when (he exerts) a special effort to perceive it, just so, by this same special effort, anything of whatever nature, at whatever time, in whichever place and of whatever form it maybe, becomes quickly manifest in that very way for (the yogi) who is established in his inherent power (*svabala*), that is his essential nature (*svasvabhava*), because it is free of obscurity. Therefore it is not at all surprising (if he) knows the past and future of (any) finite object.<sup>88</sup>

THE EXTENSIVE EXPLANATION An object (page 106) someone glimpses for a moment is not clearly manifest even though his 'mind attends to it carefully' and the effort it exerts is compact with the desire to perceive it. It only becomes fully evident later, when one perceives that: 'it is this of which every detail has been recognized.'<sup>89</sup> (This takes place when the object is) 'observed with the effort exerted through one's own (inherent) strength,' that is, (when it is) observed with the exuberance (*utsaha*) (of consciousness) to perceive (its object), because attention is totally centered (on it) by the power or capacity of one's own omniscient Self to (act or) perceive, etc., which constitutes (its inherent) 'strength.'

The point here is as follows. No object anyone may wish to see can be correctly perceived the very instant the sense of sight begins to operate. It becomes fully evident (only later, that is) during the next moment (of perception), to one who (directs his attention) to the place (where) the (object is located) and whose senses are fully centered on it. Why is this so? (This is so because perception takes place in this way) and so we maintain that there is no specific cause of perception apart from the perceiving subject. (This means that the subject) penetrates (page 107) into his authentic nature (at each act of perception) and, by getting in touch with (his) inherent power (*bala*), perceives (his) object as it truly is. Therefore, the means by which anything is made manifest to any embodied being is the exertion of the force (inherent in his own consciousness - *svabala*) alone, and not anything else.

However, although (all) things are made manifest in this same way equally to every living

*The Stanzas on Vibration with Brief Explanation and Extended Explanation*

creature, the (pure) Being (sat) (which is ultimate reality) manifests thus as an object of awareness only to the awakened yogi, and not to one whose true vision of reality (*samyagdarsana*) has been obscured by the darkness of *Maya*. Thus, the teaching introduced by the words 'in the same way,' as illustrated (in the preceding stanza), is meant only for the yogi. (Thus), 'just as' an object perceived indistinctly (at first) becomes vividly manifest when (the subject) takes possession of his inherent strength, 'in the same way' as explained metaphorically in the previous stanza, (the object) becomes perfectly manifest and (appears) according to its true nature (*samyak*) as an object of perception to the yogi who lays hold of that 'strength,' which is the power of his own essential nature, the instant he desires to perceive it. Thus, taking as his support 'that' (strength) by (abiding) at one with it, (the object) becomes manifest 'in that way,' that is, in the *very* manner (in which it is in reality), in accord with the particular state (of its being) and its form (and location in) time and space, etc.

Of what nature (page 108) is (the object)? It is that which manifests in accord with the time of its existence and the place of its location, as being, for example, in the past, at a distance or hidden. (Moreover it manifests) just as it is in reality and according to its particular state and form, as does, for example, an ox with a dewlap.

The point here is as follows. Everyone, without exception, effortlessly becomes one with his omniscient nature in order to make his object vividly manifest (to himself after the first instant of cognition when it is, as yet) not clearly perceived. By exercising his awareness of that (state of unity), the Awakened (yogi) knows all the objects he wishes to (know) as they are in reality, even though (they may be) obscured by (their distance in) time or space. In so far as (this) line of reasoning holds good, (this practice) is the means by which the inherent qualities (of the Self), namely, omniscience and the rest, are made manifest. Thus it is said (in the *Brief Explanation* that):

Therefore it is not at all surprising (if he) knows the past and future of (any) finite object in so far as his own essential nature is free of obscurity.

The power (*bala*) of one's essential nature,

unconditioned by time and space, becomes apparent in that same state (of consciousness) (page 109). The expression: 'an object which is not seen clearly at first' should be understood to refer to a particular circumstance that exemplifies a more general principle. Thus, (that same principle) applies equally well to (a sound one may) hear (or any other sensory object).

Moreover, note also that in this way (the teacher) has also incidentally shown a way to perceive the highest reality, based on the waking state in which all the senses function. (It is done by) penetrating into the vibration of consciousness (*Spanda*) in its stable state while exerting a special effort to perceive, in the clearest possible way, a visual or any other object (of the senses). The author of the *Brief Explanation* has explained these two verses separately (with the words):

Just as a man who, though attentive, does not at first discern the nature of some distant object..

Just so, by this same special effort...

*Stanza Thirty-Eight*

Now (the master) says the following in order to explain that (the yogi can) conquer (his) hunger and thirst, etc., in the same way:

LAYING HOLD OF THAT (STRENGTH) EVEN A WEAK MAN ACHIEVES HIS GOAL, AND SO IN THE SAME WAY A STARVING MAN CAN STILL HIS HUNGER.

THE BRIEF EXPLANATION Even a sick man<sup>90</sup> can achieve his goal once he has laid hold of that strength which is the exuberance (of his authentic nature). And so, even as a man who is very weak can gain great power through physical exercise by the force of his effort, so too one who is starving can still his hunger by devout attention to his own essential nature, because one's own true nature (*atmasvarupa*) possesses the power that brooks no delay to everywhere effect (all) that needs to be done.

THE EXTENSIVE EXPLANATION It is Said by way of example that 'even a weak man' who is powerless (page 110) because his vital principles are at a low ebb can, nonetheless, achieve his



### *The Stanzas on Vibration*

goal and do the work he needs to do (even if this involves) carrying a heavy load or anything else. (But this is only possible) once he has laid hold of his own power, that is to say, the strength which is the freedom of universal agency and, by (applying) the method described previously, abides there at one with it.

The point is as follows. (A brahmin) whose body is emaciated (with hunger and disease) cannot, because of his state, perform (even his) daily rituals, but by practice he becomes capable of doing the physical exercise that even (the wrestler), who is very powerful in this other field (of endeavor), cannot do. His power develops in this way only by laying hold of the strength of his own essential nature in the manner indicated above. There is no other cause apart from this (that can bring this about). The power of the worldly soul who acts (*mayiyakartr*) is conditioned by *Maya*, and so he believes that the might (*bala*) of the Self, which is its power to do whatever it pleases, (amounts to no more than his own) power to effectuate (his) limited goals, (and that this also) depends on other limited (attendant) causes. (In reality, however) he can do (his) work only because he sustains himself with that (same inner) strength (apparent) when his state is one of unbounded enthusiasm (at the thought that): '(Yes, I can do this also.'

Only the yogi can understand this practice (*yukti*) (directly for himself). Thus adopting it as (a correct analogy), the (following) teaching (page 111), conveyed by way of (this) example, is meant for him alone. Just as someone who is weak can do the work of a strong man by laying hold of the strength of his own essential nature, 'in the same way,' by the very same method, he who lays hold of his own inherent strength, which is free to accomplish every task, and makes that his support, (adopting it) as his own power, can (even if) he is 'starving' and wishes intensely to eat, 'still,' check or lessen his 'hunger.' (In fact), food is nutritious and alleviates hunger (only) because one perceives (albeit dimly) the power of one's own authentic nature which is uncreated and always satisfied. Once the stricture imposed by natural law, namely, that eating cooked rice, etc., is the cause of the alleviation of hunger, which results (from it),

has been removed (the yogi) conquers (hunger) and is permanently content (like one who has eaten his fill).

This (teaching) has been explained in the *Brief Explanation* which begins:

Even a sick man and one who is very weak...

#### *Stanza Thirty-Nine*

Now that (the author) has described each means individually, whereby the omniscience, universal agency and other attributes (of one's own authentic nature can be) made manifest, and has (indicated for each) the reason (*upapatti*) (that justifies their individual application), he goes on to say the following to state the one reason (*upapatti*) (that justifies) (page 112) them (all):

WHEN THE BODY IS SUSTAINED BY THIS,  
ONE KNOWS EVERYTHING THAT HAPPENS  
WITHIN IT. SIMILARLY (THIS SAME  
OMNISCIENCE) WILL PREVAIL  
EVERYWHERE (WHEN THE YOGI) FINDS  
HIS SUPPORT IN HIS OWN NATURE.

**THE BRIEF EXPLANATION** The body is sustained and pervaded by this, one's own essential nature (*atmasvabhava*), and so one knows, etc., all (that happens to it) and very quickly senses even the bite of a tiny insect. Thus, he who is attentive within himself will come to know everything everywhere.

**THE EXTENSIVE EXPLANATION** When the body upon which the ego (*ahamiti pratipatti*) is projected is sustained 'by this,' the Self, who is the conscious subject (*cetayitr*), 'one knows everything that happens within it' and every object of knowledge and action associated with it. This example holds good (for all embodied beings), all of whom (for the same reason) possess as their inherent attributes the capacity to perceive (*jnatrtva*) and the rest and (by the same token) the power to act (*kartrtva*), etc.

The point of this (example) is this. Whatever the Self sustains through (the medium) of the ego (*ahamiti pratipatti*) is its body, and it knows everything and performs every action whether

gross or subtle associated with it. 'So,' analogously, in the same way as the body is sustained by ((his) egoity, (the yogi) 'finds his support in his own nature,' and projects (that same) ego sense onto (his) own authentic nature (*svasvabhava*), in which, as we said, 'there is neither pleasure nor pain'<sup>91</sup> and whose body is pure non-dual consciousness alone, distinct from the (physical) body, etc; the yogi's omniscience, etc, 'will prevail' for this reason (page 113) and certainly become manifest 'everywhere' (in every) world-order, just as (the common man) has the power to perceive (*jnatrtva*), etc, every object (and is the agent of every) product of action associated with the body. In short, the omniscience, etc., of the yogi whose ego is grounded in his authentic identity (*atman*), which is pure non-dual consciousness, becomes everywhere apparent and is freed of impediments by eradicating the stricture imposed (upon his consciousness) by an ego (*ahambhava*) centered entirely on a physical body that is quite distinct and separate from all others.

This has been explained in the *Brief Explanation* that begins with (the words):

... by this one's own essential nature...

#### *Stanza Forty*

Thus, in the same vein, (the master goes on to) speak of the insight (*upapatti*) required to remedy disease as well as the wrinkles and grey hairs, etc. (of old age):

LASSITUDE RAVAGES THE BODY, AND THIS ARISES FROM IGNORANCE. BUT IF IT IS ELIMINATED BY AN EXPANSION OF CONSCIOUSNESS (*UNMESA*), HOW CAN (IGNORANCE), DEPRIVED OF ITS CAUSE, CONTINUE TO EXIST?

THE BRIEF EXPLANATION Lassitude does indeed waste away the body, and that lassitude is born of ignorance. If that ignorance is eliminated once and for all by an expansion of consciousness, that is, by one's own true nature (*svasvabhava*), how can it continue to exist

without a cause? It is for this reason that yogis are free of wrinkles and grey hairs and (their) body is firm.

THE EXTENSIVE EXPLANATION 'Lassitude' is the depression brought about by indolence, etc.<sup>92</sup> It 'ravages the body,' that is, it forcibly deprives (the individual of his) power, vitality, complexion and strength (and of the) vital constituents (of his body). 'This arises from ignorance.' (His lassitude) (page 114) 'arises' and takes its course because he fails to understand the nature of the reality we have just described. (However), if his ignorance 'is eliminated by an expansion of consciousness,' if, that is, it is removed, cut off and uprooted by the expanded state of consciousness described (in the following stanzas) as the unfolding of the light of (his) own nature, then 'how can' that lassitude (thus) 'deprived of its cause continue to exist'? Indeed, it cannot, because nothing comes about without a cause.

'Ignorance' is to falsely consider the body, etc., which is subject to the alterations (*vikara*) of birth and the rest, to be the Self. It is due to one's failure to recognize (*apratyabhijnana*) that one's own essential nature (*svasvabhava*) is changeless, eternal and free of the alterations of birth, adolescence (*parinama*), maturity (*vivrdhi*), old age (*ksaya*) and death. It is for this reason that the unawakened man (*aprabuddha*) projects these alterations onto the Self and so wastes away in his 'lassitude.' He in whom a perception of the true nature of his identity arises (*satyatmapratyaya*) by practicing consciousness expansion (*unmesa*) in the way described (in the next stanza), is not subject to this 'lassitude.' Thus the chief fruit (of the practice of consciousness expansion) is the eradication of the 'lassitude' that deprives (the fettered soul of his) (page 115) innate bliss (*sahajananda*). The secondary (fruit of this practice is freedom) from the wrinkles and grey hairs (of old age). Thus the author of the *Brief Explanation*, commenting on the statement (in this stanza) that this 'lassitude,' deprived of its cause, can no longer exist, explains that:

It is for this reason that yogis are free of wrinkles and grey hairs and (their) body is firm.

### *The Stanzas on Vibration*

#### *Stanza Forty-One*

Now in order to explain the nature of consciousness expansion (*unmesa*) through which the ignorance that gives rise to this lassitude is destroyed, he says:

THE EXPANSION OF CONSCIOUSNESS THAT TAKES PLACE WHEN ONE IS ENGAGED IN A SINGLE THOUGHT SHOULD BE KNOWN AS THE SOURCE FROM WHENCE ANOTHER ARISES. ONE SHOULD EXPERIENCE THAT FOR ONESELF.

THE BRIEF EXPLANATION The source from" whence another thought suddenly arises when one's mind attends one-pointedly to a single object is one's own nature: know this, the cause of (that) thought, to be consciousness expansion. The yogi should mark it for himself, experiencing it as inwardly pervading both thoughts.<sup>93</sup>

THE EXTENSIVE EXPLANATION Again, this 'expansion of consciousness' (*unmesa*) 'should be known,' intuited or perceived to be the unfolding (*vikasa*) of the manifestation (*abhasa*) of one's own essential nature (*svasvabhava*). What is it? It is the light of one's own nature, the cognitive consciousness (*jnana*) that, uncolored by the appearance of any object of thought, is the cause 'from whence arises' or comes into being 'another' thought or cognition centered on an object of perception 'when one is engaged in a single thought.' (This happens, in other words, when) the subject ponders one-pointedly, and is engaged in perception (*jnana*) which, consisting of a single (uninterrupted) thought, is colored by (just one) (page 116) particular object, he either perceives directly (at the time), or recalls.

The yogi 'should experience' that (expansion of consciousness) for 'himself,' that is, solely by himself, and realize that: 'I am this Supreme Self, the supreme cause (of everything) and the highest Lord, Who is (the one) ultimate reality (*paramartha*) that transcends all things.' (This expanded state of consciousness) is known through (an act of) self-awareness (*svasamvedana*), and so it is impossible to perceive this (reality) objectively (*idantaya*) as one does, for

example, sound. Although this (reality) is such and perpetually manifest (*nityodita*), we refer to it as a state of expanded consciousness (*unmesa*) (for the benefit of those) fit to receive (this) teaching, because it is made manifest (to them in this way) at the time.

There are those who believe that given the existence of (one) thought, the cause of another that arises (in its place) is that (first) thought itself, and that nothing else exists, between them (page 117) separate from the two thoughts, (which, is the) cause of the second thought (the yogi must try) to apprehend. In reply (we say that) a relationship is not established between two successive thoughts, considered to be cause and effect, in the absence of a third (reality, namely) the subject who connects them together (*anusamdhatr*). The subject who connects the previous thought to the subsequent one, as the cause to its effect, is (here) referred to as expanded consciousness (*unmesa*). It is in fact nothing but the Self, which is the (universal) cause of all things and the pure consciousness that pervades the two thoughts that are to be connected together (*anusamdheya*), and its existence cannot be denied (*anapahnavaniya*). Therefore, the author of the *Brief Explanation* explains that:

It is experienced between two thoughts as pervading (both).

#### *Stanza Forty-Two*

Now (in order to underscore) the power of the practice of consciousness expansion (the master) says (the following. He points out) that, the yogic powers (*siddhis*) that the yogis who are dedicated to (other) spiritual disciplines (*sadhana*) generally (consider to be) desirable as the fruits they seek to attain are, for the yogi who practices (in this way), merely a series of hinderances (to the supreme accomplishment):

SHORTLY AFTER, FROM THAT (EXPANSION) ARISES THE POINT (*BINDU*), FROM THAT SOUND (*NADA*), FROM THAT FORM (*RUPA*), AND FROM THAT TASTE (*RASA*) WHICH DISTURB THE EMBODIED SOUL.

**THE BRIEF EXPLANATION** From this expansion of consciousness, assiduously practiced, there arise in a short time, the Point whose form is light (*tejas*), Sound, that is, the mystic word (*sabda*) called 'pranava',<sup>94</sup> Form, that is, a vision in the darkness, and Taste, which is the savor of nectar in the mouth - all of which disturb (the yogi's contemplation).

**THE EXTENSIVE EXPLANATION** These signs of yogic accomplishment arise from the expanded state of consciousness (*unmesa*) we have just described. They arise 'shortly after' and quickly (page 118) (after it has developed), by attending (to it) constantly throughout every experience, whether pleasant or painful, etc., while waking or in any other state (of consciousness). (They arise from this) the (universal) cause of all things contemplated (*bhavyamana*), as different from all that is objectively perceivable, which (in relation to it) is barely existent (*tuccharupa*), dependent, diverse and subject to destruction at each moment. The (signs of yogic accomplishment) manifest to the 'embodied soul,' that is, to the yogi whose corporeal egoity has not (yet) been totally uprooted, as (feelings) of pride, astonishment or contentment, etc., 'that disturb' (his) mind and induce it to emerge out of (the deeper) states of contemplation.

(Now) what are these (signs of progress in Yoga)? (Firstly, the yogis who), by the practice of 'Breaking Apart the Point' (*bindubheda*), contemplate the Earth Element, (experience) the 'Point' which is a particular form of light (*tejovisesa*) that appears between the eyebrows and other centers (in the body) and grows progressively clearer as the practice of meditation (*dhyana*) evolves.<sup>95</sup> Then, (secondly, comes) the 'Sound' (*nada*) produced spontaneously, that (the yogis) who practice (meditation) on the Ether Element (*vyomatattva*) hear. It is a peculiar resonance (*dhvani*), similar to that of the buzzing of a bee, greedy for honey. It begins with (a sound like that of) the loud roar of the current of a fast flowing river and (then) becomes progressively manifest in increasingly subtler forms.<sup>96</sup> Then, (thirdly, comes) 'Form.' This is the vision of the forms of individual perceivable things (that yogis) see even in the dark, who, completely undistracted, are (intent on contemplating) the Fire Element (page 119). Next

comes 'Taste' (*rasa*). (Those yogis who) meditate on the Water Element and practice concentration on the root of the tongue (*lolagra*) or on the uvula hanging at the back of the soft palate (*lambika*), etc., taste flavors (as pleasant as) nectar even without (eating anything) delicious.<sup>97</sup> Moreover, one should add here that the peculiar tactile sensation that manifests to those (yogis) who meditate on the Air Element<sup>98</sup> also arises from that (expansion of consciousness).

The point is as follows. The yogi who practices consciousness expansion (*unmesa*) should not rest content with these experiences. Although they may take a long time to achieve by practicing the specific forms of concentration (*dharana*) (on the Elements to which they correspond), he can attain them (relatively) quickly. (Anyway, he must set them aside) because they are in fact impediments (that block his) ascent to the Highest Plane (*niruttarapada*). Although (these signs manifest) successively to other yogis, those who practice consciousness expansion (*unmesa*) do not desire them, and so they (may) also occur out of sequence for them. They are described in this way because this is so. This (stanza) has been explained in the *Brief Explanation* which starts:

From this expansion of consciousness...

*Stanza Forty-Three*

Thus (page 120), through the teaching concerning consciousness expansion, (the master) has dealt concisely with a matter we have already discussed from several points of view, namely, the (transcendental) nature of the Self, as distinct from the body and every other object of perception. Now (he) goes on in the same way to expound (the immanent nature of the Self and its) omniformity (*visvarupata*), taking as his example common daily life (*vyavahara*) as it is clearly established to be by everyone's personal experience (*svanubhava*), and in so doing explains the ultimate purport of the entire work:

WHEN (THE YOGI'S CONSCIOUSNESS)  
PERVADES ALL THINGS BY (HIS) DESIRE TO  
PERCEIVE, THEN WHY SPEAK MUCH? - HE  
WILL EXPERIENCE IT FOR HIMSELF.

### *The Stanzas on Vibration*

THE BRIEF EXPLANATION By the desire to perceive is meant (a conscious state of) cognitive intent. When (the yogi) pervades all things like one who is in that state, then what is the use of speaking much? He will experience and know the nature of reality for himself.

THE EXTENSIVE EXPLANATION At the time 'when' the adept 'pervades all things' that exist on the plane of objectivity by his cognitive intent, which is his 'desire to perceive,' and envelops them with the light of his own consciousness (so as) to internalize them within it, his erroneous perception of multiplicity ceases, and so he brings all things to rest together in (the one) reality." 'Then why speak much' and dwell repeatedly on the fruits (one) enjoys there at that level (page 121) (of consciousness)? That (reality) transcends all we may say about it, and so the countless books written with the intention of describing it are (simply) meaningless. Therefore, (the master) declares (that the yogi) 'will experience it for himself.' (The yogi), intent on (his) practice, will attain its fruit for himself and by himself independently of any other means, because (the Self can only be) the object of his own self-awareness (*svasamvedya*).

The point here is as follows. The yogi who seeks to realize that nothing exists independently of his own nature (*svasvabhava*) should make it his aim to attend carefully to the state of cognitive intent (*didrksavastha*) he (spontaneously) experiences in himself (*svanubhuta*). This (can be done) in the following way. The things one wishes to perceive are at one with one's own nature (the moment this intention arises) because the determinate perception of objectivity (*idantapratyaya*) that engenders divisions within Being (*bhavabheda*) has not (yet) developed. There is no split between the cognizing subject (*ksetrajna*) and the things he wishes to perceive, the instant the state of cognitive intent (prevails). In the same way nothing in the universe is severed from the Supreme Self. Thus, this teaching is meant only for the yogi whose eye of consciousness (*vijnanacaksus*) can discern the instant (this) cognitive intent develops by exercising the reflective awareness (*paramarsa*), which is the direct perception (*upalabdhi*) of his transcendental nature, as taught previously. Those (however) whose intuitive insight, (which

is naturally grounded in) a correct understanding (*samyaginana*) (of reality), has been obscured by the darkness of thought constructs (*vikalpa*) produced by the power of *Maya*, perceive the Self, whose nature is one and undivided, pure consciousness (page 122), as multiform (*nanarupa*) because of the diversity of subjects and objects. Thus (the act of cognition through which they apprehend) phenomena is conceived (to pass through) a number of differing states, including the (initial) desire to perceive, perception itself, and (its conclusion when the object has been fully) perceived.<sup>100</sup>

(As they experience the act of cognition in this way they fail to realize that, encompassing both subject and object, it makes them one), and so they are unable to reflect (on the fact that) in reality there is no difference between the innate nature of the individual soul (and all things), even (when they are merely ideal) objects of (their) cognitive intent (*didrksita*). So how can they realize that all things existing in the universe, (even though their) true nature is the Supreme Self, are one? Then, the yogi, should take as his model his own state of awareness (*paramarsa*) at the instant of cognitive intent, and should contemplate the (universal) manifestation of all existing things in all of the world-orders as one with his own nature, by the (light of the) Sun of Unity that has driven away (the darkness of) duality.

This has been explained in the *Brief Explanation* commencing with (the words):

By the desire to perceive is meant (a conscious state of) cognitive intent...like one who is in that state...

#### *Stanza Forty-Four*

In order to lend this teaching more weight (the master) says:

AT ALL TIMES (THE YOGI) SHOULD REMAIN WELL AWAKE. HAVING WITH (HIS) PERCEPTION OBSERVED THE FIELD (OF AWARENESS), HE SHOULD DEPOSIT ALL IN ONE PLACE, AND SO BE UNTROUBLED BY ANY ALIEN (REALITY).

*The Stanzas on Vibration with Brief Explanation and Extended Explanation*

THE BRIEF EXPLANATION (The yogi) should stay well awake all the time and (maintain) the power (of his awareness) unrestricted. Once he has observed the field of sensory perception with (his) cognition of it, and accurately determined the object of knowledge, he should thus deposit everything in one place, that is, in consciousness, the true nature of reality. In this way he is not troubled by any alien reality, namely, the (obscuring) powers we are about to describe.

THE EXTENSIVE EXPLANATION (The yogi) should remain well awake at all times,' throughout every form of experience. The vision of (his) right understanding should be vigilant and freed of all restrictions (*animilita*) because (he cultivates a sustained) intent to practice (our) declared teaching. How (should he do this)? (He should) observe and discern 'the field of awareness with his perception,' that is, with (his pure) cognitive awareness (*samvedana*). Once he has determined (its nature in this form), (he should) 'deposit all' that is discernible 'in one place,' namely, in his own nature, the cognizing subject. He should, in other words, perceive (himself to be) one with it, 'and so' by depositing (all in one place), i.e., by perceiving the unity of all things with the one cognizing subject, (the yogi) is 'untroubled by any alien reality.' (In other words, he is not disturbed) by (any) object manifest (to him) as separate (from him) or by that order of phenomenal being that, as we shall explain, corresponds to the forces of obscuration, etc. (*kala*). Thus he is not cast down (to the lower levels of consciousness), bound by the fetter of the evanescent ego to the wheel of rebirth.

The point (page 124) here is this. Whatever this subject perceives or determines through the senses, be it form, in the case of sight, or anything else, is one with him in the state in which he determines its nature (*niscayavastha*). The determining perception (the subject forms) of an entity corresponds to its manifest appearing (*prakasamanatva*), while, because (the latter) is (simply) the appearing as such (*prakasamanatva*) (of the object, it is one and) undivided (from the light of consciousness, which encompasses the totality of manifestation including subject and object). It would be wrong to think

of it as anything else, for if it were really cut off from the light (of consciousness) it would be impossible to explain its manifest state (*prakasamanata*). Thus all things acquire a nature of their own (*svabhava*), which is undivided from the subject, who is the pure light (of consciousness) in the state in which (their nature) is determined (*niscayavastha*).<sup>101</sup> Everybody is bound by the net of the illusion of multiplicity, because even though the relationship between subject, object and means of knowledge is such, (the common man does) not reflect upon it (in this way). Therefore, when (the yogi achieves) a constant (level) of awareness (*paramarsa*) in all the states (of consciousness), by which he realizes that the true nature (*paramarthatva*) of all that exists in the universe is the one subject, he is (never) again subject to rebirth (*samsarin*). Thus it is said that (the yogi) 'should remain well awake at all times.'

This has been explained in the *Brief Explanation* commencing with (the words):

(The yogi) should stay well awake and (maintain) the power (of his awareness) unrestricted...

*Stanza Forty-Five*

(The master will now explain how) (page 125) the Supreme Lord Who is self-established and is one's own nature, because He is the one reality, plays by making Himself manifest separately to each fettered soul through the power of His *Maya*. Thus, establishing in this way that there is in fact no second reality, (the master goes on) to say the following, in order to establish (that all this is) the play of the expansion of (the Lord's) power, by describing the nature of the fettered soul:

HE WHO IS DEPRIVED OF HIS POWER BY THE FORCES OF OBSCURATION (KALA) AND IS A VICTIM OF THE POWERS ARISING FROM THE MASS OF SOUNDS (SABDARASI), IS CALLED THE FETTERED (PASU).

THE BRIEF EXPLANATION The 'Mass of Sounds' consists (of the energies of the letters of the Sanskrit alphabet) from 'A' to 'KS'. The indi-

### *The Stanzas on Vibration*

vidual soul who becomes a victim of the powers Brahmi and the rest, which correspond to the class of gutturals, etc., that arise from it, is deprived of (his) power by the forces of obscuration of Brahmi and the rest, namely, the letters 'K' onwards, and so, fallen from his essential nature,<sup>102</sup> he is said to be a fettered soul (*pasu*).

THE EXTENSIVE EXPLANATION (The pronoun 'he' (refers to) the Lord (*I'svara*), Who is none other than the Self whose nature this book seeks to explain. (He Himself) is the fettered soul and is like an animal (when), for the reasons given below, all his functions are subservient to (some) other (seemingly alien reality), and His (true) nature therefore (remains) unmanifest. He is so 'called' (*smrtah*, lit., 'remembered') because the commerce of the play of *samsaric* existence has no beginning, and so (the fettered soul) is always an object of recollection (and not one of direct experience). What is (the fettered soul)? (He is one) 'who is deprived of his power (page 126) by the forces of obscuration (*kala*) and a victim of the powers arising from the Mass of Sounds.' The Supreme Lord's power consists (of the energies of) the aggregate of letters starting with 'A' and ending with 'KS'. They constitute the unfolding of Speech, the nature of which will be explained...<sup>103</sup>

### *Stanza Forty-Six*

OPERATING IN THE FIELD OF THE SUBTLE ELEMENTS, THE ARISING OF MENTAL REPRESENTATION (*PRATYAYA*) MARKS THE DISAPPEARANCE OF THE FLAVOR OF THE SUPREME NECTAR OF IMMORTALITY; DUE TO THIS (MAN) FORFEITS HIS FREEDOM.

THE BRIEF EXPLANATION The arising of mental representation (in the mind of the fettered), that is, the insurgence of recollection at the sight of an object (already seen before), marks the disappearance or loss of the savor of the supreme nectar of immortality, which is his own nature. It is due to this that the individual soul becomes bound and (his consciousness) no longer pervades all things. Mental representation operates in the field of the subtle elements and is

the craving (the fettered have) for form (and all the other types of objectivized sensations).<sup>104</sup>

THE EXTENSIVE EXPLANATION The individual soul (page 127) who depends on a composite of means independent (of himself to achieve) any of the goals he desires, 'forfeits his freedom.' He becomes a fettered soul enveloped by the three impurities, starting with the one innate (*sahaja*) to the fettered state. Thus, he belongs to one of the three classes of yogis, namely, conditioned (*sakala*), Intellectually Deconditioned (*vijnanakala*), and Isolated for Dissolution (*pralayakevala*), (whose state of consciousness) are comparable to those of waking, dreaming and deep sleep (respectively).<sup>105</sup> This is the reason for 'the arising of mental representation' which 'marks the disappearance of the flavor of the supreme nectar of immortality.' This 'flavor' (*rasa*) is the reflective awareness, which is the taste (*asvada*) of the 'supreme' or paramount (*anuttara*) 'nectar of immortality' of, that is, the pure non-dual consciousness of one's own indestructible nature, that (we) call 'Siva'. (Its) 'disappearance' corresponds to the state of separation (that prevails between the fettered soul and his true nature), and (his) acting otherwise (than he would if he were in accord with it). (It is evidenced by) the form mental representation (*vikalpa*) (invariably assumes namely): 'this (is such) as compared to the non-discursive awareness that: 'I am'').

(Now) (page 128) this is what (this) statement implies. The one ultimate reality freely chooses to sever itself (off from itself to assume two states) in order to (vouchsafe the soul), who is the recipient of grace, a means (to achieve liberation). One (is that of the Lord Who) is the bestower of grace (and the other, is that of the soul who) receives it. In the same way (the one reality) manifests (itself) freely at (the various) levels it conceives (into being) as Siva, Sakti, Sada'siva, *I'svara* and *Vidya*, (and so assumes) the five-fold form taught in the scriptures (*prakriya-sastra*), and here denoted collectively by the words 'supreme nectar of immortality' and 'flavor'.<sup>106</sup> Thus, the expression 'the supreme nectar of immortality' denotes (pure) 'I' (consciousness) because it refers to one's own essential nature (*svabhava*), (we) call Paramasiva Who is completely free of all contact with duality. The

reflective awareness of that (reality) is the principle of power (*saktitattva*), (here) denoted by the word 'flavor' (*rasa*). (This word) is used (here) to refute the school of thought (*mata*) that maintains that *Sivatattva* is, like emptiness, perfectly tranquil and devoid of awareness. We have explained it in this way before.<sup>107</sup> Although this two-fold reality, (here) called Siva and Sakti, is (one and) undivided, those who know reality make (its nature) manifest (to the understanding of the unenlightened) by distinguishing (between these two aspects); otherwise it would be impossible to explain its essential nature (page 129) (*svarupa*).<sup>108</sup> Thus our venerated predecessor (*guru*), intending to proclaim in (his) *Hymn to the Womb of Reality* (the *Tattvagarbhasotra*), the pre-eminence (*pradhanya*) of Sakti, Who is one's own inherent nature (*svadharma*), as constant and uninterrupted cognitive subjectivity, sang (in this way) the praises of Siva:

We worship You constantly, You Who are that Supreme (*Para*) Mother, Whose nature is the Light (of consciousness), free of limitations, (people) call Siva.<sup>109</sup>

Those who have realized (the one) ultimate reality (*paramartha*) call the principle of power (*saktitattva*) 'the universal vibration of consciousness' and 'the reflective awareness of one's own nature,' or refer to it as 'consciousness expansion' (*unmesa*) or in other synonymous terms. It is said:

O Siva, (You are variously called) consciousness expansion *unmesa* and the like when, Mother, the empowered state which is the 'subtle swelling' (of consciousness) prevails within You (and, like a seed, You are about to issue forth as the sprout of creation).<sup>110</sup>

One should not be misled by the word 'when' (in the above citation) into thinking that this empowered condition is occasional. (On the contrary) one should realize that it is not intermittent (at all) because the 'subtle swelling' (of consciousness) here refers to its inherent quality (*dharma*) as the awareness (*samvedana*) of one's own nature, which is the eternal, universal vibration of consciousness.<sup>111</sup>

The expression (page 130) 'the supreme nectar of immortality' also refers to the next three

principles, namely, *Sadasiva*, *Isvara* and *Vidya*.<sup>112</sup> For although the Supreme Lord is really one, He assumes a dual nature, internal and external, (corresponding to His) pure consciousness and omniformity, by virtue of the vitality of (His) most marvellous sovereign power. The external, immanent (*visvatmaka*) aspect comes into being in the form of (each) object of knowledge and action, and so, even though (the Lord's) power is one, it is figuratively said to have two aspects (corresponding to the powers) of knowledge and action (which generate their respective objects). *Sadasiva* is the withdrawn (*nimesa*) state (of consciousness) because (its power) is turned inwards (*antarmukha*), although it (continues to be) equally both the knowledge and action which (together constitute) the experience (*bhoga*) the Supreme Lord (has of His own nature). (The *Sadasiva* state dawns) when (the powers of) knowledge and action have not yet expanded out (of consciousness), but are (still) established within (it) in a state of equilibrium similar to that of the three qualities (*gunas*) in Unmanifest Nature (*avyakta*).<sup>113</sup> Again, *Isvara's* level corresponds to the state of the power (*sakti*) of consciousness when it unfolds (*unmesa*) externally and comes to rest in supreme 'Inness', once the active (aspect) becomes dominant (page 131). The *Vidya* level corresponds to the extroverted state of (*sakti*), when (consciousness) is established in the repose (it enjoys) in its own nature, in so far as the inner and outer aspects finally come to share a common level through the growing intensity of the power of knowledge. These three states are the 'supreme nectar of immortality' because, although the power of *Maya* originates within them, rooted as they are in the perception of relative distinctions, (here) it cannot obscure Siva's nature, full to overflowing with supreme bliss. This is because it has set (below the horizon of individual consciousness) and rests in the inner nature of supreme consciousness, which is the full and perfect egoity that fills all things. As is said in the same *Hymn to the Womb of Reality* (the *Tattvagarbhasotra*):

O Siva, those who know (the one) reality have said that *Sadasiva* is Your state and experience (*bhoga*) when You unfold in the form of knowledge and action.



### *The Stanzas on Vibration*

The category *Isvara*, full of activity (*vrttimat*), manifests when You, as the power of knowledge, recede to abeyance and are manifest as action.

O Supreme One, when You are propense (to giving rise to) phenomenal existence (*pravrtti*), and the power of knowledge is exalted, You are said to be *Vidya*.

Similarly, in the *Recognition of God* (the *Isvara-pratyabhijna*) (we read):

Thus action, in accord with the temporal order (*kalakrama*), operates (both) internally and externally. It belongs to the subject alone, whose (powers) of knowledge and action are mutually united.<sup>114</sup>

However, the principle *Sadasiva* (*sadakhya*) (arises) at first by the coming to prominence of the internal state; then comes that of *Isvara* (*Paramesvara*) when the external (aspect) dominates.<sup>115</sup>

*Isvara* (corresponds to) the external unfolding (*unmesa* of consciousness) and *Sadasiva* to its internal withdrawal (*nimesa*),<sup>116</sup> while the state in which 'I' consciousness and 'this' consciousness rest on the same level foundation is that of Pure Knowledge.<sup>117</sup>

(This category is called Pure Knowledge because this is the state in which) entities, once descended to the level of objectivity and endowed with 'thisness', are (realized to be) essentially consciousness and are perceived according to their true nature.<sup>118</sup>

Only the power of *Maya* operates from this (level) onwards as the sphere in which one perceives the sovereign power of the Lord as His cosmic (immanent) form. (It unfolds) within the principle corresponding to that of the individual soul (*ksetrajna*) ignorant of his authentic sovereignty, because he believes himself conditioned by the countless forms of diversity (*nanabheda*) related to the divided field (in which he operates), namely, the egoity (*ahampratiti*) established on the basis of mutual exclusion (between differing egos).

As is said in the same *Hymn to the Womb of Reality* (the *Tattvagarbhasotra*):

You are declared to be *Maya*, the abode of (Your divine) manifestation, when the fettered soul here (in this world suffers from) this sort of<sup>119</sup> ignorance of his own inherent bliss.

And so also in the *Recognition of God* (*Isvara-pratyabhijna*):

The power (page 133) of *Maya* unfolds when all that is manifest is division and is perceived as the egoity (*ahanta*) that resides in that which is not the Self, namely, emptiness, the intellect and the body.<sup>120</sup>

Here, the expression 'the arising of mental representation' refers (by implication) to this (power). Thus the reflective awareness of one's own nature, which is Siva Himself (the undivided) 'I', is correct knowledge (*samyaginana*); while *Maya* is said to be the power or capacity of that same innate nature (*svabhava*) to give rise to relative distinctions when, manifesting as all things, objectivity is sketched out (in the universal consciousness of the Self)- It is not a separate reality (in any sense) whatsoever. Just as an entity one reflects upon (objectively) as 'this' cannot be conceived in any other way apart from its manifest state (*prakasamanatva*), just so the *Maya* of relative distinctions cannot be anything but the inherent attribute of the Supreme Lord Who is the light (of consciousness). Thus it is nothing but the supremely astonishing power of the Lord. (The Lord) Himself has explained what it is in this way (in the *Bhagavadgita* where we read):

This, My Divine *Maya*, consisting of the qualities (*gunas*) is hard to overcome, only those who realize Me cross over it.<sup>121</sup>

The meaning (of this verse) is as follows. 'This My Divine *Maya*' is (intimately) related to the very being of the Lord as His (page 134) (divine) power; (while) He is the deity Who dedicates Himself (with delight to) playing in this way. What is (Maya's) nature? It 'consists of the qualities.' (Maya's) nature consists of the qualities of pleasure (pain and inertia) called *sattva* (*rajas* and *tamas*),<sup>122</sup> (*Maya*) is the manifestation of relative distinctions. Again, any entity which is distinct (from all others, is by its very nature) an object of the senses, as is, for example, sound. Moreover, the nature of (each sensory object (in terms of the way in which the soul experiences it) ultimately amounts to the feeling of pleasure (pain or dullness it engenders). Thus *Maya*, which makes the form of the object of cognition manifest as being, for instance, pleasant, is said to consist of the qualities. (*Maya*) is 'hard to overcome' for one can

cross over it (only) by bearing a great deal of hardship (*duhkkena*), difficult as it is to rise beyond the daily business of life grounded in duality (*bhedavyavahara*). Indeed, it is not possible even for the Awakened who have exerted much effort to overcome it, to uproot the round of rebirths entirely all at once. However 'those who realize Me,' namely, the Fully Awakened whose consciousness is well established in that state in which duality has been eradicated, recognize Me alone, the One Reality, as one with their own nature and (so), endowed with My state of being, 'cross over it.' In that state they overcome (*Maya*) just as in the brightly shining light of day the (darkness of) night is uprooted (*nirmula*) and destroyed (page 135). As the *Hymn (stotra)* says:

The mountain of division that others cannot cleave even with the thunderbolt of contemplation (*samadhi*) is contemplated and destroyed by those who possess that strength which is devotion to You.

*Maya* is thus nothing but 'the arising of mental representation,' which is rooted in the individual embodied subject (*ksetrajnatattva*) otherwise known as the fettered soul, and here (in this stanza) referred to as one who has lost his freedom. This *Maya* in the form of the arising of mental representation engenders the state of dependence, which is the fettered condition (*pasutva*) (of the soul) who has fallen from (his) essential nature and is bound by the five bonds of time, etc., born (of *Maya*), that run contrary to the innate attributes of his (true nature).

The fettered soul, bound as he is by the fetters, is one whose activity is dependent (on factors beyond his control) and is bound. (These fetters are as follows. Firstly the fetter called 'time'. Essentially, it is (the sense of) division between the notions of past and future, etc., and consists of the progressive differentiation (*kalana*) that divides off (moments, one from another). It runs contrary to (the soul's) inherent quality of being (*svadharma*), which is free of the division (of time and space), and comes about because, deluded by the (power of *Maya*), he fails to reflect (on his eternal nature). Secondly, comes the fetter called 'necessity' (*niyati*). It (establishes) the invariable (relation-

ship) between (specific) causes and their effects, and prevails everywhere for one who has forgotten (his) inherent attribute of omniformity (*sarvatmakatva*). (Then come the two fetters) called 'knowledge' (*vidya*) and 'obscuration' (*kala*). They are the (fettered soul's) limited capacity to know and act and are due to (his) insensibility to two inherent qualities (of his authentic nature), namely, those of omniscience and universal agency (page 136). (Fifthly, the soul) is bound (by the fetter) called 'attachment' (*raga*). It is the craving (he experiences) for the objects of the senses, both because he lacks the things he would like to have and because he is not aware that his authentic nature is inherently constantly content. This five-fold development of the power of *Maya* shrouds the true nature (*svabhava*) of each and every fettered soul equally, and having done so persists (throughout his fettered existence).<sup>123</sup>

Again, Fundamental Nature (*pradhana*), transforming (itself) into the diversified intellect, etc., of each living being, obscures it.<sup>124</sup> The extending chain of its products is the object of the emergence of mental representation. Declaring this to be the case, (the master) says that the subtle elements are (the field of the operation of mental representation). The arising of mental representation is the cause of the (soul's) fettered state. It operates in 'the field of the subtle elements' in the sense that its objects are the subtle elements that are the universals (of objectivized sensations), namely, those of sound and the other (four types of sense objects).<sup>125</sup> Mental representation (*pratyaya*) arises on the basis of its object which, (as its) field of operation, is separate (from it). Again a relationship between (its) field of operation and (itself as) that which operates within it, is possible only given the existence of the three (aspects of cognition), namely, subject, object and means of knowledge. Nor can (this) triad exist without (page 137) a common impelling cause.<sup>126</sup> The above statement refers, by implication, to this group of four (i.e., the three aspects of cognition and their common cause). (Of this group) the subject is the fettered soul, who forms these mental representations; while the objects of perception are primarily sound, touch, taste, form and smell. They are associated with the gross elements, ether and the

### *The Stanzas on Vibration*

rest, of which they are (their) qualities or specifying attributes, in so far as all the objects of the senses are perceived to be such. Thus the term 'subtle elements' refers to the universals (of all sense data). They possess a common, universal, material cause, which includes all particular (sensations), and so are called 'subtle elements', a term which denotes a universal. Included along with (these subtle elements) of sound, etc., are the gross material elements, ether and the rest, which are their (necessary) ground; for it is illogical to suppose that they can exist without support. This (group is thus) the ten-fold product (*karya*) (of Nature).

Now, the fettered soul, who forms these mental representations and is dependent (on external) factors (to realize his aims), is a subject who perceives sense objects, and as such depends on the senses to take up or abandon a desired or undesirable object. Among them is the (mental) organ known as the intellect, the basis of which is the light of that (individualized consciousness). It is through (the intellect) that (the individual) determines (the specific nature) of an object.<sup>127</sup> (Again), the (mental organ) through which (the individual mistakenly) believes that that which is not the Self, namely, the body, etc., is the Self, is known as the 'ego'. Its main (function) is to limit (consciousness), and its nature this (mistakenly) reversed point of view.<sup>128</sup> The mind is (the mental organ) by virtue of which (the individual) conceives in discursive terms (the nature) of sense objects. This is because its main (function) is to move out (into the external world of sensations), and its nature is the doubt (that instigates thought).<sup>129</sup> These are the three aspects of the inner organ. They are also considered to be products (of Nature) (page 138) as are the previous (principles below it).

The five organs of knowledge are the senses of hearing and the rest, by means of which (each person) perceives sound, etc. The five organs of action are those of speech and the rest, by means of which (he) can speak, etc. These ten external senses are said to be the products of the ego (*ahamkara*).<sup>130</sup> This is the internal and external (group of) senses. Thus (this entire) class of senses and the other products (of Nature) together make twenty-three.

(This stanza) refers implicitly (to all these principles) in so far as a state of (individualized) subjective (consciousness) that perceives sense objects (*visayitva*) would not otherwise be possible (in their absence). (It also) refers implicitly to Fundamental Nature (*pradhana*) which, consisting of (the three qualities whose subjective counterparts are) pleasure (pain and delusion, is the immediate) cause that impels (the three aspects of cognition, namely, subject, object and means of knowledge). (In its absence the subject) would not be moved towards the objects of the senses, and hence, (unperceived), (their) status as sensory objects would not be reasonably explicable.

Fundamental Nature (*pradhana*) is the extending chain of mayic impurity (*mayiya-mala*)<sup>131</sup> called attachment. It is the cause, which impels to action, present throughout the personal continuum of transformations, to which every living being (is subject, extending through it as) the diverse causes and consequences that (develop) according to the varied traces (left behind by their past actions). It consists of the three qualities called *sattva* (*rajas* and *tamas*), whose natures are pleasure, pain and delusion, and functions, those of illuminating, impelling and restricting (the fettered soul's activity), respectively.<sup>132</sup> Existing (as this impurity does) because they do, (they are its three modalities which make their presence felt) in the following way. (Firstly, as) pleasure, which is the transitory delight every living soul (experiences) in the form of the satisfaction, which results from the acquisition of something he finds desirable due to the residual traces (of his past experience and actions). Guided (in his actions) by its (pursuit) he is impelled to acquire that which he desires. Pain is its opposite. It is (a feeling of) discontent which (urges the soul) to give up that which he finds undesirable (and is the source of his suffering). (Finally the third modality is one of dullness), it is a state of delusion in which both (pleasure and pain) are absent (page 139). (None of these three is experienced independently but rather) each is invariably associated with the others; thus (the fundamental impurity which is their source and substantial ground) is one and the same, even when it shifts from one modality to the other (*vikaravastha*).

*The Stanzas on Vibration with Brief Explanation and Extended Explanation*

The author of the *Brief Explanation* means to say as much by equating (the mental representation) that 'operates in the field of the subtle elements' with the craving the (fettered have) for form (and the other objects of the senses). This craving for form, etc., is the attachment (*raga*) which engenders the emergence of mental representation and, as such, is itself that. Thus 'the field of the subtle elements' refers by implication to the twenty-four (principles of existence) (*tattvas*) which belong to the sphere of Nature (*pradhaniki*), because the flux of motivated intentions (*abhilasa*) is itself their sustaining cause (*pradhana*) consisting of (the feelings of) pleasure (pain and dullness which are its primary qualities).

(Thus, consisting of the twenty-four principles we have just described and) the twelve, described at the beginning, namely, the five from 'Siva' to 'Vidya', Maya, the five starting with 'time', and that of the fettered soul (*pasutattva*), (just) the one power, the Supreme Goddess (*Paramesvari*) alone unfolds as the thirty-six principles.<sup>133</sup> This is basically the explanation given in the *Brief Explanation* which begins (with the words):

The disappearance of the savor of the supreme nectar of immortality, that is, the falling away from one's own nature...

*Stanza Forty-Seven*

(Now that the master) has thus established that the emergence of mental representation is the cause of the fettered state (*pasutva*), (he goes on) to say (the following) in order to reconcile the (apparent) contradiction (between this view) and what was said before, namely, that the fettered soul is (by definition) one who has become a victim of the powers (which obscure consciousness):

MOREOVER HIS POWERS (OF SPEECH) ARE ALWAYS READY TO OBSCURE HIS NATURE AS NO MENTAL REPRESENTATION CAN ARISE UNPENETRATED BY SPEECH.

THE BRIEF EXPLANATION The powers of the individual soul referred to previously, namely,

Brahmi and the rest, are always at work obscuring his own nature<sup>134</sup> because nobody's mental representation or perception can ever arise devoid of words.<sup>135</sup>

THE EXTENSIVE EXPLANATION The 'powers' are those referred to previously<sup>136</sup> which belong to the (universal) Self, Who, due to (the emergence within Himself of) mental representations such as these, assumes the condition of a fettered soul. (These powers) 'are always ready to obscure his nature.' The interplay between the Lord and the fettered soul is constant (throughout each act of perception). (These powers) are therefore always active (*udita*), ready to obscure, conceal and condition his own Siva-nature only because he lacks this awareness (*pratyavamarsa*) (of his true identity). This is so because no mental representation instigated (page 141) by the loss of the 'flavor of immortality' that deprives (the soul of) his freedom, is possible 'unpenetrated by Speech.'

If one were to ask why this is so, we say that (the true nature of) Speech (*sabda*) is the awareness (*pratyavamarsa*) of the manifest entity (speech denotes) and is its most essential nature. This is because (consciousness) does not encompass (and reflect within itself) each category of existence and every individual entity (that belongs to it), as does that which is inert and lifeless (*jada*) like a mirror, water or (a well polished) sword, (but is aware of that which appears within it). The *Recognition of God* (*Isvarapratyabhijna*) (declares) as much:

Know that the nature of manifestation is (essentially) awareness otherwise the light (of consciousness), even though colored by the phenomena (appearing within it), would be as lifeless as crystal.<sup>137</sup>

Elsewhere also it is said:

No notion exists in the world unassociated with Speech; all knowledge manifests as if it were pervaded by Speech.<sup>138</sup>

(When Speech) is established in the most fundamental reality, namely, the pure light of consciousness which is free of all limitation, it is called 'reflective awareness' (*pratyavamarsa*).<sup>139</sup> (But, when Speech) abides (in the sphere of the immanent) universal (*visvatmaka*) manifesta-

### *The Stanzas on Vibration*

tion (of this same light, when it shines) as the (host of objectively) denotable phenomena (*artha*) made up of distinct, specific particulars of numerous types, including universals, qualities, actions and names, it consists of diverse notions (*kalpana*), and so is called thought (*vikalpa*).<sup>140</sup> That alone is the primary nature of Speech (*śabda*). Generally (however), that object which consists of particular (page 142) sounds perceivable by the sense of hearing, and whose meaning is established by convention, is called 'speech'. Thus the powers (of consciousness), endowed with the nature of speech, are (the very) life-breath (*prāṇa*) of the emergence of thought, and so are always ready to obscure (the soul's) true nature (*svabhāva*). It is for this reason that the fettered soul is said to be one who has become a victim (of these) powers. Thus we have established that (this stanza) does not contradict what was said before.

This has been explained in the *Brief Explanation* which begins:

...obscuring his own nature...

#### *Stanza Forty-Eight*

Now (the master) has explained (that the powers) which unfold (within consciousness) to ultimately develop into (the spoken) word (are collectively) none other than (the Lord's) Supreme Power. (He) says the following to declare that liberation and bondage depend entirely on the recognition (or otherwise) of that (power's) true nature.

THIS, SIVA'S POWER OF ACTION, RESIDING  
IN THE FETTERED SOUL, BINDS IT, (HUT)  
WHEN (ITS TRUE NATURE) IS  
UNDERSTOOD AND IT IS SET ON ITS OWN  
PATH, (THIS POWER) BESTOWS THE  
FRUITS OF YOGA (*SIDDHI*).

THE BRIEF EXPLANATION Moreover, this, the Blessed One's power of action,<sup>141</sup> resides (also) in the fettered soul. As is said:

There is no energy of the soul (*jivakāla*) residing in the two currents that does not contain Siva's power, which pervades and governs.

This power is binding when (one is) ignorant of its nature. However, when its (true nature) has been clearly understood, it bestows on men both the superior and inferior fruits of yoga (*siddhi*).

THE EXTENSIVE EXPLANATION This is 'Siva's power of action.' The Supreme Lord is one's own essential nature and this, His inalienable attribute, is His capacity (to do all things). The body of this power is (the pure) act of reflective awareness (*pratyavamarsa*) of that essential nature (*svabhāva*) (page 143). This power is the unfolding (of the energies of Speech) we have just described, it is the Lord's Supreme Power that reflects on the essential nature (of all things) as pure non-dual consciousness, and that, having unfolded in this way, manifests. It is therefore, in fact, (one and) undivided. As is said in the *Brief Explanation*:

There is no energy of the soul (*jivakāla*) residing in the two currents that does not contain Siva's power, which pervades and governs.

The meaning of this verse is as follows. The powers (*kāla*) the fettered soul possesses flow in two currents. One is perception and the other, action. The former consists of the inner (mental) organ and is three-fold. The latter consists of the outer senses along with the power of the vital breath, which resides in one's own nature. Thus its forms are eleven. So, considered as a whole, the fourteen-fold flow of the soul's power has two aspects. No energy of the soul, that is, the Self within these two currents, can exist that does not contain Siva's power, that is (page 144), that Supreme Power described above which belongs to Siva, the Supreme Soul. (This power) pervades (all things), its divine glory (*vaibhāva*) unconditioned by time, space or anything else and, subordinating them all to itself, it governs them, sustaining them (in their being) as (subject and) object. The point being that it is this same (power) that manifests in this way.

(Now) because Siva's pervasive, universal and inherent nature (*dharma*), which is the light of manifestation (*avabhāsa*), remains unobscured even when (He assumes) the form of all things, this same Supreme Power, is (also the) inferior (power whose) nature is gross action. (The yogi who reflects thus on these powers) is

induced to recognize that there is no ultimate difference between the higher and inferior powers. The same is also said in the *Hymn to the Womb of Consciousness* (the *Jnanagarbhasotra*), (where we read):

O Candika, by whichever one of the fourteen paths (Your) power may happen to travel to Siva's abode, be it that of the (ten) outer senses, intellect, ego, mind or (the breath) residing in *susumna*, O Mother, it there engenders Your state, which even sages find hard to attain in this world.

The following is the overall sense of this verse. The outer senses are ten, namely, the five (organs of perception), consisting of hearing and the rest, and the five (organs of action), namely, the faculty of speech, etc. The inner (mental) organ is three-fold and consists of the intellect, ego and mind. (All these), along with the central breath, together make up the fourteen aspects of the power of consciousness and are (also) the paths or channels along which it flows. This power engenders (in the yogi the highest) (page 145) state (of consciousness), along whichever one of these paths it may happen to travel to Siva's abode, that is to say, to Siva Himself, the Supreme Soul Who is the abode (of ultimate reality). This is the prose order (of this verse).

(When we say that this) power 'travels to Siva's abode,' (we are referring to its) most authentic function, which is said to be already fulfilled, as it were (in the act itself) (*siddhavat*), and, because it transcends the perception of duality engendered by *Maya*, is repose in its 'own abode' (*svapada*)<sup>142</sup> namely, Siva. This power emerges out of Siva's nature, which is its abode and (where), as we have already said, there is 'neither pleasure nor pain,' and, once it has fulfilled its task, ultimately re-enters it and having done so, becomes one with (Siva) like a river (flowing into) the sea. (Again), even in the midst (of its course), while manifesting diversely as the flow (of its aspects), starting with the intellect, each distinct from the other, it never deviates from (its) universal nature which is consciousness, just as the watery nature (of a river never changes). Therefore it (never) quits Siva's essential nature. However, those deluded

by the power of *Maya*, fail to recognize this to be so. Thus, by whatever path this power (may happen to) travel to Siva's abode, it engenders (page 146), and there makes manifest, that state (of consciousness) that only certain awakened (yogis possess), and that, because it can only be an object of personal experience, cannot be described. It is hard for (the worldly) wise or (even) Brahmins to achieve this state. They have not transcended the petty pride of social status as Brahmins or whatever that the fettered feel, engendered by the rise of (erroneous) notions (in their minds), so how then can they achieve the liberated state (*patidasa*), which is Siva's nature?

(Let us) now (proceed) to explain the meaning (of the stanza itself). Although the Supreme Goddess, Who is the paramount power of action, is such, 'residing in the fettered soul (She) binds it.' The notion of duality that (arises in the mind of) the fettered individual soul reduces him to a state of helpless dependence (on outer things). Residing (and operating) within him, (this power) engenders the recurring round of birth and death, which constitutes the fettered state of transmigratory existence (*samsara*). The fettered soul believes that (this power) belongs merely to his universally conditioned nature, and so because (his) cognitive activity (*parispanda*) and action is now reduced to no more than the experience of pleasure, etc., that he feels by acquiring the sense objects he desires and avoiding those he does not, the ultimate nature of that (power) is not perceived (*aparamrsta*), (and so the fettered soul) limits it. Perceived as limited in this way, She binds him with (his) fettered condition until, that is, enlightenment dawns (within him) (page 147). Thus it is said that (the power of action) 'residing in the fettered soul binds it.'

But surely then (someone may object), that if this is this (power's) nature, the undesirable consequence follows that the bonds (that fetter) the soul can never be destroyed. (This is not the case, for as the master) says: "when (its true nature) is understood, it bestows the fruits of yoga." When (the soul) recognizes (his own seemingly limited power to be none other than) the activity of the reflective awareness (*pratyavamarsa*) (inherent) in his most authentic

### *The Stanzas on Vibration*

nature (*svasvabhava*), which is Siva Himself, it bestows (upon him) both the superior fruit of yoga (*siddhi*), which is the realization of his own sovereign freedom (*atmaivarya*) and the inferior ones, namely, the many diverse yogic powers associated with it. It bestows (these fruits) through the power (inherent in) the nature of reality set, as it is 'on its own path.' It resides, in other words, in its own path, which is Siva's own nature, and its every activity in all other fields of operation inwardly ceases. (This same power) is said to be the vital energy (*jivakala*) of the fettered soul, which operates in relation to the duality (*bheda*) generated by the power of *Maya* that unfolds as the emergence of mental representation. (This same power) bestows every perfection on the (yogi in whom) enlightenment dawns by inspiring (within him) the recognition of his true state.

Now that we have explained what (this) stanza means (as a whole, we shall proceed) to explain in detail what (the master means when he says that this power) is 'set on its own path.'

This, the supreme power (page 148) (of consciousness), which is the pure reflective awareness of the light (of consciousness) and the Supreme Lord's nature is manifest (*prasrta*) as Speech. The Supreme Lord Himself has frequently described it (in these terms) in the scriptures, implying thereby that it is in fact always 'set on its own path.' It is explained thus in the *Malinivijayatantra* (in the passage) which begins (as follows):<sup>143</sup>

The power of the Sustainer of the Universe, said to be at one with Him, assumes<sup>144</sup> the form of His will when He wishes to emit (the universe).

Hear now how She, though one, becomes many. (When that power) instills in (consciousness) here in this world the certainty that: 'this is such and should not be known to be otherwise,' then (She) is called the power of knowledge.

When, assuming a state of intent towards Her task in the form 'may all this be such'<sup>145</sup> - at that very instant making it so, She is called 'activity' here (in this world).<sup>146</sup> Thus, although the Mistress (of the universe) has only two forms,<sup>147</sup> She, like the Wishfulfilling Gem, becomes infinitely diverse through the limitations imposed upon Her by (Her) objects (*arthopadhivasat*).

Once She has become such, the Mother of

Speech (*matrbhava*) divides there (finally) into two as well as nine aspects<sup>148</sup> and (assumes) the fifty-fold form of *Malini*.<sup>149</sup>

Similarly (page 149), those who profess the doctrine that Speech is one<sup>150</sup> and explain the manner in which (the power of consciousness) unfolds, on the analogy of the progressive development of Speech (through its various levels of manifestation), also teach in this way that this (power) is essentially 'set on its own path.' As is said:

If Speech, the eternal nature of consciousness, were to quit it, the light (of consciousness) would not shine. Indeed (Speech) is reflectively aware (of all things).<sup>151</sup>

This (level of Speech) corresponds to the plane of perfect unity on which that (power) is most evidently 'set on its own path.' Again, it is said that the speech of the inner, Supreme Knower, termed the 'Voice of Intuition' (*pasyanti*), manifests when the entire universe shining within (consciousness) is no longer reflectively perceived as the multiplicity of objectivity in a divided and successive manner. And so, withdrawn into the sky of one's own nature, which is one's own power devoid of division and succession, (this power) reverts back into itself, and all that remains is the light of one's own nature. As is said:

The Voice of Intuition (*pasyanti*) is undivided. Free of succession in every way, it is the very light of one's own nature, the inner, subtle and eternal voice.<sup>152</sup>

Here (on this level) also, this (power) is 'set on its own path.' The Middle Voice (page 150) (*madhyama*) is said to develop when (Speech) assumes (the form) of a flux associated with the impending appearance of division between (its) phonemic (components), etc., and the succession of time, etc. Its nature is a peculiar resonance (*dhvani*) that has neither beginning nor end and arises spontaneously within the body of each living being independently of the effort exerted by the vital breath. Even then, however, this (power) does not abandon its nature as pure consciousness (and so) is 'set on its own path.' As is said:

The Middle Voice (*madhyama*) follows an ordered sequence. Transcending the operation of the vital breath, it is solely based on the (activity of) the intellect.<sup>153</sup>

The sole support of the form of Speech known as the Corporeal Voice (*Vaikhari*) is the vital breath that manifests the individual phonemes, etc. It manifests when the wind of the vital breath, impelled by the (conscious) exertion applied according to the intention of each speaker, strikes the chest and other (centers of articulation) in the body, and that same universal resonance (of consciousness) assumes the form of specific phonemic sounds (*Varna*), both vowels and consonants, each with their distinct form, etc. (But even then), and despite the many individuals who make use of it, it does not deviate (from its essential nature) (page 151). As is said:

The Corporeal Voice (*vaikhari*) is (Speech) that assumes a phonemic form when the physical breath strikes the loci of articulation in conjunction with the operation of the vital breath of those who make use of it.<sup>154</sup>

Even then (on this level), like that of the Middle Voice, (Speech) continues to be essentially pure consciousness. Indeed, it is always associated with it, consisting, as it does, of an assemblage of phonemes constituted according to fixed rules, whose manifestation (invariably) depends on the (conscious) intent, etc., of each speaker despite their differences (and the diversity of speech) in different localities and times. Therefore, (even in this form, the power of consciousness) continues, without change to be 'set on its own path.' Thus it is this same (power) that unfolds, up to the final limit (of manifestation), even as the Corporeal Voice by assuming a variety of meanings (and the diverse forms of) sentences, phrases, phonemes, classes of phonemes and alphabets. Again, just as the expansion of this (power) in the form of the Corporeal Voice of phonemic sounds (*varnavaiikhari*) is infinitely (varied), so is its development in the form of the Corporeal Voice of music (*svaravaiikhari*) with its diversity of notes (*svara*), scales (*grama*), ascending and descending patterns (*murcchana*), runs (*tana*), classes of melodic modes (*jati*), and modes (*raga*), etc.

Thus this paramount power (page 152), the Supreme Goddess, is always 'set on its own path' and never otherwise, even though it manifests (itself) constantly through its infinite power (at all these levels) beginning with that of the activity of the reflective awareness of one's own nature, right down to that of conventional speech. This is because it reflects on all existing things, none of which could attain their own specific existence (*svatmalabha*) independently of the universal light of consciousness. Although it is (repeatedly) conditioned by the many and diverse obscuring thought constructs generated by the power of *Maya*, which the Lord creates for (His) cosmic play, they cannot totally check or obscure it for those perceiving subjects, whose intuitive awareness is that pure enlightened consciousness which unfolds at the touch (of the Lord's) power of grace and skillfully grasps its true nature. As is said:

Even though it is overlaid time and again with outer impurities, the last digit of the moon is never totally suppressed.<sup>155</sup>

The point is that the Supreme Cause also manifests in this way as ordered Speech:

Now, the Supreme Brahman, the Truth which is peaceful, absolute, endless, subtle and transcendent (*paragata*) assumes the form of the first letter (of the alphabet).<sup>156</sup>

Similarly (page 153), according to the school of thought that maintains that Speech is one, the universal expansion of the Lord's power in the dual form of word and meaning, with its (many) subdivisions, takes place on the analogy of the apparent transformation of Speech (into individual words). As is said:

Now, this Inner Knower, residing in the subtle essential nature of Speech, apparently transforms (Himself) into the Word so as to make His nature manifest.<sup>157</sup>

The Brahman without beginning or end, the imperishable Word principle, seemingly transforms itself into the state of the object (which is its meaning) (*arthabhava*). From this results the cosmic process.<sup>158</sup>

Here the Supreme Lord's nature is referred to as the 'Word Principle' (*sabdatattva*), (a term that is) synonymous with the Absolute (Brahman).



### *The Stanzas on Vibration*

The point is that once this supreme power is known to be established on its own path, and its nature is thus rightly understood, it bestows complete perfection. When it assumes the form of Corporeal Speech, it is said to be the gross power of action because its manifestation depends upon the pulse (*parispanda*) of the individual soul's vital breath. While that which precedes it, namely, the Middle Voice, corresponds to the power of will (*icchasakti*), and the Voice of Intuition (*pasyanti*) which precedes that (page 154), is the power of knowledge. Thus because (Speech) is power, it depends upon its possessor and so the Lord's form is the undivided power of Speech (*matrka*) which, based primarily on the power of action, is the Mass of Sounds (*sabdarasi*) (resting in consciousness).<sup>159</sup> This is where (this power) resides and where it unfolds, (progressively) diverse as the various classes (of letters), right up to the (articulated) words that constitute (the outermost) divisions of its development. Again, the expansion of this (power) in the form of (articulated) words is of two kinds, namely, eternal and transitory. The eternal is Mantra and scripture (sastra), while the transitory consists of the common words that refer to the daily matters of life. When this wealth of Speech is recognized in this way to be the power of the Supreme Lord, it bestows the highest perfection, but when it is conditioned by its association with the many fettered souls, it is the cause of bondage. This has been explained in the *Brief Explanation* with (the words) beginning with:

Moreover this, (Siva's power) of action...

#### *Stanzas Forty-Nine and Fifty*

Now that we have discussed the fettered condition (*pasutva*) which (the Lord's) *Maya* makes manifest, and to which the Self, Who is none other than the Lord Himself, is subject, (the next) two stanzas first explain the cause of transmigratory existence and (then) introduce (the next one), in which (the master) teaches that this (page 155), the Supreme Power (of consciousness), is known to be 'set on its own path' when the understanding dawns (upon) the fettered soul (of his authentic and most) essential nature. In this way it makes (his) sov-

ereign freedom (*aisvarya*) manifest and brings (his) transmigratory existence to an end:

(THE SOUL) IS BOUND BY THE CITY OF EIGHT (*PURYASTAKA*) THAT RESIDES IN THE MIND, INTELLECT, AND EGO AND CONSISTS OF THE ARISING OF THE (FIVE) SUBTLE ELEMENTS (OF SENSORY PERCEPTION). HE HELPLESSLY SUFFERS WORLDLY EXPERIENCE (*BHOGA*) WHICH CONSISTS OF THE ARISING OF MENTAL REPRESENTATION BORN OF THAT (CITY OF EIGHT), AND SO ITS EXISTENCE SUBJECTS HIM TO TRANSMIGRATION. THUS WE WILL EXPLAIN HOW TO END THIS TRANSMIGRATORY EXISTENCE.

THE BRIEF EXPLANATION (The individual soul) is bound by the City of Eight which consists of the arising of the subtle elements of sound and the rest in the form of their direct experience, along with the triad of the mind, intellect and ego that reflects (upon this experience).<sup>160</sup> Then, helpless,<sup>161</sup> he undergoes or experiences the sensations of pleasure and pain that arise from it, and because that City of Eight exists, transmigrates in the profane, worldly body (*samsarasarira*). Therefore we will explain how the world of transmigration, the flux of birth and death, is brought to an end.

THE EXTENSIVE EXPLANATION 'Thus,' for this reason, 'we will explain,' correctly and well in the stanza that follows this couplet, why and 'how to end the transmigratory existence' of the fettered soul, whose nature has been, and will be explained. Here the use of the genitive (of the pronoun 'this') qualifies a different subject.

Why is (the soul subject to transmigration)? The fettered soul (transmigrates because it) 'is bound by the City of Eight' and so 'suffers worldly experience' in the city of the subtle body, consisting of the five subtle elements and the three qualities. In other words, (all he experiences is) centered on this group of eight (principles), which is the cause of the gross (physical) (page 156) body and the main<sup>162</sup> City of Eight. Again, the (physical) body, although gross, is here given the same name because it is a product

(of the subtle body). He who believes himself to be this alone 'is bound' by it because he has forgotten his own power to be all things, etc. Therefore he is helpless and not free because (it seems to him) that the attainment of all his cherished goals does not really depend (solely) on his own omnipotent nature (*svabhava*) but on (other) causes independent of it. Thus, ultimately, the worldly experience he 'suffers' is entirely personal in so far as it consists essentially of the sensations he has of pleasure, etc., that arise according to the latent traces accumulated by his own actions (*karman*) from the beginningless past, and made manifest by *Maya*. What is the nature of his experience? (It is) 'born of that.' It has arisen and emerged from that City of Eight because the fulfillment of worldly experience is only possible when one is bound by the body. What is that worldly experience? (It is the) 'arising of mental representation,' that is, the emergence of the perception of one's own (personal) content (of experience) which, as explained above, is fixed and determined. What this means is that worldly experience is (based on) the emergence of the notion (*pratyaya*) that (one's own nature) is (nothing more than that of) the subject who experiences only the content of his own, personal field of sensory awareness.

What is the nature of this City of Eight which binds (the soul) (page 157)? (It) 'consists of the arising of the subtle elements.' The 'subtle elements' are the subtle principles of sound, etc., which, by the Lord's will, are made manifest as the cause of the gross elements. Their 'arising' is their manifestation as (the elements) Ether, etc., transformed into the gross (physical) body. (This takes place) in the following manner. The Ether or space present in each channel (*nadi*) (within the body) is the (form in which) the subtle element of sound arises. (In the body it assumes the form of the vital breath), that is, *Prana* and the rest along with (their) activity. The arising of the subtle element of form is that radiant energy (*tejas*) (that in the body is represented) by those (components), such as the (digestive) fire, that are hot or brilliant, etc. The arising of the subtle element of taste is Water. (In the body it corresponds) to that which is fluid within it, for example, blood. The arising of the subtle element of smell is Earth. (In the

body it corresponds) to those parts that are solid; these include the flesh, bone and sinew, etc. In this way, the (physical) form of (the individual soul) consists of and is caused by, the arising of the subtle elements.

Now (that the master) has explained the arising of the subtle elements, he goes on to refer to another one of its features, namely, that it 'resides in the mind, intellect and ego' to show that it also consists of the arising of the qualities. Whatever is experienced (*anubhuyamana*) assumes a specific nature of its own (*atmalabha*) and is experienced in the inner mental organ. (In this sense it resides there), and its presence there consists essentially of the activity (*Vrtti*) that takes place in the mind, which (emerges with) the arising of the quality of impassioned activity (*rajoguna*), in the ego, which (emerges with) the arising of the quality of dullness (*tamoguna*), and in the intellect, which is the emergence of the quality of brilliance (*sattvaguna*) (page 158).

The fettered soul is (the individual) bound by this City of Eight. He is 'subject to transmigration' because of 'its existence.' This is so because the City of Eight, both subtle and gross, continues to exist as long as he has not awakened. (Thus) he continues to experience the constant rotation of the wheel of *karma* (fed by) the latent traces of worldly experience had in the many bodies (*karma* has engendered).

The overall sense here essentially is this: the cause of *samsara* is the mistaken notion (*abhimana*) the soul, fettered by the body, has of himself as being the experiencing subject<sup>163</sup> of the worldly experience (*bhoga*), made up of the sensations (*samvedana*) of pleasure and the rest, predestined (by past actions). Thus, as we are about to explain, the only way to put an end to this transmigratory existence is to abide (*sthiti*) constantly in one's own true, unobscured<sup>164</sup> nature (*svasvarupa*).

The author of the *Brief Explanation* explains this with (the words):

The arising of the subtle elements...

And:

(Then) helplessly suffers worldly pleasure and pain...

### *The Stanzas on Vibration*

#### *Stanza Fifty-One*

(The master) now concludes (his) work by teaching the other means (to liberation) introduced (in the previous stanza). Through (page 159) it is made manifest the divine lordship (*patitva*), which is the sovereign freedom (*aisvarya*) described previously that Siva, that is, the Self (*atman*), possesses.

BUT WHEN HE IS FIRMLY ESTABLISHED IN ONE PLACE THAT IS THEN GENERATED AND WITHDRAWN (BY HIM AT WILL), HIS STATE BECOMES THAT OF THE (UNIVERSAL) SUBJECT. THUS HE BECOMES THE LORD OF THE WHEEL.

THE BRIEF EXPLANATION When, on the contrary, he (the fettered soul) is firmly established and (his) mind is absorbed in one place,<sup>165</sup> whether subtle or gross, and then brings about its arising and falling away, that is, the coming into being and destruction of the arising of mental representation, he thereby achieves the state of the (universal) experiencer and thus becomes the Lord of the Wheel and the master of all things.

THE EXTENSIVE EXPLANATION The adept (is liberated) the moment 'when' he is, correctly and in an instant (*avilambataya*), 'firmly established in one place' and (his) consciousness is transformed by the unity which results from the intensity of his one-pointed concentration. The 'one place' (in which the adept's mind can be fixed is either) one of the two bodies rooted in the arising of mental representation, both of which are called the 'City of Eight' because they are (its) gross and subtle aspects. Or else (he can fix his attention) 'in one place' which can either be the gross body, that consists of the (physical) elements, or the subtle one, that consists of phenomena; (both of which are considered to be such because), for the reasons already given, the state of the object of perception is like that of the body (in relation to the subject who perceives it).<sup>166</sup> Again, (the adept can fix his attention) 'in one place,' that is, on one of the gross or subtle entities (*bhava*) which, serving as the objects of (his) meditation, support (his concentration).

(The locus of concentration is) (page 160), at that very instant, 'generated and withdrawn' by (the yogi) who realizes that it is a product of the activity (*karya*) of his authentic nature (*atman*), which is the true agent (of all things) and said to be the (universal) enjoyer. (He does this by alternately) destroying and creating (his) body, abandoning or taking it up (at will), while clearly perceiving that it is one (with his true nature and hence under his control) through the direct non-discursive insight (*nirvikalpataya*) that: 'I myself, who am free and ever unobscured consciousness alone, am the creator of both these (bodies).' Thus 'his state becomes that of the (universal) subject,' and he attains the same state of experiencing subjectivity as that of the Supreme Self, Who is the pure experiencing and cognizing subject. Although (this is) already (his condition to begin with), he acquires it just then (as it were) by recognizing it. 'Thus' by recognizing his true essential nature (*satyatma-svarupa*), 'he becomes the Lord of the Wheel,' that is, the Lord Who presides over the Wheel or group of His own powers born of the 'Mass of Sounds' (*sabdarasi*) and which, in the manner previously described,<sup>167</sup> unfolds through the extending sequence of manifestation (*prapanca*) all the way down to the level of animate and inanimate beings. He who realizes this becomes capable of applying (these powers to any purpose) at will through the development (page 161) of his sovereign freedom alone. The point is that the very instant the notion that (he is) a fettered soul ceases, through the manifestation (his) innate freedom, he is released from the tyranny of the Wheel of Energies, and so he attains the sovereign freedom which is the abiding state (*bhava*) of the experiencing subject. Thus he causes (all things) to arise and fall away within himself, the experiencing subject.

The overall sense here is this: any embodied soul, that is, one who conceives himself to be established solely in the body, can, (even in this condition, choose) freely within himself to take up or abandon any external objectively perceived entity, such as a jar, by determining that he alone is the agent of both (possible actions). Thus, to this extent (at least) he (rightly) considers his embodied identity to be one of a free agent. Similarly, because the body also belongs

to the sphere of objectivity, its assumption and rejection (are processes) that are regulated within one's own most authentic nature, which is the very opposite of (the body). Ever intolerant of even a trace of objectivity (within itself), its nature, common to none other, is that of (the universal) agent. However, (the fettered soul), unawakened (page 162) as he is, does not realize (this). Therefore this teaching is meant only for the wise awakened (yogi), who is capable of grasping that discriminating insight (viveka) which distinguishes between the body and its possessor. For only he who has severed the knot of doubt by the power of grace is a fit recipient of this, the Supreme Lord's (most) special teaching. As is said:<sup>168</sup>

'This is the source of all' and 'all things evolve out of this.'<sup>169</sup> Thinking thus the wise worship Me with deep feeling.

With their mind fixed on Me, their life absorbed in Me, enlightening each other and speaking of Me, they are ever content and delighted.<sup>170</sup>

To them, ever devout, worshipping Me with love, I bestow the Yoga of Wisdom by which they attain Me.<sup>171</sup>

Out of compassion for them I, abiding within them, destroy the darkness born of ignorance by the brilliant lamp of Wisdom.

The arising and falling away of the body can in this way bring about the recognition of the supreme nature of the subject who regulates (this process - *niyantr*), and so serve to make him the master of all things. (However, this occurs only if), by following (page 163) this teaching, the creation and destruction, assumption and abandonment, of the body are freely controlled as objective events (*karyataya*) within one's own nature, which, as the Lord of All and the experiencing subject (*bhoktr*), is contrary in character to the body that, (although initially) manifest as one with (the subject), is subsequently objectified as the 'one place' (upon which the yogi fixes his attention). (The yogi) thus realizes that both the destruction and the arising of the universe depend entirely on the will of Siva, Who is one's own authentic identity, and that, because the universe is one with his true nature, it is his own power as the Wheel of Energies.

Thus to conclude the point introduced at the beginning (of this treatise), (we can say that) there is only one reality whose invariable attribute is the pure reflective awareness (it enjoys) of its own nature, and that nothing apart from it could possibly exist because it is ultimate reality (*paramartha*) (itself). As is said:

From the ultimate standpoint (*paramartha*) unity does not differ from diversity. The one reality manifests as the unity of diversity.

(When there is) no doubt (about the true nature of) diversity, (one realizes that) it does not differ from unity. (When there is) no doubt (about the true nature of) unity, (one realizes that) it does not differ from diversity.

Heaven (page 164), earth, wind, sun, the seas, rivers and the quarters, (all) are parts of the mind (*antahkaranatattva*), externally established.<sup>172</sup>

We have said as much in a different way in our own *Hymn (stotra)*:

Sambhu alone, Whose glory is incomparable and undivided bliss, triumphs over all. He, like a newly wedded husband, gazes constantly at His own beloved power, Who, although inwardly undivided, dances in many ways outside (Her) own nature, Her diverse forms and seemingly new aspects conceived in the varied light of thought.

Thus the verse we have just explained concludes the subject introduced in the first stanza of (this) treatise, namely, the unity of one's own sovereign freedom that can (only) be perceived through one's own self-awareness (*svasamvedanasamvedya*).

The author of the *Brief Explanation* has explained this with the words beginning with:

When, on the contrary, he (the fettered soul) is firmly established and (his) mind is absorbed in one place, whether subtle or gross...

#### *Stanza Fifty-Two*

(The fettered soul) (page 165) fails to perceive the one reality, which is his authentic nature (*atman*), directly only because (he is afflicted) by doubt.<sup>173</sup> Nor can he overcome it in any way unless (he follows) the teaching of a true master. Thus (the master) now praises his own master's speech, and in doing so (explains) that it is the Supreme Lord Himself Who, having assumed

### *The Stanzas on Vibration*

the form of the master, enlightens those who are the recipients of (His) grace by bringing about the recognition of His true nature:

I REVERE THE WONDERFUL SPEECH OF  
THE MASTER, WHOSE WORDS AND THEIR  
MEANING ARE MARVELOUS; IT IS THE  
BOAT THAT CARRIES ONE ACROSS THE  
FATHOMLESS OCEAN OF DOUBT.

THE BRIEF EXPLANATION 'Fathomless'  
means without base or infinite.

Here ends the *Essence of Spanda* written by Bhattachallata, inspired by the aesthetic flavor (rasa) of (the blissful) vibration of the one consciousness, (luminous with) its own light.

(I), Kallata, have elucidated the nectar of *Spanda* extracted by Vasugupta from the ocean of the *Sivasutras*, taught (him) in a dream by Mahesa on Mahadeva mountain.

I, who have had (many) teachers from Tapana to Motaka and have been the disciple of all, am not poor in the teachings.

THE EXTENSIVE EXPLANATION 'I revere the speech of the master' which shines radiantly in the Heart of those unable to realize their own nature. I praise the speech of the master Vasugupta - the speech (Vac) of the flow of the nectar of *Spanda*, the secret of all the secret teachings transmitted (to him) by a realized yogi directly by word of mouth (page 166). What is (his word) like? (It is like) a "boat that carries one across the ocean of doubt." By it one can reach the other shore (beyond) the confusion which is (our) ignorance of truth that, bottomless and with no place to rest, is 'fathomless' (and like an ocean), is disturbed by the waves of pernicious thought that, like a closely knit net, (play upon its surface). Thus his 'words and their meaning are marvellous.' (His) words and their meaning, which is the reality they denote, are 'marvellous' and amazing, and so (this discourse) is 'wonderful' because, possessed of a peculiarly beautiful style of its own, it arouses a sense of wonder (in those who hear it). The excellence of its meaning and the words (through which it is expressed) is extolled through these epithets. Thus the meaning of the

words herein is wonderful, and in harmony with the (wisdom that dwells in the) Heart of the awakened, and which, largely transcending the world, is not within the compass of everyone's understanding. Wonderful also is the composition of the words and sentences that can convey such (profound) meaning.

This has been explained in the *Brief Explanation* with (the words):

'Fathomless' means without base or infinite.

### *Conclusion*

Revealed (page 167) herein is the treasure (we) call *Spanda*. Unattended by the fear aroused by the serpent of doubt,<sup>174</sup> it bears the jewel of supreme wisdom that bestows complete perfection. May Sankara's supreme grace bring to fruition the many good things acquired through it for all those who seek it by transmitting it to them, and so too for oneself by realizing the enjoyment of one's own innate bliss (*sahaj-ananda*).

Exuding from the blooming lotus<sup>175</sup> of lofty intentions which, (growing in) the lake of true wisdom, is its finest ornament, I, Rama, the bee of matured consciousness have sung of this, the incomparable sweetness of delight. How can it fail to pervade the mind of those who listen carefully (to my song) with perfect inner peace?

Exposed, the beloved of our own consciousness stands somewhere silent in the midst of the harmful objects of sense, (even) when the mind is troubled. Turning her towards themselves lovingly, and slowly appeasing her, kissing, shedding all distance, and joyful in tight embrace, may those who aspire to the highest good (*bhavya*) delight in her constantly with their eyes closed (and senses withdrawn) in the ever novel pulsation of bliss (*anandaspanda*).

May the wise, who possess the wisdom which skillfully discerns its subtleties, ignore what has here been overstated, omitted or badly expressed: are the bees in the forest, who are eager to taste the tiny drops of nectar they find in flowers, troubled by the sharp tips of (their) thorns?

The dawn of the pure sun (of knowledge) has banished the darkness which, when it prevailed, paralyzed the whole world, and no light of moon or lamp could overcome. May the sight of

*The Stanzas on Vibration with Brief Explanation and Extended Explanation*

those who are wakeful and have achieved their goal now transcend all limitation!

Bhavani, She Who saves man from (all) misfortune (page 168), is victorious. (Siva), the Enemy of Passion Who, through His glorious power, pervades all things, is victorious!

Victorious also is (Ganesa) the Elephant Faced One by Whose grace all the troubles born of the obstacles (on our path) come to an end.

*Chapter 11 The Stanzas on Vibration  
with a Commentary called THE LAMP OF SPANDA,  
THE SPANDAPRADIPIKA, by Bhagavadutapala*

*Introductory Verses*

We revere the Lord of Power, one's own inner strength (*svabala*) (page 1)\*, the conscious nature called *Spanda* that makes contact with (both) the supreme (transcendent) and lower (immanent) planes (of being) and by Whose will (*sankalpa*) (all things) arise and fall away.

Bowing first, (my) thought playfully unfolding, to the Master, that is, to the teacher who is one's own true nature (*satsvabhava*), I, requested by (my) disciples, will now explain with reasoned argument something (of the subtle meaning of the *Stanzas on Vibration*) for (their) joy and liberation.

Other teachings are slow to impart (such perfect) bliss. (Herein is taught the) knowledge of the liberated Self, which is the sole (true) draught of immortality. (Superior to all other doctrines, it is) like ambrosia among medicines or like the Wishfulfilling Gem which has no rival (even) among jewels of great quality, or like the sun that by itself, banishing all darkness, (is the greatest of all) luminaries.

Born of Trivikrama, the best of Brahmins, residing at *Narayanasthana*, I, Utpala, will now explain the meaning of *Spanda* for the benefit of all humanity.

Hidden in the darkness of the Night of Maya,<sup>1</sup> the Wishfulfilling Gem of the Self<sup>2</sup> cannot be seen. So, make use of this, the '*Lamp of Vibration*', to find it.

(Taught) here (in the *Stanzas on Vibration*) is the secret tradition transmitted by word of mouth (to Vasugupta by) a perfected yogi (*siddha*). Receiving it from Vasugupta, Bhatta Kallatendu set it down to writing as this, its synopsis of fifty verses, to awaken (his) disciples.

To some degree he made the meaning (of these verses) clear by the moonlight of his own commentary. Yet, the vision of those (lost) in the night of delusion is so weak that they (still) cannot discern (their) meaning.

If today, I have endeavored to clarify (their) subtle (teachings) by the light of my own commentary (page 2), this is because (I am) spontaneously urged to do so by the impulse of my own (consciousness) exuberant with the vibration (*spanda*) (of my) essential nature. (I am therefore) impelled to do this as if helpless. Pride is not my motive.

We shall first discuss the following six (topics), namely, the relationship (between the teacher and the taught and that between the doctrine and its purport), the implications of

\*The page references embedded in this chapter refer to the page of original text being translated.

### *The Stanzas on Vibration*

this doctrine along with its (literal) meaning, those fit to receive it, the purpose (of the teachings) and (finally), their ultimate goal.<sup>3</sup> (We do this because if) these (six elements) were to be missing, those who hear this teaching would lack respect for it and fail to exert themselves (to understand and apply it). (For) here, in (this work) itself we read:<sup>4</sup>

One should examine (that) reality with effort and respect.

If there were no authoritative book (*sastra*) none would bother to even consider what is (ultimately) worth acquiring or rejecting, let alone think of inquiring into the nature of reality. Thus it is said in the *Hymn to the Secret of the Scriptures* (*Agamarahasyastotra*).<sup>5</sup>

If You, O Lord, were not to make (Your) own primordial form directly manifest<sup>6</sup> and were not to speak of Your mysterious nature or instruct the Three Worlds, then all things would become but deceit (*asamanjasata*) and (like one who is) both deaf and dumb.

So also in the *Discernment of the Six Attributes* (*Sadgunyaviveka*):

Scripture is You directly apparent (*saksat*) and Your's alone is the intelligence (that comprehends and creates it). Transmitted through the medium of the Word, it purifies those fit for instruction.

So also in the *Pancaratrusruti*:

Just as one can climb a tall building (only) by the stairs or cross a (wide) river (only) by boat, similarly it is only through scripture that the Blessed One (*bhagavat*) Who proclaims it (*sastr*) should be known.<sup>7</sup>

The relationship (between those who reveal) these scriptures (and their disciples) can be of five kinds, namely, 'Supreme', 'Great', 'Divine', 'Human', or 'Mutual'.<sup>8</sup> (Of these five) the one relevant here is the human relationship between a perfected yogi (*siddha*) and a common man (through which the Doctrine of Vibration was originally transmitted).<sup>9</sup>

As (to the relationship) between the denoted object and that which denotes it, the former is (in this case), reality (*artha*) while the latter is (this) treatise (*sastra*). The reality(*artha*)<sup>10</sup> denoted here is called '*Spanda*' and, by exten-

sion, in so far as it denotes it, such also is the name of (this) treatise (*sastra*).

What is meant by the word '*spanda*' is explained in the first verse in metaphysical terms (*yuktya*). But one can also explain the meaning of the word (*spanda*) in etymological terms, as derived from its root, *spadi*, meaning 'subtle motion'.<sup>11</sup> Thus, (ultimate reality is called) *Spanda* because it pulsates (page 3). (This) pulsation is consciousness free of mental constructs. It is the state in which the supreme soul actively tends towards (manifestation). (This state) simultaneously operates everywhere (although the supreme soul is in himself) motionless (*nistaranga*). Therefore:

*Spanda* is the conscious nature, the Lord of the power of one's own inner strength. It is the dawning of the intuition<sup>12</sup> pulsing and radiant, of (the Lord) Whose nature is that of His six divine attributes at rest within themselves.<sup>13</sup>

Accordingly, my father's maternal grandfather, the great teacher Mahabala, describes the dawning of this glorious power in the *Hymn to the Mysteries* (*Rahasyastotra*) (in the passage) which starts with the words:

(His) name accords with his character when angry.<sup>14</sup>

It is also said in the *Recognition of God* (*Isvara-pratyabhijna*):

Moreover, this intuitive awareness (*pratibha*) adorned (*rusita*) with the flux of each individual object is the Great Lord, the subject Who is infinite consciousness free of all flux.<sup>15</sup>

It is universal because it pervades (each perception) and is common to all.<sup>16</sup>

(God) is (variously) called: Vibration (*Spanda*), the Universal (reality) (*samanya*), the Primordial One (*purva*), the Pure Self (*suddhatman*), Sankara, Siva, Being (*bhava*), one's Own Nature (*svabhava*), Reality (*tattva*), and the Knower (*jnatr*).

Other synonyms are: 'consciousness' (*cit*), 'cognitive awareness' (*samvit*), 'knowledge' (*jnana*) and 'awakened consciousness' (*bodha*).

This (Reality) is the goal (of these teachings) and, as such, is that which (this treatise) denotes (*abhidheya*). It is the Lord of the Wheel of Energies, the Wishfulfilling Gem of one's own nature. Proved (to exist) by one's own personal



experience (of self-existence) alone, (this reality) is unobscured consciousness and, being such, extends undivided by time and space, one without a second.

Now if someone were to ask why (this reality is said to possess the qualities of a) Wishfulfilling Gem, (we reply that this is said of it) because (this accords with) scripture. It is said in the venerable *Pauskaratantra*:

Nought is visible in the Wishfulfilling Gem for such is its nature and so, giving rise to whatever one desires, like it, the Brahman is all-powerful.

And in the *Essence of Reality (Paramarthasara)*:

Like the Wishfulfilling Gem, the omniform God approaches (His devotee) assuming the nature in which He is worshipped.<sup>17</sup>

Also in the *Awakening of Insight (Jnanasambodha)*:

Like the wealth (*laksmi*) of the Wishfulfilling Gem, the power of knowledge, though one, is diversified according to (each person's) intentions.

The author of (this) treatise (*sastra*) calls (God) (page 4), 'Siva' (the Benign) and 'Sankara' (the Beneficent) because, as these names suggest, He bestows the highest good (*sreyas*).<sup>18</sup> In reality He is nameless.<sup>19</sup> Siddhanatha says the same in the *Stanzas on Undivided Reality (Abhedarthakarika)*:

To call a reality which is formless, devoid of (phenomenal) existence and not an object of perception 'Siva' is nought but a mental construct.

In no circumstance is the All-Pervasive Lord subject in this way to change, either apparent or real. But, even if He were subject to both, he would (nonetheless) remain undivided.

Also in the *Light of Consciousness (Samvitprakasa)* (We read):

He Whose unique nature is supremely pure consciousness alone assumes physical form. This can be explained both in terms of real and apparent change. (Explained in terms of) apparent change, it is You, O Acyuta Who manifest thus in a form other than (Your) true one (*atatharupa*). (In terms of) real transformation, it is always You (Who, although essentially the same, assume

many forms) just as gold (fashioned into an) earring (remains gold).<sup>20</sup>

But how can (consciousness be) unobscured<sup>21</sup> if it is, as we observe it to be, covered by the streaming pulsations (*spanda*) of the qualities (*guna*) of pleasure, pain and confusion? (The answer to this question is that) because (they are all) objects of perception, they can have no (independent) existence of their own, but appear to have gained a stable state of being (*labdhapratistha*) because they are grounded in the perceiving subject. Those of unawakened intellect, desirous of desires (*kamakamat*),<sup>22</sup> foresake their own pure and awakened nature and so identify themselves with (their) self-conceived ego (*ahampratyaya*). Thus, affected by their own qualities, (their consciousness) becomes contracted, for (such is) ignorance. This does not happen, however, to those (enlightened yogis) who are well established in their own essential nature (*svasvabhava*). The same is said below (in the Stanza) which reads:

The streams of the pulsation (*spanda*) of the qualities along with the other (principles) are grounded in the universal vibration (of consciousness) and so attain being, therefore they can never obstruct the enlightened.<sup>23</sup>

So too in the *Examination of the Vital Essence (Dhatusamiksa)* (we read):

The (fettered) soul consisting of the aggregate (of the factors that constitute) ignorance is objectivized and consisting of this aggregate it does not perceive its own nature.

Again, ignorance is false and what is false has no existence: nor can that which does not exist destroy or change that which does.

Therefore, just as the darkness which shrouds the rope neither changes nor destroys it,<sup>24</sup> similarly ignorance (cannot affect) the Self.

Thus the Supreme Self is never (in fact) bound either by itself or by anything else. The individual soul (seems to be) bound because of (its) ignorance and is (seemingly) liberated when that is destroyed.<sup>25</sup>

Again, in the *Practice of Reality (Tattvayukti)* (we read):

The same terrible deeds by which men are bound are the means by which they are freed from the bondage of transmigration.<sup>26</sup>

### *The Stanzas on Vibration*

And so too the *Practice of Kula (Kulayukti)* (declares):

It is said that that by which the living arc cast down also elevates them: that which when unknown is binding, liberates once (rightly) comprehended.

I have also said the same:

That due to which a fool succumbs to suffering is the very means by which the wise man overcomes it. (Metal) rolled into a ball sinks, but fashioned into thin leaf, floats.<sup>27</sup>

A similar means (to liberation) is taught in the *Song of the Blessed One (Bhagavadgita)* and for the same reason:

As the waters flow into the sea, full filled, whose ground remains unmoved, so too do all desires flow into (the heart of) man: and such a man wins peace - not the desirer of desires.<sup>28</sup>

Again:

But he who roves among the objects of the senses, his senses subdued to self and disjoined from passion and hate, and who is self-possessed (himself) draws nigh to calm serenity.<sup>29</sup>

Moreover:

Reality realized, abandoning not their own true nature, (the wise) are liberated in this life (even as they) perceive the objects of the senses<sup>30</sup> - indeed they are the very pulsation (*spanda*) of the Self, its diverse appearance: like the actor's changing identity.<sup>31</sup>

Yoginatha says the same in the *Praise of the Power of Consciousness (Cicchaktisamstuti)*:

Such (O Lord is) Your divine vibration (*spanda*): differing though it does from its effects, by it all the principles of existence arise and fall away in harmony with Your outwardly directed motion and Your returning back (into Yourself).

Smoke here is the example: rising from the fire into the sky, it appears there is many forms. Such is also this, Visnu's creation, which is spontaneously generated (*svabhavaja*) and diverse.<sup>32</sup>

Condensed, the streaming juice (*rasa*) of consciousness assumes physical form until the Sun of Consciousness dawns when, like the morning dew, (it reverts back) to its own essential nature (*svasvabhavabhak*).<sup>33</sup>

We shall not deal with this matter here in greater detail for fear of making this book unnecessarily long. (Nor is there any point in doing so because) this very subject is treated here (throughout this work) up to the end.

The purpose (*prayojana*) of a treatise (*sastra*) (such as this) is to explain the means and the goal (of spiritual development). The purpose of that (*prayojanaprayojana*) is, in its turn, to achieve a permanent realization of one's own nature. This is the (supreme) goal and is (attained) by enlightened insight (into the means and the goal).

The philosophy (*darsana*) expounded in this (treatise) is an independent (system) and, for the aforementioned reason, no view advanced by any (other) treatise (*sastra*) which establishes that (reality) is one, is in disagreement with it. This is because it is from the level of *Spanda* which is the reflective awareness (of universal consciousness) that Speech (and hence every point of view) is made manifest through its progressive development in successive stages, the first of which is the Voice of Intuition (*pas-yanti*).<sup>34</sup> The *Light of Consciousness (Samvit-prakasa)*<sup>35</sup> declares:

The (river of) Speech (*sarasvati*), the sacred bathing place (*punyatirtha*), initially silent but later (full of) sound, flows from (the tree) whose root is consciousness, leaves, letters and trunk knowledge.<sup>36</sup>

Impelled by You, this power, by (its) vitality, gives life to the universe and, returning back to You, terminates its arising.

Bearing both the name and the form of the product (of its) activity, (Speech) sustains the wonderful pilgrimage (of all that exists) in this universe, whether moving or immobile.

(Those who disagree with *Spanda* doctrine) stand refuted (by the very nature of things) for there would be none to expound any doctrine (were Speech) not to exist. Therefore, the *Recognition of God (Isvarapratyabhijna)* declares (the Self's existence) to be proven right from the start (*adisiddha*):

What living being can prove or refute the existence of his own Self, the Great Lord Who is the agent and knower and Whose existence is proven before that of all else?<sup>37</sup>

*The Stanzas on Vibration with a Commentary called the Lamp of Spanda*

Those who, out of ignorance, disagree here (with this doctrine), suffer the same consequences as does the vassal Lord who, asking the emperor himself for a fully equipped army, wants to make use of it to fight him with the desire to conquer his empire. (Just as his action gains him nothing but) his own ruin, so is it with (our opponents) and, again, just as (the vassal Lord) thus establishes (by his misguided action his master's) unconquerable (might, so too all attempt to refute this doctrine serves no purpose except to establish more clearly that it cannot be refuted).<sup>38</sup>

*Stanza One*

Now the author of this synopsis (of the teachings of the *Aphorisms of Siva*) briefly declares the essential purport of the entire work, here in this, the (first) Stanza of (his) book. He does this in order to praise (Siva), the deity (he) venerates (so that he may) complete (his task). The meaning of this verse, (although already) implicit in the first verse (of this commentary), is (now) made fully explicit:

WE PRAISE THAT SANKARA WHO IS THE  
SOURCE OF THE POWER OF THE WHEEL OF  
ENERGIES BY WHOSE EXPANSION  
(UNMESA) AND CONTRACTION (NIMESA)  
THE UNIVERSE IS ABSORBED AND COMES  
INTO BEING.

We praise and adore Sankara, the Blessed One (*bhagavat*) (so called) because He does the best of things (*sam*). (He bestows) the supreme good, namely, that bliss said to be (both) pleasure and liberation. (In this way the author) introduces right at the beginning (of his work) the subject he intends to discuss (*abhidheya*), namely, one's own pure, essential nature (*sva-svabhava*). According to this doctrine, authentic release is only that achieved among the living (*jivanmukti*).<sup>39</sup> It is said here below:

Or, constantly attentive, and perceiving the entire universe as play, he who has this awareness (*samvitti*) is undoubtedly liberated in this very life.<sup>40</sup>

This (awareness) is the sovereign freedom of the subject who knows, acts and experiences. As such it includes both (pleasure and liberation). It is also said here that:

Then (the soul realizes) that his (true) uncreated nature (*dharma*) is (universal) agency and perceiving subjectivity and so he knows and does whatever (he) desires.<sup>41</sup>

Again:

But when he is firmly established in one place which is then generated and withdrawn (by him at will), his state becomes that of the (universal) subject. Thus he becomes the Lord of the Wheel.<sup>42</sup>

Also in the *Tantra of the Omniscient Bhairava* (*Sarvajnabhairava*):

O fair lady of the gods, release is not attained by going elsewhere, it is not a place. It is said that liberation is to cut through the knot of ignorance.<sup>43</sup>

In the *Law of Liberation* (*Moksadharma*) (we read):

It is the mind corrupted by the taints of passion and the like that is in truth *samsara*. Liberation is said to be that (mind) itself once freed of them.<sup>44</sup>

Also in a Buddhist (book):

Sullied by passion and the like, mind is *samsara*. The Victors, free (of all that) obscures (consciousness), explain in brief that release is nothing but the ridding (of the mind) of this (impurity).<sup>45</sup>

Also in the *Naradasamgraha*:

All thought is *samsara*; there is no bondage apart from thought.<sup>46</sup>

Again, in the author's *Awakening of One's own Nature* (*svasvabhavasambodhana*) (he says):

Undivided is the One though there be three, namely, bondage, the binder and the bound. Indeed the whole world is always bound (only) by the shackles created by one's own (wayward) thinking.

Also in the *Seventy Verses on the Self* (*Atmasaptati*):<sup>47</sup>

In truth there is no bondage, thus there is no liberation. Both conceived by thought, neither are anything at all.<sup>48</sup>

### *The Stanzas on Vibration*

In the *Pancaratra* also:

Impurity (*dosa*) is three-fold, namely *tamasa* which is born of one's own nature and *rajasa* born of thought.... In so far as he attains self-control by that same body (which is otherwise binding) he, being the Blessed One, is then omniscient, sees all things, is the Lord of all and possesses every power.

Thus (Sankara is referred to) here as the 'Blessed One' (*bhagavat*) because:

The divine attributes (*bhaga*) are said to be six, namely: lordship, omniscience, fame, glory, dispassion and freedom. The wise have no object of praise apart from the Lord Who is their possessor (*bhagavat*).<sup>49</sup>

In truth, praise is penetration into (the Lord's) own nature, which is here considered to be a state of oneness for otherwise Who (apart from God) (page 9) could be the praiser, the praised or praise (itself)? Because:

...this is as impossible as leaping over the shade of one's own (head) for there is no second (reality apart from God, the universal subject).<sup>50</sup>

Moreover, it is said that:

Once the object is reduced to its own authentic nature, one knows (the true nature) consciousness, what then (remains of) objectivity? What (indeed could be) higher than consciousness?<sup>51</sup>

The difference (between perception and its object) is purely verbal, everything is rooted in thought. It is said that:

Words are the source of thought and thought the source of words, like Rahu's head or the flow of clarified butter (into the sacrificial fire).<sup>52</sup>

And again:

When one says: 'that belongs to another,' that which is undivided within one's own consciousness appears to be fragmented once it reaches the plane of speech.<sup>53</sup>

Moreover in the absence (of thought constructs and speech which makes them possible), the business of daily life could not go on. The *Light of Consciousness* (*Samvitprakasa*) declares:

All of (life's) activities (*visvavrtti*) proceed from Speech. This is the view of the scriptures and it

also accords with reason. No product of action here (in this world) is (unprecedented) by (some conceived) intention and there is no conception of any sort devoid of speech.<sup>54</sup>

As we have said already, also (Speech) is rooted in consciousness. Again (we read) in the *Jayakhyasamhita*:

Initially, (at its highest level, Speech) is in itself (self-generated), universal and unwavering consciousness. When all the phenomena generated by Speech, whether subtle or extremely subtle, are directed towards it they become one, beheld by the Word which is universal consciousness.

The reality generated through the creative intent etc. (of consciousness) is Word and Form. (Of the two), Word is said to be supreme.

Know, O wise one, that the Middle Voice is above (outer) reality and, residing on the plane of intent, it shines clearly manifest, inwardly established (in the mind).

Gross is said to be (the form of Speech which) is manifest as the denotator and the object of its denotation. (It emerges) on the level of (the) exertion (collectively applied through) consciousness, the breath and the organs of articulation.

The grossest form (of Speech) is that which manifests in visible and invisible phenomena; it operates throughout daily life.<sup>55</sup>

Similarly, elsewhere also (we read):

You, O Lord, precede all of daily life's (activities) (*vyavahara*) whether born of the body, speech or mind.<sup>56</sup>

That is as it should be. 'We praise Him,' (but) Who is He? (He is the one) by Whose intent (*aumukhya*), i.e. 'expansion', (*unmesa*) the universe arises, originates and evolves. (By His) 'contraction' (*nimesa*), that is, repose, it dissolves away and is destroyed. A universe (hypothetically) distinct from (that movement) could neither be created nor destroyed:

Rather, (all things) come into being and fade out of existence (in harmony) with the extension and quiescence of the Lord's power.

Siddha has also said (that):

When Your pure conscious form arises, the entire universe comes into being; again, all things recede back (out of existence) when (You) are established in Your own nature.

The author (Kallata) has also said in the *Deliberation on Reality (Tattvavicara)*:

(All things) arise and fall away in consonance with the extension and withdrawal of (Siva's) power.<sup>57</sup> Know that (their essential) nature is Siva, Who impels all things.

In the *Hymn to the Divine Power (Kaksyastotra)* also:

(O Lord), the creation and destruction of all things is nothing but the unfolding and recession of Your will. Such is Your glory that shines fully manifest thus in that made clearly evident by the display (of your) wonderful creation.

The power of the will contains within itself all (the powers) of knowledge, action and the rest, its nature is expansion (*prasara*) and is called 'intent' (*sankalpa*). This is said to be the unfolding (of consciousness - *unmesa* that takes place) in one who is free.

Perception takes place in consonance with the will (to perceive), (each) existing thing (*padartha*) comes into being through the consonance of action with its instrument.<sup>58</sup>

Again, the contraction (*nimesa* of consciousness) corresponds to the cessation of (its expansion). Although (the order of correspondences suggests) that one should say that '(the universe) arises and is absorbed,' yet (the author), afraid of disturbing the meter, says (instead) that it is 'absorbed and comes into being.' Similarly, 'expansion' (*unmesa*) is listed first because it is auspicious to start with this word and, moreover, creation (naturally) precedes (destruction).<sup>59</sup>

If (an important) fact must be expressed it is then improper to lay excessive stress on the order of words; vulgar indeed is the opinion of those who maintain that one must keep rigourously to the order of things.

The use of the instrumental dual indicates that (the expansion of consciousness and its contraction) are instrumental both in the creation and destruction of the universe and (in giving rise) to both worldly enjoyment (*bhukti*) and liberation (*mukti*). In other words (when the yogi's consciousness) expands (he thereby enjoys) many diverse experiences while by its contraction (he achieves) liberation which is

(the tranquil state of pure consciousness) free of the waves (of manifestation) (*nistarangarupata*).<sup>60</sup>

Moreover, what is He? He is 'the source of the power of the Wheel of energies'.<sup>61</sup>

The will which is the All-pervasive Lord's unique power divides initially into two: knowledge and action.

(We talk of a) 'Wheel (of Energies)' in order to suggest the multiplicity of forms (that the one power assumes). The same is said in the *Malinivijayatantra*.<sup>62</sup>

The power of the Sustainer of the Universe, said to be at one with Him, is the Goddess. It is She Who assumes the form of His will when He wishes to emit (the universe).

Hear now how She, though one, becomes many. (When that power instils in (consciousness) here in this world the certainty that: 'this is such and should not be known to be otherwise,' then (She) is called the power of knowledge.

When, assuming a state of intent towards Her task of the form - 'may all this be such' and at that very instant makes it so, She is called activity here (in this world).

Thus, although the Mistress (of the universe) has only two forms, She, like the Wishfulfilling Gem, becomes infinitely diverse through the limitations imposed upon Her by (Her) objects (*arthopaddivasat*).

Thus, She Who is the fifty-lettered *Malini*, becomes the (universal) Mother (matr).<sup>63</sup>

The 'Wheel of Energies' are the Mothers, who are of four principle types. It is said:

The Wheel of Energies is four-fold, (corresponding to) *Khecari*, *Gocari*, *Dikcari* and *Bhucari*. (Each one resides on a corresponding level of) Speech beginning with the Supreme (*Para*).<sup>64</sup>

Thus,

Starting with *Khecari*, the primary group of four (corresponds to the powers of) bliss, will, knowledge and action (respectively).

(Sankara's) power, glory and expanse is the 'source' also of this (four-fold power). It is (called) the 'source' (page 12), i.e. the place of origin, because it is from this that (everything) arises. This is so because every power derives its power from its association with the expanding

### *The Stanzas on Vibration*

power of consciousness. Again, (that one power) is none other than (Sankara Himself)- It is said in the *Jayakhyasamhita*;

The Great Bliss which arises in the liberated (*kevala*) conscious nature of the body freed of (all the lower) principles is Vaisnavi, the Supreme Power.<sup>65</sup>

Also in the *Visnuyamala*:

(Hearing) the words 'help, help' the Mothers assumed their own form to save (the afflicted). They are the cause of all things and so are called Mothers and also because they killed the best of demons and revealed the supreme vitality (of consciousness) and because they are at rest in their own nature and make contact with both the supreme (*para*) and lower (*apara*) planes of powers.

Therefore the author declares that they are the 'Body of Consciousness'.<sup>66</sup> Now enough of this talk. What is the use of revealing too much of their secret nature - (that secret) which is on the lips of yoginis.<sup>67</sup> Again, the energies (of these Wheels are the powers) *Khecari*, etc., the will, etc., *Para*, etc.,<sup>68</sup> *Aghora*, etc.,<sup>69</sup> *Varna*, etc., *Brahmi*, etc., as well as all the other (powers) said to be Vaisnava, Saiva, Saura<sup>70</sup> or Bauddha. Again these (are the powers of the letters of the Sanskrit alphabet) starting with 'A' and ending with 'KS'. We will explain this matter later (when we come to comment on the following Stanza):

He who is deprived of his power by the forces of obscurity (*kala*), and is a victim of the powers arising from the Mass of Sounds (*sabdarasi*), is called the fettered (*pasu*).<sup>71</sup>

(Finally, these energies include the powers of) the senses which constitute their essential nature. Thus the aim here is to realize through them that the source of them all is the Lord Whose nature is *Spanda*. And so also (we read) in the *Mayavamanasamhita*:

It is the Blessed One (*bhagavat*) alone that is said to be the object of devotion (all people worship) according to the various ways in which (He) is contemplated as Visnu, Siva, the Sun (Surya), the Buddha and the rest along with their circle of attendant powers (of all of which) He is the cause.

It is also said in the *Practice of Kula* (*Kulayaukti*):

(Although variously conceived) according to the

Vedanta, Vaisnava, Saiva, Saura and Bauddha (teachings) one should know, O Great Goddess, that there is but one Supreme Self, the Knower.

The entire purport (of the Doctrine of Vibration) is stated in this portion (of the first verse: "We praise Him by Whose expansion and contraction the universe is absorbed and comes into being...." This is because the Wheel of Energies is the inner radiant pulsation of consciousness (manifest) in the universe. As the *Secret Scriptures* declare:

There are said to be two categories, namely, power and the possessor of power. The possessor of power is the Great Lord and (His) powers are the entire universe.<sup>72</sup>

The great poet (Kallata) implies as much when he says that (Sankara) is 'the source of the power of the Wheel of Energies'. In the *Mirror of Suggestion* (*Dhvanyaloka*) it is said:

There is another (implicit) sense which differs (from the explicit meaning) perceived in the words of great poets that manifests apart from (their) well known (external) parts as does the charm in young women.<sup>73</sup>

Therefore, by laying hold of the might (*bala*) of this, the inner expansion and dawning of the energies (of consciousness), one instantly becomes their Lord.

The same is said here:

Indeed the individual soul does not activate the impulse of the will (which directs the body's activity) by himself alone, but through his contact with (his) own (inner) strength (*bala*) made in such a way that he identifies with it, (thus acquiring its power).<sup>74</sup>

From now on the wise should add to every (Stanza) the phrase found below (in Stanza 6), namely: '(that) principle should be examined with reverence'.<sup>75</sup>

### *Stanza Two*

But how can the Self preserve within itself Sankara's nature while subject to the condition of a transmigrating soul? In order to resolve (this potentially) serious defect (in our teachings) which may arise from this doubt, he says:

THAT IN WHICH ALL THIS CREATION IS ESTABLISHED AND FROM WHENCE IT ARISES IS NOWHERE OBSTRUCTED BECAUSE IT IS UNCONDITIONED BY (ITS VERY) NATURE.

The *Spanda* principle is that 'in which all this' phenomenal (*karya*) universe 'is established' in a potential form as consciousness when the state of withdrawal (*nimesa*) prevails.<sup>76</sup> This is because cause and effect are essentially one (*satkaryatvat*). (*Spanda* is also the source) 'from whence it arises' and becomes manifest (when) the state of expansion (*unmesa*) prevails. (Thus it) is 'nowhere obstructed' because 'it is unconditioned by its (very) nature' and, as it is consciousness itself, it is unobscured. No object of consciousness can exist independently (of the subject), thus the conscious subject (who is, on the contrary, perfectly autonomous) is completely unobscured in both the states (of cosmic manifestation and that of withdrawal). And it is said:

Just as gold (fashioned into) jewelery is, without undergoing any inherent change, wonderfully various, so is Your form as all things (which You assume even as) You persist just as You are.

Just as gold (fashioned into an ornament), losing its form, persists as a gold ingot (*pinda*), in the same way Your pure conscious nature persists when objectivity falls away (from You).<sup>77</sup>

Similarly, in the *Awakening of Insight* (*Jñānasambodha*) (it is said):

Space is the abode of the universe, the universe is not (the abode of) space. Consciousness, like space, is endless while (its) object, like the universe, is finite. Just as nothing can confine the sky because it pervades (all things), in the same way consciousness is free of (every) limitation.<sup>78</sup>

#### *Stanza Three*

Agreed that (consciousness) is free of constraints when all (psycho-physical) activity ceases, but how is it that it is also unconditioned in the waking and other states of consciousness? (In reply to this question the author says):

EVEN WHEN DIVISION PREVAILS DUE TO THE WAKING AND OTHER STATES, IT EXTENDS THROUGH THAT WHICH IS UNDIVIDED (*TADABHINNA*) BECAUSE THE PERCEIVING SUBJECTIVITY FOREVER REMAINS TRUE TO ITS OWN NATURE.

'Even when division prevails due to the waking and other states' the *Spanda* principle 'forever remains true to its own nature' as the perceiving subjectivity which is one's own consciousness. Why? Simply because it is the perceiving subjectivity whose nature is the same in all three states.<sup>79</sup> It is said:

This division obtains between states (of consciousness), it never affects (the one subject) who experiences them (all), just as the potency of poison is the same (in all the parts of a toxic plant) including its sprout.<sup>80</sup>

Everyone is well aware of this while awake or dreaming. While an awareness of having slept well ensues when deep sleep is over (thus proving that) the perceiving subject, although unconscious, does not cease to exist. And it is said:

Although (the moon's) reflections dance in consonance with the movement of rippled water, the moon itself does nothing; such is the case here with the Supreme Self (that remains constant in the midst of change).<sup>81</sup>

Again, what is the nature (of this) 'division' (*vibheda*)? It is a particular (*visesa*) division (*bheda*) within (consciousness which nonetheless remains) (page 15) 'undivided' because it is that itself which assumes the form (of diverse states). Thus:

When the senses perceive objects, that is called the perceiver's waking state; while the purely mental recollection of (an) object unaided (by the senses) is termed 'dreaming'.

When all recollection of objects is (also) absent that is said to be 'deep sleep'; while the fourth state is (that of) the subject of (these states) (*avasthātr*) whose sole nature is pure consciousness.

#### *Stanza Four*

The (following) verse is meant to refute those who maintain that states (of consciousness)

### *The Stanzas on Vibration*

alone exist and that none in the universe possesses them,<sup>82</sup> by demonstrating that this is not so on the basis of the fact that recognition, etc., takes place.

NO NOTIONS SUCH AS: 'I AM HAPPY,' 'I AM MISERABLE' OR 'I AM ATTACHED' (EXIST INDEPENDENTLY). THEY ALL CLEARLY RESIDE ELSEWHERE, NAMELY, (IN THAT) WHICH THREADS THROUGH (ALL) THE STATES OF PLEASURE AND THE REST.

The 'notions,' that is, states of awareness of the type 'I am happy,' etc., 'reside,' and exist 'elsewhere' (in a reality) which transcends these notions (themselves). Once clearly manifest as affective states they exist and reside within the perceiving subject who sustains them while experiencing happiness, etc. This is because no apprehending awareness of sensation (*samvedana*) is possible if there is no perceiving subject:

Just as rivers entering the sea become one with it; so too momentary perceptions (become one with the subject): they have no independent existence (apart from him).<sup>83</sup>

For:

No relationship could be established between cause and effect or error and its correction unless a single subject exists (who persists, unchanged) between the previous (cause or mistake) and the subsequent (effect or correction).<sup>84</sup>

There in the (same work we read):

(The opponent's view): The validity of knowledge can only be established if perception is momentary<sup>85</sup> because it can be proven to be such only if the perception which precedes is confirmed by that which follows.

(Reply): Now, if (perceptions) differ (in all respects) from moment to moment there could be nothing in common between them and, as this is so, every instant differs from every other one, so what determines (their) validity?

Moreover, if we could not perceive any connection between them, what then could valid knowledge be? Again, explain what determines the falsity of false knowledge?

What excludes the possibility that after a

moment silver may be found in mother-of-t  
If you posit that the subject consists of dis-  
perceptions, then all of them would be eq-  
valid.<sup>86</sup>

If the existence of one thing can be prove  
establishing the existence of another, ther  
establishing the existence of a jar one w  
understand thereby that a cloth (exists).

It is impossible to form the notion that 'th  
indeed an (object I know well),' which is the re  
of permanence, by means of momentary (per-  
tions). This is because its cancellation would  
(at each instant) validated.

The recognition (that one) recalls previous  
knowledge is always sound; therefore the age  
of the eternal Self (is always) manifestly ac-  
(*udita*).

There is no sense in labouring the point:

The Buddhists' (contention) has no logical ba-  
(*nirāśraya*): even the means of knowledge (as the  
conceive it) is no means of knowledge at all. Th  
is because (they do not admit the existence) of on  
subject (who persists throughout every percen-  
tion) and (insist at the same time that every mean  
of knowledge) is momentary and that there can  
no certainty (of its ultimate validity).

It is also said in the *Bauddhayanāsamhita*:

Causality within consciousness is not momentary  
If (all things were to exist for just one moment  
with no second, how could the seed of memory  
(be sown)?

How can a cause cease to exist (and yet still  
produce (its effect)? If it is not entirely destroyed  
then half of it (must be) permanent. If something  
which no longer exists (could continue to be) a  
cause, then the flux of existing things would origi-  
nate from nothing.

(Conversely) if (you say that it is) not  
destroyed (and so can) serve as a cause, then the  
doctrine of momentariness stands refuted. If it  
persists for a second instant (there is no reason  
why) it should not continue to exist indefinitely.

If it is productive (of an effect) when half of it  
has been destroyed, then it does not (entirely)  
cease to exist. Therefore all existent things persist  
through time and do not deviate from their essen-  
tial nature. They are perfectly stable in the field of  
one's own consciousness and are not momentary.

Again, if there were no subject to determine  
(truth) then no relationship between a mistake  
and its correction would be possible. Nor would it  
be possible otherwise to terminate the mistaken



perception of silver in mother-of-pearl. Therefore consciousness is both one and permanent; (it is not divided into) many discrete moments.

It is also (said) in the *Proof for the Pre-existence of the Effect in its Cause (Satkaryasiddhi)*:

Perceptions that are established in themselves (alone) do not cognize each other.<sup>87</sup> Therefore there (must be) one subject who, through his diverse activities, experiences daily events and is capable of grasping both the prior and subsequent states (of each perception so that they can be connected together).

(The same point is made) in the *Recognition of God (Pratyabhijna)* as well:

Thus, all human transaction is based on the unification of (diverse) cognitions which are (in themselves) distinct from, and unconscious of, one another. There is one Great God (*Maheśvara*) Who possesses the powers of cognition, recollection and exclusion. His body is consciousness and contains the infinite universe within Himself. Were He not to exist (daily life) would cease.<sup>88</sup>

So too in the *Song of the Blessed One (Bhagavadgita)* (we read):

Recollection, cognition and exclusion depend on Me.<sup>89</sup>

Now let's stop chewing on the stones of faulty logic and proceed. What is the perceiving subject's state? He flows and 'threads through' the states of happiness etc. as the conscious subject (who experiences them). He threads through every state of consciousness at all times (linking them together) as does a thread strung through the gems (in a necklace),<sup>90</sup> in such a way that (one is aware that): "I who was once happy am the same (person) who today feels miserable."

The (author) uses the word 'etc' to refer (to other states made possible) by the synthesizing perception of the recognition of memory's activity (*smṛti*) such as: 'I am attached,' 'I am detached,' 'I am unconscious,' 'I am awake,' or 'I am a rich man.' Surely then (may not an opponent object that) in this way (one's own authentic nature) is obscured? Not so, because (these perceptions) are impermanent in so far as they are essentially thought constructs. More-

over, the perceiving subject is free of (these perceptions) which therefore affect him only superficially (and only to the extent) of (his) ignorance. Bhartrhari also says:

Just as a rope shrouded in darkness neither changes nor ceases to exist, similarly ignorance (cannot affect) the Self.<sup>91</sup>

Also in the *Light of Consciousness (Samvit-prakasa)* (we read):

(Pure) crystal is perfectly transparent, thus its own form is always perceived to be colored by some other (object). In the same way, O Lord, Your form is extremely pure and so, when associated with phenomena, (the ignorant) cannot discern You apart from them.

(There is a difference, however, in that) the crystal can never be free of the color (imparted to it by other objects) whereas Your pure form, is always free of phenomena.<sup>92</sup>

Again:

O Lord, even when (consciousness) is colored (by phenomena) it remains pure, for if it were to give up its own (pure) nature, what would become of it?

Thus (if we) fail to grasp that (pure) form, another form will follow and that (will necessarily be) one that can be perceived only if (its) cause comes into being.<sup>93</sup>

Again there (in this same work we read):

This ever pure experience (*suddhanubhava*) is variegated by each form (revealed within it), even so it remains untainted when moving on to another.

Just as a naturally white cloth once dyed cannot again change color without (first) becoming white again, similarly the pure power of awareness (*citi*), once colored by form, is (again) pure at the center where that form is abandoned and from whence it proceeds to another.<sup>94</sup>

Again:

When (we perceive) 'blue', 'yellow', 'pleasure' or 'pain', thought, through the wonderful variety of its limiting forms (*upadhi*), qualifies the unbroken nature of consciousness.<sup>95</sup>

#### *Stanza Five*

(The author now) explains the nature (of reality) as it is, free of those (limitations):

### *The Stanzas on Vibration*

THAT EXISTS IN THE ULTIMATE SENSE  
WHERE THERE IS NEITHER PLEASURE NOR  
PAIN, SUBJECT NOR OBJECT, NOR AN  
ABSENCE OF CONSCIOUSNESS.

'That' *Spanda* (page 19) principle is eternal and so exists in an ultimate sense where 'there is no' mental etc. 'pain' and 'no' sensory 'pleasure' and 'no object' such as a cloth or a jar. Also there is 'no subject,' in the sense of the worldly conceptualizing egoity (*savikalpahamkara*) (which manifests in perceptions) such as 'I know this.' This is because the ego is essentially ignorance. This does not, however, entail a denial of the subject who is the ground and sustaining subjectivity (of perception) because (the realization of this subject) is the goal. *The Womb of Reality* (*Tattvagarbha*) also says:

Ultimately, neither subject nor object exist, for nothing apart from (the semblance of their existence can account for why) the manifestation of one's own nature (as all things) does not seem to be the manifestation of one's own nature.

Well then is (reality) as lifeless as stone or emptiness?<sup>96</sup> In response to this possible query the author declares that (in the supreme state) consciousness is not absent. Why? Simply because (ultimate reality) is consciousness (itself). Muni also says:

Just as during the time between the hot and cold seasons it is neither hot nor cold, (just so) the Pervasive Lord's abode is devoid of both pleasure and pain.

Also in the *Hymn (Stuti)*:

Just as the sun rises in the sky independent of phenomena so, in the absence of objectivity, does the Blessed One manifest Himself as the Sun of Phenomenal Existence.<sup>97</sup>

Also:

It is impossible to indicate the intrinsic state of a universal, as it is in itself free and independent of all particulars, nor in fact is it ever so; just as (it is impossible to indicate the gold, as it is in itself apart from the the earring and other forms) fashioned from it nor in fact is it ever so.

This (O Lord) is true also of Your own pure,

eternal conscious nature, free of the qualities of pleasure and pain and perceivable (only) by self-awareness.<sup>98</sup>

*Nagarjuna* also says:

(We refer to reality as) void because it is free of all supporting attributes, all categories, all impediments and desires, in fact it is not (mere) emptiness.<sup>99</sup>

Also in the *Garland of Light (Alokamala)*:

That undefinable state that cannot be objectively perceived, allowing no room for ignorance because it is its very opposite, is said to be the emptiness of those who are like Me.<sup>100</sup> It is not (the voidness) that follows from the atheist's point of view and that common folk believe in.

### *Stanzas Six and Seven*

In the following Stanzas (the author) explains how to justify the doctrine that reality is the point where consciousness and being unite:

THAT PRINCIPLE SHOULD BE EXAMINED  
WITH EFFORT AND REVERENCE BECAUSE  
THIS, ITS UNCREATED FREEDOM,  
PREVAILS EVERYWHERE. BY VIRTUE OF IT,  
THE SENSES, ALONG WITH THE INNER  
CIRCLE, (ALTHOUGH) UNCONSCIOUS  
BEHAVE AS IF CONSCIOUS IN THEMSELVES  
AND MOVE TOWARDS (THEIR OBJECTS),  
REST (THERE) AND WITHDRAW (FROM  
THEM).

(Although) totally 'unconscious' these external 'senses' of knowledge and action 'along with the inner circle'<sup>101</sup> of the mental organ (vitalized) by *Spanda* (behave) 'as if conscious in themselves' and so 'move towards (their objects), rest (there) and withdraw (from them)':

The example given to illustrate how (the senses can behave as if conscious) is the magnet<sup>102</sup> or the iron ball placed in a well ventilated fire that becoming (as hot as) fire can heat, cook and shine. Just so these (senses in contact with consciousness, are embued with its power).

Thus it can impart consciousness to others,

so how can it have no nature of its own?<sup>103</sup> As is said in the *Discernment of the Six Attributes* (*Sadgunyaviveka*):

The activity of consciousness in every (living being) witnesses the (activity) of its own body. The body unpresided by consciousness collapses for naught sustains it.

Thus the sustaining power (of consciousness), sustains gross material objects also, otherwise why should stones not fly through the sky? (Clearly it is) because they need to be supported!

Therefore that Principle should be examined with 'effort' and 'reverence'. 'Effort' is the exertion (inherent in one's own nature), it is the exuberance (*utsaha* of its power).<sup>104</sup> 'Reverence' (means) faith. In this context 'examination' means taking possession of the power of exertion (inherent in one's own nature) by penetrating into it (and becoming one with it). It is said here also:

Therefore he who strives constantly to discern the *Spanda* principle rapidly attains his own (true) state of being even while in the waking state itself.<sup>105</sup>

Siddha also says:

The absolute (Brahman), like the eye, sees yet cannot be seen; perceived within its own nature, the vision (of the absolute) is not at all like seeing (mundane objects like) a jar.

This is so because this is its own 'uncreated,' innate 'freedom' and it 'prevails everywhere.' Therefore (Kallata) declares (in his commentary):

For just as he realizes that it is free to impart consciousness to his own senses etc. (so, he also realizes that it is free to do so) in the bodies of others. This is by practice....

#### *Stanza Eight*

(The previous Stanzas) everywhere declare that the power of the senses is the freedom of the will of that (principle). The following (explains the same not in terms of the activity of the senses) but in terms of (their) phenomenal experience (*bhukti*):

INDEED THE INDIVIDUAL SOUL (*PURUSA*)  
DOES NOT ACTIVATE THE IMPULSE OF  
THE WILL (WHICH DIRECTS THE BODY'S

ACTIVITY) BY HIMSELF ALONE, BUT  
THROUGH HIS CONTACT WITH (HIS) OWN  
(INNER) STRENGTH (*BALA*) MADE IN SUCH  
A WAY THAT HE IDENTIFIES WITH IT,  
(THUS ACQUIRING ITS POWER).

The 'individual soul' does not independently instigate 'the impulse of the will' that activates the circle of the senses. Here the word 'indeed' means not only 'certainly' but also 'only'.<sup>106</sup> The preposition 'but' introduces the correct point of view while countering the one rejected. '(His) own (inner) strength' is the unobscured conscious nature which is the knowing and acting subject. The individual soul identifies with it 'through his contact' with it (and so he comes to) know and do all things.

#### *Stanza Nine*

(In the previous Stanza the author) explained that that (reality) is in every way free, he now goes on to explain what happens when the disrupting influence of false egoity (*abhimana*) is eliminated.

AN INDIVIDUAL WHO, (THOUGH)  
DESIROUS OF DOING VARIOUS THINGS,  
(BUT) INCAPABLE OF DOING THEM DUE TO  
HIS INNATE IMPURITY, (EXPERIENCES)  
THE SUPREME STATE (*PARAM PADAM*)  
WHEN THE DISRUPTION (*KSOBHA*) (OF HIS  
FALSE EGO) CEASES.

The 'innate' (*sahaja*), beginningless 'impurity' is ignorance rooted in non-discrimination. In the form of impure attachment to worldly pleasure, it afflicts the soul who, poor in power, cannot do (what he pleases). Thus, he who is attached to (his) actions, precisely because he is attached, cannot achieve (any of his) goals although he may dearly wish to do so.<sup>107</sup> So too in the venerable *Satvata* (we read):

By hanging on the wheel of *Karma* the omniscient Self is pervaded by ignorance and experiences pleasure and pain etc.

This impurity, namely, the latent traces of past action, is variously called in the *Gita*: 'Nature'

### *The Stanzas on Vibration*

(*prakṛti*), 'Maya', 'ignorance', 'confusion', 'delusion', 'lack of knowledge' and 'impurity' (*mala*).<sup>108</sup>

And the *Song of the Blessed One* (*Bhagavadgita*) (says):

'Nature' (*prakṛti*) and 'Person' (*purusa*): know that these are beginningless and know that the modifications and qualities arise from Nature.<sup>109</sup>

Careful consideration (reveals that Nature, the soul's impurity), beginningless and finite, is *Maya* and hence can come to an end. *The Light of Consciousness* (*Samvitprakasa*) says the same:

Such is (*Maya*'s) illusory nature (*mayatva*) that the perception of reality brings about its destruction; indeed once one has known a rope for what it is, it is never again mistaken for a snake.<sup>110</sup>

Elsewhere also:

Whatever else may exist apart from You, if subjected to sound reflection, simply disappears like the fabled palace of celestial musicians and You (alone), changeless, remain. Thus You are called the 'Remanent' (*śeṣa*).<sup>111</sup>

Also Vidyadhpati (says):

Once the abode of the objects of sense has been assimilated by means of that contemplation (*samādhi*) which assimilates (perceptions into consciousness) You Who attain that state in which all things are absorbed, unassimilated, remain.

The *Maya* of (the Lord, the cosmic) magician finds no place in (God) Whose very nature cancels it (*badhakatma*). (Illusory), it is like the (apparent) stain (appearing in a) mirror (reflecting) smoke from a fire, or like the bubbles (that cease) once water is tranquil and free of change.

That 'disruption' is the alteration of the mind (*vikara*) which results from (this) impurity and consists of the notion of oneself being the body. It 'ceases' by making contact with one's own inner strength by discriminating (between the ego and one's authentic identity). Then the 'Supreme State' arises. In other words, (the enlightened now comes to) abide permanently in his own essential nature (*svasvarupa*). It is said in the *Examination of the Six Essences* (*Saddhatusamiksa*):

As the cause of transmigration are actions rooted in ignorance, once that is eliminated (the one) free of *Karma* is established in himself and supremely tranquil.

In the *Naradasamgraha* also:

Just as a well-toasted (*subharjita*) seed does not sprout here again, just so transmigration ceases for one whose mind has been freed of (disruptive) thought.<sup>112</sup>

The disruption (of thought engendered by this false identification) gradually ceases with practice. It is said in the *Awaking of One's Own Nature* (*Atmasambodha*):

Just as a sacrificial vessel (*agnipotra*)<sup>113</sup> taken from the fire cools down gradually and not immediately; similarly the embodied being, once removed the mud of ignorance, needs time to achieve liberation.

The difference between the individual and Supreme Self has been explained in the following way in the *Discernment of the Six Attributes* (*Sadgunyaviveka*):

Although the egoity subject to the contracted state of consciousness (*samkoca*) created by ignorance (appears to have independent existence and so seems to) differ from (the state of consciousness), it is in fact the same. Just as the fear (experienced in a dream is not different) from the dream.

(A man) though fearless (while awake) when feeling fear in a dream, becomes distraught. (This fear) is nothing apart from (his) dream, (indeed) what real difference is there?

Thus if he realizes that: 'my fear is groundless' and reflects that it is (all) a dream, he is (no longer) troubled by (his) many fears.

Similarly (O Lord), Your true identity is perceived by one in whom the knot of ego (has been loosened and absorbed) within You when he reflects that: 'I am indeed of Your nature.'

Again, in the *Light of Consciousness* (*Samvitprakasa*) (we read):

O Madhava only You remain when one free of ego (reflects that) You perform this action and (that it accords with) Your nature.<sup>114</sup>

Now if this separation (from You) which corresponds to this (false) presumption of egoic existence dissolves into the Self, separation is destroyed and oneness is established.<sup>115</sup>

### *Stanza Ten*

(Now Kallata) discusses the qualities of one who is established in his own nature:

THEN (THE SOUL REALIZES) THAT HIS (TRUE) UNCREATED NATURE (DHARMA) IS (UNIVERSAL) AGENCY AND PERCEIVING SUBJECTIVITY, AND SO HE KNOWS AND DOES WHATEVER (HE) DESIRES.

'Then' when the disruption ceases because he is established in his own nature (page 24), (the enlightened yogi realizes) his inherent, uncreated 'nature' (*dharmā*) which is his own essential being (*svabhāva*). What is his state (then)? In so far as he knows, (he is) the perceiver and his state of being is that of 'the perceiving subjectivity'. (Again) he acts, therefore, he is the agent and 'agency' is his state of being. These (two) constitute the mark, that is, the characterizing feature of this (uncreated) nature and that which they characterize bears as its characterizing feature agency and perceiving subjectivity. Thus, because this is his nature he can know and do for himself and for others whatever he desires to know and do.

This same quality (of the soul) is in the *Pan-caratra* termed 'knowledge born of discrimination'. (There we read):

What is (God's) nature before He manifests (Himself as all things)? He is the Omniscient One Who sees all things: He is the Lord of all, endowed with every power.

Moreover (the soul is inherently both an agent and a perceiver and remains such) even without senses. Indeed, it is said there (in the same work):

Just as fire (latent) in fuel, makes use of nothing else (but considers as it were): 'I will burn with that' and thus burns by itself; in the same way this Self is the knower without taking recourse (to anything external) and is also the agent without seeking (external) assistance. It is by his (inherent) nature alone that he does all things.

How is this possible? (It is possible) because his nature is consciousness. It is said in the *Discernment of the Six Attributes* (*Sadgunyaviveka*):

The Unborn one emanates countless forms (merely) by his intention to do so. Consciousness depends on nothing else to create the wonderful diversity of things.

Those who have a different explanation for (the soul's) capacity to act and perceive are truly Godless. The same is said in the *Secret of the Scriptures* (*Agamahasya*):

There are those who teach that God is (merely) an instrumental cause (of creation). Even so they offer the deity sesame seed and water with folded hands. Yet, (when in order to create) he has, by approaching other aspects (of reality), become dependent (upon them), what do these (pious men) then say about the Lord's (miserable) state?<sup>116</sup>

Therefore (our view) is sound.

#### *Stanza Eleven*

(Now the author) explains a means whereby (the yogi's realization of) this uncreated nature is made permanent.

HOW CAN ONE WHO, AS IE ASTONISHED, BEHOLDS HIS OWN NATURE AS THAT WHICH SUSTAINS (ALL THINGS) BE SUBJECT TO THIS ACCURSED ROUND OF TRANSMIGRATION?

How can one who 'beholds,' perceives and realizes his own pure nature, as that which sustains (all things) because it is consciousness and pervades everything (and is) 'as if astonished,' overcome with wonder and (his consciousness) is as if expanding 'be subject to this round of transmigration?' (page 25) For once his ignorance has been overcome, this accursed round of birth and death has no existence in any way. It is also said in the *Aphorisms of Siva*:

The plane of Union is wonder.<sup>117</sup>

The realization (attained in this state of wonder) is the experience (the yogi has of himself as) the (universal) perceiving subject. The *Favored Teaching* (*Istopadesa*) says:

O son, give up the perception of (all) that is seen here in this world by the eye. See that by which you see, having seen which you see all things.

(Now an opponent may object that), if this is the case, why is one not constantly established in one's own true nature (*svasvarūpa*) even

### *The Stanzas on Vibration*

though, being full of desire, one follows the bad path of forming mental constructs, etc., for residing therein, one is like the Lord, and so should be free of (selfish) intentions (*sankalpa*)? (In reply to this, we say) that (this takes place) when and, in so far as, one is not established therein because even though one may know (one's own authentic nature) it is not possible to make it one's own without repeated practice. Indeed, how is perfection possible without (practice)? Muni has said:

If it were possible to achieve liberation by mere (theoretical) verbal knowledge without having to practice meditation everybody would be free of suffering whether physical or mental.

The same has been said in the *Yukti*:

Although (a doctor) may have indicated the medicine, it does not yield the (desired) result without tasting it.

Moreover it is said:

O Lord, though all know You thus, even common herdsmen, women and children,<sup>118</sup> (they fail to practice the) means to realization and so You do not release them. The milk within cows does not quench thirst: it does so by drinking it!

### *Stanzas Twelve and Thirteen*

Refuting those partisans of the doctrine of voidness who say: "Nothingness should be contemplated until one becomes of that nature,"<sup>9</sup> the author says:

NOTHINGNESS CAN NEVER BE AN OBJECT OF CONTEMPLATION BECAUSE CONSCIOUSNESS IS ABSENT THERE. (IT IS A MISTAKE TO BELIEVE THAT ONE HAS PERCEIVED NOTHINGNESS) BECAUSE WHEN REELECTION (SUBSEQUENTLY) INTERVENES, ONE IS CERTAIN THAT 'IT WAS.'

THEREFORE CONSIDER THAT TO BE AN ARTIFICIAL STATE SIMILAR TO DEEP SLEEP. THAT PRINCIPLE IS FOREVER PERCEIVED AND NOT REMEMBERED IN THIS WAY.

Something that does not exist such as a hare's horn can never 'be an object of contemplation,' nor can it become an object of experience (for the simple) reason that it does not exist. Nor is it consciousness that abides there in Nothingness, but rather a state of insentience. When (the yogi is again) affected by desire (and emerges from his meditation), reflection intervenes and so he determines that (his) contemplation of nothingness (*abhavabhavana*) occurred and has passed in so far as he remembers that 'my state of emptiness is over.' (The following verse) makes the same point:

That state of being by which Nothingness is perceived certainly exists (for), pray tell, who can deny the true existence of Being? Therefore that state of being, which is consciousness itself and through which all things are known does (indeed) exist.

'Therefore' for this reason, one should consider the contemplation of Nothingness to be artificial and transitory. And what is it like? It is like deep sleep. (Indeed) it is the state of deep sleep itself. One's own true nature can never be remembered in the manner of an unconscious state because the conscious nature is the subject who recollects (and not an object of recollection). Moreover, (one's own nature) is eternally manifest (*nityodita*) (and not a recollection of the past).<sup>120</sup> Therefore that principle should be examined with reverence,<sup>122</sup> according to the Master's teaching.

### *Stanza Fourteen*

Thus, there are only two states here: the object of recollection and the subject who recalls. In order to explain that (the former) is transitory and (the latter) permanent, (the author) says:

MOREOVER TWO STATES CALLED, 'THE AGENT' AND 'PRODUCT OF ACTION' ABIDE HERE. THE PRODUCT OF ACTION IS SUBJECT TO DECAY WHEREAS AGENCY IS IMPERISHABLE.

'Two states,' or planes of being 'abide here' in the *Spanda* principle mentioned above. One is called 'the agent' and (the other) 'the product of

*The Stanzas on Vibration with a Commentary called the Lamp of Spanda*

action.' They are (in other words) cause and effect, the experiencer and the object of experience, the perceiver and the object of perception; (in short) subject and object. Of these two it is the latter, the product of action, that 'is subject to decay,' that is, arises and is destroyed. On the contrary, 'the agent' is 'imperishable' and never cancelled because his nature is consciousness itself.

*Stanza Fifteen*

Therefore,

ONLY THE EFFORT DIRECTED TOWARDS  
THE PRODUCT OF ACTION DISAPPEARS  
HERE (IN STATES OF INTENSE  
INTROVERTED CONTEMPLATION). WHEN  
THAT CEASES THE UNENLIGHTENED  
BELIEVES THAT HIS OWN EXISTENCE  
CEASES (WITH IT).

The product of action is the external object and is perishable (page 27), thus 'the effort directed towards it disappears.' The effort meant here is the activity of the senses directed towards the production of their effects. It is that effort alone that ceases and is no longer perceived (in states of introverted contemplation). (This is because, when this effort) slackens, (it abides at rest) within one's own nature in so far as (a person) whose senses cease to function cannot carry on the business of daily life. When that effort ceases the ignorant and unenlightened believe: 'it is I who have ceased to exist.' In fact, however, the conscious nature can never be destroyed. It is said:

Even when the body is destroyed, consciousness  
does not cease: the sun is not destroyed when  
there is no sunstone.

*Stanza Sixteen*

Why is that? He explains:

THAT INNER BEING IS THE ABODE OF  
OMNISCIENCE AND EVERY OTHER DIVINE  
ATTRIBUTE. IT CAN NEVER CEASE TO  
EXIST BECAUSE NOTHING ELSE CAN BE  
PERCEIVED (OUTSIDE IT).

Only the product of action, conditioned by time and space, etc., is destroyed and 'ceases to exist.' 'The inner being' which, because it is never generated externally, is established in itself and is one's own true nature (*svasva-bhava*), that is the abode and ground of omniscience and all the other divine attributes, is never, nor can ever be destroyed. Why is that impossible? Because no other reality apart from the conscious nature is perceived to exist. Indeed, it is that alone which is perception at all times and in every circumstance. This same point is made (in the following verse):

You, Whose nature is unconditioned, shine within all entities conditioned by the activity, form, time and space of that external state.<sup>122</sup>

Again here (in the same work we read):

There is no difference between the attributes of omniscience etc. (ascribed to Visnu) and those of knowledge etc. (ascribed to Siva). This is because they are all the attributes of consciousness itself which is the abiding state of the conscious nature.<sup>123</sup>

It is also said in the *Discernment of the Six Attributes* (*Sadgunyaviveka*):

When reality is realized by means of the consciousness (*jnana*) that abides at the beginning and end (of the production of) the qualities, (the yogi discovers) that mastery (*isita*), (inner) strength (*bala*), vitality (*virya*), vigour (*ojas*) and power (*sakti*) are the inherent attributes of (his own fundamental) state of being.<sup>124</sup>

Also in the *Hymn to the Divine Power* (*Kaksyastotra*):

(O Lord) ignorance results from the extroverted awareness (*bahyavimarsa*) of Your own power which, though one, thus becomes sixfold (as the six moments in the act of perception). (The first moment is one of) pure awareness (*jnana*) which is the tranquil state of the activity of Your consciousness. (This is followed by the power of) sovereignty (*aisvarya*) when the expansion (of consciousness towards its object first) arises. (Then comes) power (*sakti*) (when consciousness, although still holding within itself the object) is in a state fit to manifest it (externally) to others. (Next comes) that strength (*bala*) which (is this same power now) externally stable, then vitality (*virya*) (mark's the moment in the act of perception) when the external expansion (of the power

### *The Stanzas on Vibration*

of awareness) has fully arisen. (Finally), the brilliance (*tejas*) (of this power) manifests the external objects (generated out of consciousness).

In this case knowledge corresponds to omniscience for all things arise from it, while the brilliance (*tejas*) (which manifests all things) here (in this world) is beginningless consciousness (*anadi-bodhi*) eternally rooted in (its own) conscious (nature). (This consciousness) belongs to the strength (*bala*) (of one's own true nature) because it is grounded in perfect contentment (*trpti*), having nothing for it to bear.

The same point has been made (in the following way):

Brilliance (*tejas*), the sign of which is immense power, subjugates others.<sup>125</sup> (Similarly, beginningless) consciousness induces the universe which is its object to follow its dictates simply because it is consciousness. Again, freedom is here the sovereignty of the Lord because (He possesses this) by virtue of His freedom.

The following verse expresses (the same idea):

Free as You are in all (Your) actions, You (alone) are Lord. Nothing can impel You or obstruct You whether You act (*pravṛtta*) or are at rest (*apavṛtta*). (Your) vitality (*virya*) is always imperishable power (*aluptasakti*) and the imperishable nature of its possessor.

Similarly it is said:

(An entity's) vitality is attested by its characteristic persistence in its own being (*atmasattva*) and it is due (to this) vitality that it persists in its effect, just as the gold (fashioned into jewelery remains gold).<sup>126</sup> (God's) power is infinite and by virtue of its potency is always and in every way (active).

### *Stanza Seventeen*

(Now) in order to explain where (the yogi's) perception (*upalabdhi*) (operates) and the object thereof, (the author says):

THE FULLY AWAKENED (YOGI'S)  
PERCEPTION OF THAT (REALITY) IS  
CONSTANT (AND ABIDES) UNALTERED IN  
ALL THREE STATES, WHEREAS OTHERS  
(PERCEIVE) THAT ONLY AT THE END OF  
THE FIRST (*TADADYANTE*).

The yogi's 'perception' and experience 'of that,' his own pure conscious nature, is 'constant.' What kind of yogi is he? (He is a) yogi who is constantly and always fully awakened. What kind of perception is it? It is one that abides 'unaltered in all three states.' It does not change or cease in (any of) the three states of waking (dreaming and deep sleep), while in the fourth state it is steady and free of error just as it is. It is said:

In none of Your states (O Lord) is consciousness absent, thus You are worshipped as the yogi's dense mass of consciousness alone.<sup>127</sup>

The 'other' (types of yogis) are those that are 'awakened' (*prabuddha*) or 'slightly awakened' (*isatprabuddha*). In the expression 'at their beginning and end of the first,'<sup>128</sup> 'their' refers to the awareness of all the three states. The same is said (here):

The same state (*pada* that is realized) at the beginning, that is, in the initial state and at the end (can be experienced) at the beginning and end of (each) perception (and so can be realized directly). Or (this expression can be understood to mean) the waking and fourth state (which are known) from scripture.

Again it is possible to interpret (the expression '*tadadyante*'), differently by analysing it into two parts, namely, 'at the beginning of that' (*tadadau*) and 'at the end of that' (*tadante*). The meaning then is that the Awakened (experiences this state) at the beginning of (all other states, that is, when he is awake) and the end (of waking when he is dreaming) as well as in between waking and dreaming. This is because he perceives these two states lucidly.

### *Stanza Eighteen*

Now in order to explain where and how his (perception operates) he says:

THE OMNIPRESENT LORD APPEARS IN  
TWO STATES IN UNION WITH (HIS)  
SUPREME POWER WHOSE FORM IS  
KNOWLEDGE AND ITS OBJECT.  
ELSEWHERE, APART FROM THESE (TWO  
STATES, HE MANIFESTS) AS PURE  
CONSCIOUSNESS.



*The Stanzas on Vibration with a Commentary called the Lamp of Spanda*

'The Omnipresent Lord' is the all-pervasive, pure conscious nature. (He is) the Supreme Soul in union with (His) 'Supreme Power' which is the highest possible capacity (for action and perception). (He) manifests, shines and is illuminated (in this form) 'in the two states' of waking and dreaming. What is that power like? It is two-fold as knowledge and its object. Possessing (these) two forms, this power is supreme. It is for this reason that in these two states perception (*upalabdhi*) is of two kinds. 'Elsewhere', on the contrary, apart from these states, that is, in those known as 'deep sleep' and the 'fourth', (His) nature is pure consciousness alone. This is because (in these states) there is no object of perception so (all that remains is His) pure conscious nature.

*Stanza Nineteen*

In reply to those who question whether (the enlightened yogi's) perceptive consciousness is (in any way affected by) the fluctuations of the qualities (*guna*) or remains detached (from them), he says:

THE STREAMS OF THE PULSATION  
(SPANDA) OF THE QUALITIES ALONG WITH  
THE OTHER (PRINCIPLES) ARE GROUNDED  
IN THE UNIVERSAL VIBRATION (OF  
CONSCIOUSNESS) AND SO ATTAIN BEING;  
THEREFORE THEY CAN NEVER OBSTRUCT  
THE ENLIGHTENED.

The 'qualities' are *sattva*, *rajas* and *tamas*.<sup>129</sup> 'The other (principles)' are the intellect, ego, subtle sensory objects, the senses and the gross elements. Thus, 'the pulsation of the qualities along with the other (principles)' is the vibration of consciousness (*spanda*) which starts with the qualities (and includes all the other principles below them). Individual perceptions consist of the flux of pleasure, pain and delusion. They are the 'stream' or currents of that (vibration). They 'attain being' and exist because 'they are grounded' and depend on the universal vibration (*samanyaspanda* of consciousness) whose nature we have already described and within which are merged the countless particu-

lars (page 30). Therefore, 'they can never' at any time 'obstruct' the 'enlightened' yogi who has gained insight into all that needs be known (*viditavedya*). This is because (they belong to a different sphere of reality and) make no contact with his own nature and do not obscure it, therefore they 'can never obstruct' him. They are not, in other words, factors that obscure one's own nature. Siddha has said:

O Mother, just as the source of light cannot be perceived in the field which it illumines, similarly consciousness is united with You, and so cannot be perceived in the object of knowledge.

These (streams of pulsations) are (essentially), as explained, the vibration (*spanda*) of this same (universal consciousness). It is also (said) in the *Matangaparamesvara*:

Know that all this extensive cosmic order ranging from Siva to Earth resides entirely within consciousness because it is (consciousness) that perceives it.<sup>130</sup>

So too in the *Song to the Blessed One* (*Bhagavadgita*):

This, My Divine *Maya* consisting of the qualities (*guna*) is hard to overcome, only those who realize Me cross over it.<sup>131</sup>

*Stanza Twenty*

(The author goes on to discuss what happens to) the ignorant:

YET FOR THOSE WHOSE INTUITION  
SLUMBERS, (THESE VIBRATIONS OF  
CONSCIOUSNESS) ARE INTENT ON  
DISRUPTING THEIR OWN ABIDING STATE  
OF BEING (*SVASTHITI*), CASTING THEM  
DOWN ONTO THE TERRIBLE PATH OF  
TRANSMIGRATION SO HARD TO CROSS.

The fluxes of the pulsation (*spanda*) of the qualities (*guna*), etc., 'are intent on disrupting the abiding state of being' of those whose intellect and intuition is unawakened and dull. In other words, they are bent upon hiding and obscuring their own abiding state which is consciousness. This is because (the unenlightened)

### *The Stanzas on Vibration*

always perceives himself as being of that nature and not as pure and awakened.<sup>132</sup> So it is said:

Just as an infant clouds a clean mirror with his breath, so does one dull-minded (*jada*) (cloud his) consciousness with his own thoughts.

Therefore they cast (the unawakened) 'down onto the path of transmigration.' (The pulsations of the qualities and the lower principles) impel them along the path of continued birth and death. How is this (path)? it is 'hard to cross.' It is only by bearing (much) hardship that one can surmount it. Thus it is 'terrible,' tormenting (the worldly man) and impeding (the yogi's progress *klesaprada*). The same is said in the *Awakening of Insight (Jnanasambodha)*:

Although the activity (*gati*) of both one who can see and of one who cannot is (based equally on) their own power, even so, the one (who sees) moves by himself (unaided) while the second, (blind), is led by others.

Those endowed with extensive consciousness are, like the man who sees, free, even amidst difficulties: while those of dull intellect are, like the blind, dependent (on others) even in good times.

#### *Stanza Twenty-One*

Now he explains a means by which even one who is ignorant is freed:

THEREFORE HE WHO STRIVES  
CONSTANTLY TO DISCERN THE SPANDA  
PRINCIPLE RAPIDLY ATTAINS HIS OWN  
(TRUE) STATE OF BEING EVEN WHILE IN  
THE WAKING STATE ITSELF.

These (pulsations of the qualities) cast down (the ignorant to lower levels). 'Therefore' (the yogi) for this reason, strives 'constantly' at all times by means of his own expanding nature. What for?: 'to discern the *Spanda* principle' in order to make his own nature manifest.<sup>133</sup> Why? This is because (by striving thus he is true to his real nature) as the subject who exerts effort (and so impels all things). It is said in the *Aphorisms of Siva*:

Exertion is Siva.<sup>134</sup>

Thus, fully awake, he 'rapidly attains' and

realizes without delay 'his own (true) state of being,' and his own nature 'even while in the waking state,' that is, while waking as when emerging from contemplation (*vyutthana*). He discerns that 'my sole nature is pure consciousness and this universe is the expansion of my nature.' It has also been said that:

The cosmic soul who realizes that 'all this (universe) is my glory' possesses the Supreme Lordship (of consciousness) even as thought extends (within him).<sup>135</sup>

According to the *Pancaratra* also:

He who sees all things within himself and himself within them (even as he abides) distinct from them is freed from birth and death.

Elsewhere also:

Attentive souls of fine intellect realize You Whose sole nature is pure, infinite consciousness both by means of the subject as well as the object.

Also in the *Wish Fulfilling Gem of the Principle of Ultimate Reality (Tattvarthacintamani)*:

Thus, blissful is the yogi who, cutting through each of the many (forms of) ignorance, has attained the dawning of his own nature. Established within himself, eternally free as he is of (all) that he is not (*anatman*), he is liberated and stainless; perceiving the distinction between the seer and the seen, he pervades the plane of bondage. He delights in contemplation (*samadhi*) even when he rises from (his meditation), and so is the fount of the glory of true liberation.

#### *Stanza Twenty-Two*

The ignorant do not experience the waking state (as one of enlightenment) in the manner we have just described. Therefore (the author goes on) to enumerate the states in which the vibration of consciousness dawns (*spandodaya*) and in which (the awakening of enlightenment) can be experienced:

SPANDA IS STABLE IN THE STATE ONE  
ENTERS WHEN EXTREMELY ANGRY,  
INTENSELY EXCITED, RUNNING OR  
WONDERING WHAT TO DO.

'Spanda' is, as explained before, one's own essential nature (*atmasvabhava*). For one who is enraged (at the sight of an) enemy it is 'stable,' and clearly perceivable in the state immediately prior (to his becoming) 'extremely angry.' He enters (this state) by laying hold of the expansion (of consciousness) which corresponds to (his) propensity (to anger). Similarly (*Spanda* can be experienced by one who is) intensely happy upon, for example, seeing the return of a long absent loved one. (He experiences *Spanda* by grasping) the supreme bliss (attendant upon) entering this state. A man who, troubled by many urgent tasks facing him all at once, disturbed by long pondering as to what he should do, overcome with worry, considers: 'should I do this or that?' (also experiences *Spanda*) 'in the state he enters' which inspires him with certainty as to the proper course of action. Similarly, one who runs in fear or whose mind is obsessed with (thoughts of) his beloved (experiences *Spanda*) in the state he enters. (The following passage) makes this very point:

Whenever, wherever and for whatever reason, all the powers (of consciousness) dissolve (back into it), the emergence of the pulse of consciousness (*spandatattva*) is at that time and in that very place, clearly apparent.

For:

The senses pained by anger, delighted by pleasure and confused by uncertainty become intensely active.

As the *Vijnanabhairava* also says:

Just when anger begins and ends, when in fear, grieving, (facing a) deep pit or (an enraged) elephant, in battle, when intensely curious, or when hungers starts or ends, absolute Being stands close at hand.<sup>136</sup>

And so also the '*Hymn to the Mysteries*' (*Rahasyastotra*) (declares):

They say that the state of unconditioned (mental) activity that one reaches when overcome with anger, intense joy or reflects on what to do, is (O Lord), Your vibration (*spanda*) which bestows the inner strength of one's own nature (*atmabala*).

This (state), endowed with the omniscience and other (attributes of pure consciousness), is

elsewhere termed the 'Transition of the Moment' (*tutipda*). It is during the transition of this moment that omniscience, omnipotence and mastery of all things etc. (become clearly manifest)<sup>137</sup> and (so) that should be examined with reverence in accord with the Master's teachings.

*Stanzas Twenty-Three to Twenty-Five*

(The author now) outlines, in the following triplet, another means to make this (reality) manifest.

ONCE ENTERED THAT STATE WHICH (THE YOGI) TAKES AS HIS SUPPORT AND FIRMLY RESOLVES THAT: 'I WILL SURELY DO WHATEVER HE SAYS' BOTH THE SUN AND MOON SET, FOLLOWING THE ASCENDING WAY, INTO THE CHANNEL OF *SUSUMNA*, ONCE ABANDONED THE SPHERE OF THE UNIVERSE. THEN IN THAT GREAT SKY, WHEN THE SUN AND MOON DISSOLVE AWAY, THE DULL MINDED (YOGI IS CAST DOWN) INTO A STATE LIKE THAT OF DEEP SLEEP. THE AWAKENED HOWEVER REMAINS LUCID.

'The Sun and Moon set into the channel of *Susumna*'<sup>138</sup> for one who 'takes his support in that state' of propensity (*aunmukhya*) and resolves that: 'curious to know what is in his mind, I will surely do whatever this man of insight who talks of a wonderful reality, and whose commands cannot be disobeyed, says.' When the (yogi) is in this state of intent, the Sun and Moon, that symbolize the two breaths, (*prana* and *apana*), or the mind and the vital breath, spontaneously merge into *Susumna*, the Central Channel which is the path of the supreme power (of consciousness) by means of the Equinoctial Flow<sup>139</sup> which is the Ascending Way. What do (Sun and Moon) do before they assume this condition? They 'abandon the sphere of the universe.' (They abandon) the domain of the body once (the yogi) gives up all sense of bodily egoity. It is said:

When the island of bodily consciousness has been destroyed and oneness is attained in the pure ocean of consciousness without in this way bring-

### *The Stanzas on Vibration*

ing the (activity) of the senses to a halt, You alone, the one inner universal Self, shine perpetually.<sup>140</sup>

'Then,' at that time, when 'the Sun and Moon' set 'in that Great Sky,' of supreme consciousness and (all) perception and activity ceases, 'the dull minded' whose authentic nature (*svasvabhava*) is not revealed (to him), succumbs to sleep and so falls unconscious, (all his faculties) paralyzed 'as if in deep sleep.' However, as in deep sleep, the Awakened remains 'lucid.' Similarly, the *Hymn to the Mysteries* (*Rahasyastotra*) declares:

Few indeed (are those yogis), wanderers in the sky (of consciousness) who, having travelled beyond the path of the heavens of which the Sun and Moon have set, abide in their own nature and, their eyes colored with the collyrium of contemplation, behold Your abode.

Moreover, the stilling of the two breaths (*prana* and *apana*) is elsewhere said to be the means by which the Stainless Principle (*niranjanatattva* of pure consciousness) arises. I too have said the same in the *Lamp of Bliss and Liberation* (*Bhogamoksapradipika*):

Essentially, scripture (teaches) that perfection in Yoga (*siddhi*) is achieved successively (through the experience of the principles) known as Passion (*kama*), Pervasion (*visatattva*) and the Stainless (*niranjana*) in the Sun (of *prana*), in the Moon (of *apana*) and by the quelling of both by means of the Heart (of consciousness) respectively.<sup>141</sup>

The manner of *Spanda's* arising is explained in this way. The natural, spontaneous (*sahaja*) dawning of Mantra then arises out of this. The *Bauddhayanasamhita* also says:

When the moon sets at the end of the first night of the new moon all Mantras arise and the celestial gods disappear until the sun dawns.<sup>142</sup>

So also in the *Malinivijaya*:

The place where the individual soul, free of support, dissolves away is considered to be the field from whence all Mantras arise.<sup>143</sup>

Again:

He whose mind is fixed between good (*dharma*) and evil (*adharma*) (attending to neither), all that

he says is Mantra, what use then is (Mantra) born of the letters of the alphabet?

### *Stanza Twenty-Six*

Therefore:

SEIZING THAT STRENGTH (*BALA*),  
MANTRAS, ENDOWED WITH THE POWER  
OF OMNISCIENCE, PERFORM THEIR  
FUNCTIONS, AS DO THE SENSES OF THE  
EMBODIED.

Mantras can be in the form of seed-syllables (*bija*), aggregates of syllables (*pinda*) or words (*pdda*). They possess the attributes of reflection (*manana*) and salvation (*trana*)<sup>144</sup> energized as they are by the awakening of the power of the Natural Sound (of universal consciousness *sahajanada*). When one who recites Mantra (*mantrin*) makes use of them with reverence, they fulfil their functions of bestowing grace and the rest by virtue of their omniscience and other powers by 'seizing' and assuming as their support the 'strength' which is the exuberant outpouring of unobscured consciousness known as (its) Supreme Power as do the hands, feet and other senses of the embodied soul. What is meant by this is that he who recites Mantras can apply them as he likes through a mere act of will by being conscious of the supreme principle that resides within them. The *Essence of Trika* (*Trikasara*) says the same:

When the (yogi) realizes the supreme, formless reality that transcends the phonemes (*avarna*), all Mantras along with their Lords come under his control.

Otherwise, even if applied with effort, if (the one who recites them) is not in touch with the strength of the power of consciousness where the intent etc. (*samkalpa*) we have already described (page 35) (that activates Mantras) primarily resides, their activity, like the senses of a puppet, is fruitless for they are nothing more than mere articulated sounds.

The same is said in the *Hamsaparamesvara-tantra*:

Mantras (recited) in a fettered state (of consciousness *pasubhava*) are nothing more than mere articulated sounds, but those recited in the Central Path (*susumna*) become all-powerful (*patitva*).

This is so because this, the way of power, is that of the efficacy of Mantras. The same is said in the *Means of Protecting Reality* (*Tattvaraksa-vidhana*):

Apply Mantra in (the sphere of conscious) energy, not to individual consciousness or to the supreme state, for the former is powerless and the later inactive. In this way its repeated recitation can bear fruit.

Also, in the *Srivaihayasi*:

One should practice the recitation of Mantra that takes place during the 'equinox' (*visuvat* when the breaths unite) and is awakened by the resonance beyond the sound (*nada* of consciousness). Contemplate the letters of the Mantra as strung on the energy (of awareness) like jewels (on the thread of a necklace) and that (energy) in the Supreme Sky (of consciousness) as filled with the Supreme Nectar (of awareness) thus, Mantra, without need of offering oblation, reveals one's own true nature.

In the *Srikalapara* (we read):

Word (*śabda*) is essentially the sound (*nada* of universal consciousness), therefore, undivided and intensified by insight (*pratyaya*), it awakens (the man) firmly established in (the essential nature of) Mantric consciousness.

Moreover (we read) in the *The Aphorisms of Sankarsana* (*Sankarsanasutra*):

The conscious nature, established in itself alone, purified of being and non-being, perceivable (only) by self-awareness (*svasamvedanasamvedya*) and whose sphere is beyond Nature (*prakṛti*) is said, O twice-born one, to be the insight (*pratyaya*) which is the source of Mantras. Abiding on the plane of undifferentiated unity, they arise internally and externally as forms of (the power of) phonemic consciousness (*varṇa*). Set to work like the senses of the embodied, they attain their goal at all times endowed as they are with the vitality (of consciousness).<sup>145</sup>

In this way even a single repetition of Mantra is (worth) a hundred thousand because it arises inwardly and externally as pure consciousness. That is what the *Jaya*-(*khyasamhita*) says:

O sage, know that the oneness of a single Lord of Mantra, arisen inwardly (as transcendental consciousness) and externally (as cosmic consciousness) is called the repetition of a hundred thousand times.<sup>146</sup>

*Stanza Twenty-Seven*

Having described Mantra's power (*mantra-virya*) (page 36) in this way (and the manner of its) arising, (the master) now (goes on to) explain (how it) falls away:

IT IS THERE ALONE THAT THEY,  
QUIESCENT AND STAINLESS, DISSOLVE  
AWAY ALONG WITH THE ADEPT'S MIND  
AND SO PARTAKE OF SIVA'S NATURE.

It is 'there alone,' that is, in one's own essential nature (*svasvabhava*), the possessor of the power (of consciousness) that these Mantras, 'along with the adept's mind,' the instrument by which they are set into operation and the will, which is their foundation (*adhara*), 'dissolve' completely and come to rest. This is because (Mantras) are conjoined with (the mind) and are essentially the powers (of one's own authentic nature). The *Kalapara* also says:

The energies (enshrined) in the bodies of the phonemes that reside in the apparent transformations of the manifold power of the Lord Who sustains the tree of the Supreme Sound, the Imperishable Reality (*akṣara*), assume the form of letters by means of the organs of speech.<sup>147</sup>

What is their state (when they dissolve away)? Having fulfilled their function they are 'quiescent'. They are therefore 'stainless', that is, free of (*Maya*), the Great Impurity, both for this reason and because they are empowered by the Stainless Principle (of absolute consciousness). Thus, for this same reason, they 'partake of Siva's nature' and, endowed with His attributes, they are omniscient and omnipotent. In short, (Siva Himself) is the soul of (all) Mantras and so it is a proven fact that they partake of Siva's nature.<sup>148</sup>

*Stanzas Twenty-Eight and Twenty-Nine*

Now, (the author goes on to) explain, with reasons, that because Siva's own nature is all

### *The Stanzas on Vibration*

things, it is there that (all Mantras), along with the devotee's mind, dissolve away.

EVERYTHING ARISES (OUT OF) THE INDIVIDUAL SOUL AND SO HE IS ALL THINGS BECAUSE HE PERCEIVES HIS IDENTITY WITH THE AWARENESS (HE HAS) OF THEM. THEREFORE THERE IS NO STATE IN THE THOUGHTS OF WORDS OR (THEIR) MEANINGS THAT IS NOT SIVA. IT IS THE ENJOYER ALONE WHO ALWAYS AND EVERYWHERE ABIDES AS THE OBJECT OF ENJOYMENT.

'The individual soul' is the Self and 'is all things'. He is everything and is omniform because he is the conscious subject. It is said:

O Lord, the moment (we realize the true nature of) the universe, (we realize) pure consciousness because there is no part of it that can be known objectively outside the perceiver.

The object assumes the state of the subject and the subject (becomes) pure consciousness, so if it is true that consciousness is Your essential nature then this universe is made of You.<sup>149</sup>

Sruti also (declares):

All this universe is the Self alone, there is no multiplicity here at all.

Moreover, (the phrase): 'everything arises' qualifies (the individual soul) and implies a reason as to why this is so, namely, that all things come into being because they arise from (the soul). (In other words) they arise and have their being because consciousness develops in the form of Speech (through successive levels) starting from the Supreme (Para). The same has been said (thus):

Although Your Causal power (O Lord) is present in all tilings (its true nature) is understood through its relationship with You. When all things are (in this sense) endowed with consciousness, the (universal) cause cannot be other than consciousness itself.<sup>150</sup>

Once known (the nature of the universe), the abode of consciousness, (the yogi) acquires the level of Sadasiva (*sadakhya*)<sup>151</sup> unattainable by

anyone who has not attended with devotion to his own consciousness (*anupasitasamvit*).<sup>152</sup>

Moreover:

None dispute that You (O Lord) are the essential nature of (all) things; it is not darkness (*aprakasa*) that shines when (the light of consciousness) becomes the object of illumination.<sup>153</sup>

Again:

It is You (O Lord) Who, in three ways, are the one illuminating source while creating, speaking and imparting knowledge. Just as apart from them no other lights illumine, so too (these) lights shine not unless it is Your light that dawns (upon them).<sup>154</sup>

In the *Pancaratra* also (we read):

The sun shines not there...

For:

This whole world is illumined with His light.<sup>155</sup>

(The master) suggests another reason to explain why the individual soul is all things by saying that this is 'because he perceives his identity with the awareness (he has) of them.' (What this means) is that the reflective awareness of entities as objects of cognition is a state of consciousness (*samvitti*) at one with them. This is because the (subject's) direct experience of (his object) is a pure apprehending awareness (*samvedana* free of thought constructs), through which (the object is) perceived to be one (with the subject) and it is on the basis of this (inherent unity that all things) assume a phenomenal nature (*bhava*).<sup>156</sup> It is said in the *The Seventy Verses Concerning One's own Nature* (*Svatmasaptati*):

Just as cognitive consciousness by its very nature (*svabhavena*) makes an entity an object of perception, in the same way, it becomes one with it. It is for this reason that the individual soul consists of all things.

Moreover in the *Chapter on Consciousness* (*Samvitprakarana*) (we read):

Just as whatever fire pervades appears to be entirely of the (fire's) same nature, similarly see that everything, pervaded as it is by cognitive consciousness (*jnana*), is of that same nature.<sup>157</sup>

## *The Stanzas on Vibration with a Commentary called the Lamp of Spanda*

Also in the *Secret of the Scriptures (Agamarahasya)*:

(O Lord), above all that has form and the knowledge of it, shines Your glorious power which is all things. (Thus) You are everything. This is proved not (only) by scripture but also by that state of being which has known itself.

In this way consciousness itself, through the medium of the vital breath, assumes the form of Speech. The same has been said (thus):

The Corporeal Voice (*vaikhari*) is (Speech) that assumes a phonemic form when the physical breath strikes the centers of articulation in conjunction with the operation of the vital breath of those who make use of it.

The Middle Voice (*madhyama*) follows an ordered sequence. Transcending the operation of the vital breath, it is solely based on (the activity of) the intellect.

The Voice of Intuition (*pasyanti*) is undivided. Free of succession in every way, it is the very light of one's own nature, the inner, subtle and eternal Voice.<sup>158</sup>

Furthermore:

The supreme (level of Speech) is an internal, undifferentiated sound (*rava*) that resounds spontaneously: supremely stable, it is one's own eternally manifest form (*nijakrti*).

Awakened by the power of the will of consciousness, it is vibration (*spanda*) impelled by the force (*bala*) of one's own nature. It is the Sun of (Consciousness) itself which, gathering together its rays, shines in the Heart.

Also in the *Recognition of God (Isvarapratyabhinna)*:

The Supreme Voice is consciousness. It is self-awareness spontaneously arisen which is the highest freedom and sovereignty of the Supreme Self.

That pulsing radiance (*sphuratta*) is great Being (*mahasatta*) unqualified by time and space. As the essence (of all things) it is said to be the Heart of the Highest Lord.<sup>159</sup>

Both word and meaning shine equally in that (Voice) (page 39) of inner discourse and so are said to be one. Here also it is said:

...no mental representation can arise unpenetrated by Speech.<sup>160</sup>

And speech, as we have already said before, is rooted in consciousness.<sup>161</sup> Similar verses further declare:

Just as you pervade the whole universe with Your own nature, in the same way Speech manifests everywhere pervaded by You.

Yoginatha also says:

Therefore, O Supreme Goddess, Supreme Speech should be worshipped as the (universal) cause in order to establish the existence of all things by that determinative insight (*niscaya*) into their nature (*artha*) which is brought about by their manifestation (*arusana*) through the superimposition (of verbal designations).

O Mother, it is by virtue of the intent of that (supreme form of Speech) that the true nature (of things is rightly) conceived, apart from which (Speech itself and all that it expresses) could not attain to its own nature.

Again, in that state, (Speech) is considered to be the light of one's own nature. Free of division and succession it is attainable (only) by the yogi.

Then from the state of intent, O Siva, Speech (assumes) the nature of thought as the radiant pulse (*sphurana*) of desire to speak of that which is in the domain of individual words.

Then, consisting of words, it bears a clearly expressed meaning, for if (Speech) were not such meaning could not be understood.

Thus the brilliance of the conscious nature, the illuminator of all things, is the illuminating power of consciousness which is the voice of inner discourse, the life of letter, word and sentence that, in the form of the object (it denotes *padartha*), manifests externally. This fact is proved by the personal experience of the Awakened, It is also said that:

The Lord Whose nature is consciousness itself manifests externally, like a yogi, phenomena (originally) established within (Him) by (His) desire to do so alone (independently of any) material cause.

Phenomena reside within the Lord's nature and are there made manifest, otherwise no conscious intention (*icchamarsa*) (to make them manifest) could arise.<sup>162</sup>

Moreover, it has been said:

O Lord, whatever is externally manifest is undoubtedly all within You, otherwise how could (yogis) with their eyes closed, perceive all things to

### *The Stanzas on Vibration*

be such in the Heart (of their own consciousness)?

Such is one's own nature itself, for it abides as the essential nature of all things. Moreover, as one's own nature is everything in this way, there is no state in the thoughts of words and of their meanings or in the field of sensory perception (Visaya) that does not manifest Siva's nature. There is nothing in other words, that is not consciousness. All things exist by virtue of the oneness that results from the appropriation of consciousness. The same has been said (in the following way):

The very same causes that serve to divide the rivers of phenomena (in their course) make of them a unity when they reach the ocean of consciousness.

It has also been said before that:

You, O Lord, precede all of daily life's activities whether born of body, speech or mind.<sup>163</sup>

Thus it is the experiencing and enjoying subject alone who abides everywhere and at all times as (his) object of experience and enjoyment. There is no other object of enjoyment but this. Sruti also (declares):

I am food, I am food, I am food:  
I am the eater of food, I am the eater of food,  
I am the eater of food."<sup>164</sup>

The author also says in the *Deliberation on Reality* (*Tattvavicara*):

Phenomena abide in their own nature (*svasva-bhava*) (and so can only) relate to one another through (the interaction between) subject and object: in no case is this due to their own nature in itself (*svabhavatah*).

Cognitive consciousness (*jhana*) is variously called the subject who perceives, experiences, recalls, apprehends, enjoys, senses, acts, cognizes, understands and knows.

Thus, the point is that cognition (*jnana*) itself is perceived in the form of the object of cognition. It is said:

Those who through ignorance (*mugdhataya*) perceive their own Self as separate from You (O Lord), the all-pervading enjoyer, (are degraded to the level of) objects of enjoyment and wander again here in the world of transmigration (*bhava*) for the enjoyment of others.

O Lord, may (all) who, perceiving the phenomenal world (perceive) You as this world, be, like You, Lord and have the power to bring all things under their control.

(We) also (read) in the *Awakening of Insight* (*Jnanasambodha*):

Subject, object and perception is the three-fold state of perception (*jnana*) itself. This indeed is what is meant by the saying: 'Brahman is the act of offering and Brahman the oblation.'<sup>165</sup>

I myself have also said somewhere:

The enlightened realize through their inner Self that only the perceiver exists and that there is no object of perception. This universe is manifest (as subject and object) divided into two like a mirror and the reflection (within it).

External (objects), even (common) jars, are pervaded by consciousness and hence come into being. The object of cognition, on the contrary, in no case has any (independent) existence of its own. Therefore, cognitive consciousness is always one.

So also in the *Seventy Verses Concerning the Self* (*Atmasaptati*):

Nothing perceived is independent of perception and perception differs not from the perceiver, therefore the universe is nothing but the perceiver (himself).

Also in the *Aphorisms of Sankarsana* (*Sankarsanasutra*):

He Who perceives this universe, the perceiver of all things at all times, and Who is perceivable (*drsyā*) in the universe both mobile and immobile, is praised as Visnu.

In the *Aphorisms of Jabali* (*Jabalisutra*) also:

The Blessed One, Vasudeva, is the Self Who alone is the cause of the creation, maintenance and destruction of all things. He is ever abiding consciousness, the subject who sees, touches, hears, smells, tastes, thinks and comprehends.

So too in the *Pancaratropanisad*:

The subject and object, the speaker and spoken, the enjoyer and the object of experience...

Also in this same (work, we read):

Within all things (and yet) outside them, self-illuminating and the object of His own awareness, the self-existent...



*The Stanzas on Vibration with a Commentary called the Lamp of Spanda*

*Sruti* also declares:

That consciousness is indeed the perceiver.

*Stanza Thirty*

Now (the author) explains the way to acquire (this insight) by praising (the yogi who has already attained it):

OR, CONSTANTLY ATTENTIVE, AND  
PERCEIVING THE ENTIRE UNIVERSE AS  
PLAY, HE WHO HAS THIS AWARENESS  
(*SAMVITTI*) IS UNDOUBTEDLY LIBERATED  
IN THIS VERY LIFE.

The word 'or,' is used here in its ordinary sense (page 42). Why labor the point? He whose 'awareness,' that is, perceptive consciousness (*samvedana*) and insight (*jnana*) is of the form described, namely, "all is of my nature alone," perceives the entire universe as the 'play' or recreation (of his consciousness) because he attends constantly (to it) and (his) ignorance, the cause of bondage, having been eliminated, attains enlightenment and is then, like the Lord, liberated in this very life. There can be no doubt about it.<sup>166</sup> (As the saying goes):

It has been established by (both) reasoned argument (as well as) direct experience, therefore there can be no doubt about it.

It is also said:

The enlightened soul (*tattvavit*) who suffers no loss of awareness (*anubhava*) when his consciousness is perfectly at rest is, even when he enjoys the objects of the senses, liberated in this very life.<sup>167</sup>

In order to refute those who maintain that liberation can be achieved only by committing ritual suicide,<sup>168</sup> it is said:

If one could achieve liberation merely by suicide without experiencing one's own true nature then, surely, the deluded man who hangs himself would (also) achieve liberation.

Again:

Even disembodied souls, affected by the residual traces of the qualities (*gunas*), are bound when the world-order is destroyed. (On the contrary), even

embodied beings are liberated by finding rest within pure consciousness.

In the *Womb of Consciousness* (*Jnanagarbha*) also:

O Lord of the Three Worlds, those who have overcome the onslaughts of impurity quickly rise to Your (highest form of) worship by the infusion (*avesa*) of contemplation born of the sustained undivided awareness (*dharana*) that: 'this universe in its entirety is established in me and I am everywhere present.

In the *Song of the Blessed One* (*Bhagavadgita*) also:

Who sees Me everywhere, who sees the All in Me, for him I am not lost, nor is he lost to Me.<sup>169</sup>

In the *Pancaratra* also:

Once ascended into the Palace of Wisdom, grieving not in vain for that for which he need not grieve, the wise man, (like one) standing on a mountain, sees all men as if down in a valley (below him).<sup>170</sup>

The means to realization namely, constant, persevering effort, is implied here along with the reason for it (*yuktya*). As was said before:

Therefore he who strives constantly to discern the *Spanda* principle rapidly attains his own (true) state of being even while in the waking state itself.<sup>171</sup>

*Stanza Thirty-One*

Now (the author) concludes (his) previous statements concerning the nature of Mantra by describing the manner of its arising in another way:

THIS INDEED IS THE ARISING OF THAT  
OBJECT OF MEDITATION IN THE MIND OF  
THE MEDITATOR, NAMELY, THE ADEPT'S  
REALIZATION OF HIS IDENTITY WITH IT  
BY THE FORCE OF (HIS) INTENT.

'This indeed is the arising in the mind of the meditator of that object of meditation' mentioned previously, namely, Mantra. Oneness is 'the adept's' or meditator's 'realization.' It is the realization of his identity with (his) Mantra

### *The Stanzas on Vibration*

(which he achieves) 'by the force of (his) intent' (to apply it) and his becoming one with it is the realization of the true nature (*svabhava*) of the object of meditation. It is said in the *Visvasamhita*:

(True) meditation is said to take place when the mind merges in the object of meditation. The object of meditation then becomes directly perceivable and the meditator is identified with it (*tanmaya*).

If we adopt the reading '*rcchatah*' (meaning 'by virtue of (his) praise') instead of '*icchatah*' (meaning 'by the force (his) intention') the sense (of this Stanza) would be that by pondering on the object of meditation the oneness which is the realization of one's identity with it, is its arising.

It is possible (to interpret what) the author means to say equally in both ways. (These two interpretations do not essentially diverge) in so far as (the adept) becomes one with the deity of (his) Mantra through the force of his intention to utter it and this, the realization of its (true) nature (*tadatmagraha*) through (the yogi's) inner awareness is, (in the highest sense), the deposition of Mantra (*nyasa* in the microcosmic body) which is its arising and manifestation.

#### *Stanza Thirty-Two*

(Now the author) describes the fruit of its pervasion:

THIS ALONE IS THE ATTAINMENT OF THE NECTAR OF IMMORTALITY, THIS INDEED IS TO CATCH HOLD OF ONESELF, THIS IS THE INITIATION OF *NIRVANA* WHICH BESTOWS SIVA'S TRUE NATURE (*SADBHAVA*).

A perfect consciousness of one's own true nature (*svarupasamvitti*) is the ambrosia of the Self attained here (in this world) and so, old age and death eradicated, there is no further rebirth.

This alone is the grace of the Self generated from the the milky ocean (of consciousness) and this is the spontaneous initiation of *nirvana* which bestows union with the Supreme Soul.

The *Law of Liberation* (*Moksadharmā*) also declares:

Abandoning all (petty) intentions fix the mind on all that is pure (*sattva*). When the mind merges in the purity of being (*sattva*) death is overcome.<sup>172</sup>

In the *Awakening of the Self* (*Atmasambodha*) also:

The insight souls (attain) of the consciousness which is their own nature eradicates (all forms) of worldly existence; the drinking (of this) wine just once bestows immortality to mortal men.

This is the meaning of initiation:

Initiation (*dikṣa*), whose qualities are to 'bestow' (*dāna*) and 'destroy' (*ksāpana*), is so called because it is the penetration of consciousness that bestows the essence of knowledge and destroys all impurity.<sup>173</sup>

#### *Stanzas Thirty-Three and Thirty-Four*

Now (that the master) has explained the uncreated arising of the *Spanda* principle and thus that of Mantra, he goes on to discuss its vitality and divine power (*vibhūti*). Just as the aforementioned (yogi achieves) freedom in the waking state by realizing his own nature (*nijabhava*), so too when dreaming. In order to explain this (the master) says:

REQUESTED BY THE WILL, THE  
BENEFACITOR MAKES THE SUN AND MOON  
RISE AND BESTOWS ON THE EMBODIED,  
WHILE THEY WAKE, THE OBJECTS THAT  
ARE IN (THEIR) HEART.

SO ALSO IN THE DREAM STATE (SIVA),  
RESIDING IN THE CENTER, MANIFESTS  
WITHOUT EXCEPTION, ALWAYS AND MOST  
VIVIDLY THE THINGS (HIS DEVOTEE)  
DESIRES BECAUSE HE NEVER DESISTS  
FROM (HIS) PRAYERFUL REQUEST.

In the waking state, 'the Benefactor', that is, the Creator Who is one's own essential nature (*atmasvabhava*), 'bestows' and makes manifest whatever the embodied soul desires 'in the Heart' (of his consciousness). This He does when 'requested' and invoked by the will in the form of the (soul's) intent on perception. He does this by catching hold of the strength of His

inherent nature (*svabala*) 'having made the Sun and Moon' corresponding to the two breaths (of *prana* and *apana*) or the two eyes (in which reside the sense of sight) 'rise' by attending (to the operation of) the eyes and the other (senses) (page 45). (The Master) explains (in his commentary) that one sees the object one wishes to see in the midst of many others by penetrating into one's own (conscious) nature as happens, for example, when one watches a show of wrestlers, actors or dancing girls.<sup>174</sup> Similarly, when dreaming<sup>175</sup> and residing in the 'Center' which is the Heart (of consciousness) and one's own essential nature (*svasvabhava*), (Siva manifests) 'always and most vividly the things (the devotee) desires.' Why? Because (the true devotee) 'never desists from (his) prayerful request' and never abandons the solicitation of his intention.<sup>176</sup>

(This happens) if there is no other (mental) activity apart from a firm desire for the desired object.

(In short) the point is that only when one is intent (on perception) does it take place and cannot do so independently, nor does (consciousness) disobey (the directions) of the (will). As is said in the *Hymn to the Mysteries* (*Rahasyastotra*):

Just as the intellect, intent on same forgotten matter, immediately invokes You (O Lord) Who knows all things; so You never disregard whatever this same (intellect) spontaneously requests even when dreaming.

*Siddha* also says:

Whatever the (yogi) established in the Sky of Consciousness reflects upon, that he sees undivided.

Also in the *Treatise on Astrology* (*Jyotihsastra*):

Man sees when dreaming the actions of the sense object with which (his consciousness) is pervaded when falling asleep.

#### *Stanza Thirty-Five*

(The master) has in this way explained (how) the obscuring covering of deep sleep is torn asunder by explaining what is meant by the freedom to dream.<sup>177</sup> (Now), in order to explain that the one who is established in his own true nature is free in the waking, dreaming and other

(states of consciousness) only in this way and not otherwise, he says:

OTHERWISE (AS HAPPENS NORMALLY), THE GENERATION (OF IMAGES) WOULD BE CONTINUOUS AND INDEPENDENT THROUGHOUT THE WAKING AND DREAMING STATES IN ACCORD WITH THEIR CHARACTER, AS HAPPENS TO THE WORLDLY.

'Otherwise,' on the contrary, if (the yogi) does not abide in his own nature (*svarupasthiti*) then, because the mind is naturally fickle and never at rest (*cancala*), the generation (of images) while dreaming, etc., in the form of the will (that instigates it) remains free (and out of the yogi's control). In other words, the dreams (and thoughts) etc. that form (in his mind) are disordered (and disturbing *asamanjasarupa*). Why is this so? This comes about because it is 'in accord with the character' (of waking and dreaming) and it is their very nature to generate (perceptions and dream-images). (In other words these mental constructs arise spontaneously) because it is a characteristic of that principle (of consciousness) we call 'the will' to be constantly creating (images). Whose (state is that of this yogi's) like? It is like that of the worldly man whose intuitive faculty slumbers (and for whom) the creation (of images) is 'continuous' at all times while waking and dreaming. It is free like the will itself while he, due to (his) unenlightened state, is not (page 46). (Thus his consciousness appears to him) in the waking and dreaming states to consist of countless related and disconnected thought constructs.

#### *Stanzas Thirty-Six and Thirty-Seven*

Now that (the master) has explained the means (to realization based on) one of the powers of the Self, namely, freedom, (he goes on) to deal (with the means based on) the power of perception. Thus in the next two Stanzas he discusses the means that is based on the perception of something that is, for example, remote or subtle:

### *The Stanzas on Vibration*

JUST AS AN OBJECT WHICH IS NOT SEEN  
CLEARLY AT FIRST, EVEN WHEN THE MIND  
ATTENDS TO IT CAREFULLY, LATER  
BECOMES FULLY EVIDENT WHEN  
OBSERVED WITH THE EFFORT EXERTED  
THROUGH ONE'S OWN (INHERENT)  
STRENGTH (*SVABALA*); WHEN (THE YOGI)  
LAYS HOLD OF THAT SAME POWER IN THE  
SAME WAY, THEN WHATEVER (HE  
PERCEIVES MANIFESTS TO HIM) QUICKLY  
IN ACCORD WITH ITS TRUE NATURE  
(*PARAMARTHENA*), WHATEVER BE ITS  
FORM, LOCUS, TIME OR STATE.

A distant 'object,' such as a jar or a cloth is not 'seen clearly at first' and its identity uncertain even if the mind attends to it carefully, concentrating on it fully, undistracted by anything else. It does, however, for this reason, 'become fully evident' when subsequently observed with the particular conscious effort exerted by the power (of awareness) inherent in one's own (conscious) nature. (Thus) it manifests clearly in such a way that there can be no doubt as to its identity. When 'in the same way' (the yogi manages by) practice to 'lay hold' of his (inherent) power, that is, take possession and penetrate into his own nature (*svasvabhava*) while it is expanding, whatever it is (he wishes to perceive) becomes 'quickly' (or indeed) at once, clearly manifest in accord with its form, location and time because its own nature (and that of the yogi) is free of obscuration. The same was said before (in the Stanza that reads):

Indeed the individual soul does not activate the impulse of the will (which directs the body's activity) by himself alone, but through his contact with (his) own (innate) strength (*bala*) in such a way that he identifies with it, (thus acquiring its power).<sup>178</sup>

In the *Practice of Reality* (*Tattvayukti*) also:

He, O Parvati, who rightly knows that (principle) by virtue of which the Lord of all sense objects perceives (everything), has known (the entire universe, both) mobile and immobile.

Therefore it is not at all surprising (if he) knows the past and future of (any) finite object.<sup>179</sup>

### *Stanza Thirty-Eight*

Thus, (the author) has discussed (the power) of perception. (He now goes on to explain) another practice by which (the yogi) can conquer hunger through (his) power to act with success:

LAYING HOLD OF THAT (STRENGTH) EVEN  
A WEAK MAN ACHIEVES HIS GOAL, AND SO  
IN THE SAME WAY A STARVING MAN CAN  
STILL HIS HUNGER.

'A weak man' who is sick, powerless or thin 'laying hold', taking as his support and acquiring 'that' strength which is the enthusiasm (*utsaha*) and exertion (inherent in his true nature) can set to work and fulfill his daily duties successfully. Even a man who is extremely weak can, by sustaining himself with the strength of this exertion, make a show of power in battle etc. It has been said that:

Just as even a powerless man can, by exercising, gain great power through the force of (his) effort, so also one who is starving can still his hunger and (overcome) his desire to eat by devout attention to his own essential nature (*svasvabhava*).<sup>181</sup>

*Patanjali* also says:

Hunger and thirst cease (by concentration *samyama*) on the pit of the throat.<sup>181</sup>

Again:

(By practicing concentration *samyama*) on the various forms of physical strength (one acquires) the strength of elephants etc.<sup>182</sup>

The reference to hunger here serves as an example characteristic of a class. Thus, (by catching hold of one's own innate power) the six afflictions which trouble the embodied soul (*sadurmi*), namely, hunger and thirst, grief and delusion, old age and death,<sup>183</sup> are brought to an end.

### *Stanza Thirty-Nine*

Thus (the master) now explains, (in the course of his instruction concerning) the means (to liberation), how one (who is in touch with the power of his innate nature) not only knows

everything etc. (that goes on) in (his) body in this way but (also) everywhere (else):

WHEN THE BODY IS SUSTAINED BY THIS,  
ONE KNOWS EVERYTHING THAT HAPPENS  
WITHIN IT. SIMILARLY (THIS SAME  
OMNISCIENCE) WILL PREVAIL  
EVERYWHERE (WHEN THE YOGI FINDS  
HIS SUPPORT IN HIS OWN NATURE.

It is because the body is sustained, pervaded and perceived by 'this' one's own essential nature to which we have referred previously, that one knows everything (that happens) within it. Thus one immediately senses the bite of even a tiny insect. Similarly the *Awakening of Insight* (*Jnanasambodha*) says:

The individual soul is said to be omniscient (*sarvajna*) because, in accord with the etymology of this word, he is all things (*sarva*) in so far as (his consciousness) pervades (everything) and is, by his very nature, the cognizing subject (*jna*).

Moreover:

If You (O Lord), Who are omniscient, resided not at all times in the heart of every living being, how could memory, which operates in relation to objects that no longer exist, be possible?<sup>184</sup>

Where have animals and infants learned to suck at the breast? Or living beings learned to swim? - (indeed) this is the work of the Omniscient One!

Moreover:

The way tiny insects accumulate provisions is (indeed) a source of wonder! How could honeybees going about their tiny tasks be conscious (enough) to decide whether (the pollen) they are gathering is edible and tasty? Surely it could only (be due) to the unfolding of the (Lord), the omniscient sustainer (of all living beings)!

The elephant throws the fruit of the clearing nut<sup>186</sup> (into muddy water) to clean it - how can an ignorant animal have the intelligence to do this?

How can the deer, an (animal) of feeble intelligence, listen with such attention to music - as we know it does by observing that it stops grazing (to do so)?

How could the mouse in a hole fear the cat thinking that he will eat him without this having

been suggested to him by the Omniscient One?

Why should the tortoise in the water withdraw its limbs in fright? - inscrutable (indeed) is the intellect of such a one who lacks discernment!

That the ignorant peacock should start dancing (with pride) observing the difference between himself and other birds of scanty plumage is (indeed a manifestation) of the radiant pulse of the Teacher of the Universe!

Who has taught the diverbird that knows, without inferring, that deep in the water is the fish that is its food?

To whom does this power to accomplish the impossible belong that the wild gander should (be capable) of drinking (only) the milk (in a mixture of milk) and water if (the Lord) were not to reside in the heart (of its consciousness)?

How could the cock in the temple crow regularly at dawn every morning if He Who pervades every living being were not to exist? For at the break of day He, knowing the time, sets about arousing (the cock's call) having rendered its consciousness (intent on its task) and free of all uncertainty.

Who has taught ignorant beasts to make use of (their) horns, teeth and nails to their advantage as weapons when fighting others?

The lion or the elephant knows his valour and strength, what other reason could there be for this except that his inner awareness is endowed with the radiant pulse (of intuition)?

It is not surprising (for anyone, although it is, in fact astonishing) that animals and birds indicate by (various) signs whether it is going to rain abundantly or there will be no rain at all.

How could animals feel love for their fellows and even for the lion, (formidable and terrifying) as death, if no consonance were established (between them) through the consciousness of the One Who resides in the Heart (of all)?

Each of these particular manifestations (of consciousness) occurs in the manner explained above. Thus (when the yogi) 'finds his support in his own nature' and does not fall away from it, (its divine powers of) omniscience etc. will become, for this reason, everywhere manifest. It is said:

The essential nature (*svabhava*) of any one existing thing is all things and the nature of all things is but one existing thing. He who has perceived (any) one entity as it is in reality has perceived all entities as they are in reality.<sup>186</sup>

The secret practice here is this: wherever consciousness becomes firmly (fixed) in the body (its

### *The Stanzas on Vibration*

divine) qualities manifest (*gunodaya*) in that very place.

#### *Stanza Forty*

Now in order to sever at the very root the (ignorance) that obscures the (divine) qualities (of enlightened consciousness), he says:

LASSITUDE RAVAGES THE BODY, AND THIS  
ARISES FROM IGNORANCE. BUT IF IT IS  
ELIMINATED BY AN EXPANSION OF  
CONSCIOUSNESS (*UNMESA*), HOW CAN  
(IGNORANCE), DEPRIVED OF ITS CAUSE,  
CONTINUE TO EXIST?

'Lassitude' means depression or lack of enthusiasm. It indeed 'ravages' and wastes away 'the body.' This lassitude is the product of ignorance and arises from ignorance. How can this lassitude continue to exist (deprived of its) cause, if ignorance is remedied and eradicated once and for all by (realizing) the expanded state of consciousness defined below which is one's own essential nature? It is for this reason that yogis are free of old age and disease and their bodies are firm.<sup>187</sup>

#### *Stanza Forty-One*

Now he explains what consciousness expansion (*unmesa*) is:

THE EXPANSION OF CONSCIOUSNESS THAT  
TAKES PLACE WHEN ONE IS ENGAGED IN A  
SINGLE THOUGHT SHOULD BE KNOWN AS  
THE SOURCE FROM WHENCE ANOTHER  
ARISES. ONE SHOULD EXPERIENCE THAT  
FOR ONESELF.

When the mind is engaged one-pointedly in one thought and fixedly (attends) to (a single) object somewhere, the subsequent thought manifests and arises spontaneously out of one's own nature (*svasvabhava*). The 'source' from whence another thought (spontaneously) arises in an instant, as (happens when we suddenly) recall something forgotten, should be under-

stood to be the expansion of consciousness which is the cause of (all) thought. 'One should experience' or realize that expansion of consciousness 'for oneself.' The point here is that because one experiences it in the center between two thoughts, as pervading (them both) one can perceive it only for oneself and so, like the great pleasure a young virgin (enjoys when in love for the first time), (this experience) cannot be explained (to others).

#### *Stanza Forty-Two*

Now (he goes on to) describe the mental perceptions (*pratyaya*) that accompany (consciousness expansion) when assiduously practiced:

SHORTLY AFTER, FROM THAT (EXPANSION)  
ARISES THE POINT (HINDU), FROM THAT  
SOUND (*NADA*), FROM THAT FORM (*RUPA*),  
AND FROM THAT TASTE (*RASA*) WHICH  
DISTURB THE EMBODIED SOUL.

Shortly after, by assiduously attending to that state of expanded consciousness (*unmesa*), the Point (*bindu*) etc. arise from it and manifest in the embodied soul. 'The Point' is the light that appears (to the yogi) between the eyebrows and in other (psychic centers). 'Sound' (here means either) the uncreated, unstruck sound called *Sabdabrahman* (or the capacity the yogi acquires) to hear at a great distance. 'Form' (here means the forms the yogi) sees in the dark and the divine beings and subtle (objects), etc., that appear (before him). 'Taste' refers to the flavor of divine nectar that comes (to the yogi's) mouth and the taste of the six flavors.<sup>188</sup> They disturb (meditation) and are obstacles (on the path to) the highest yogic perfection. *Patanjali* also (says):

Thence (arise) intuition (*pratibha*), (the super-normal powers of) hearing (*sravana*), touch (*vedana*), sight (*adarsana*), taste (*asvada*) and smell (*varta*). They are impediments to contemplation (*samadhi*) (although regarded) as yogic accomplishments (*siddhi*) when (the yogi) emerges out of it.<sup>189</sup>

Moreover, (the author) refers implicitly in this way to the sequence (of metaphysical events in the

cycle of creation) starting with emission (*srsti*). Thus, as before, emission is said to develop out of the expansion of consciousness (*unmesa*). How is this so? The 'Point' that (initially arises) out of this (expansion) represents the unfolding of the powers to will and perceive. Then (comes) 'sound' which is Word (*śabda*) or Speech (*vac*) that is the power of action. This is followed by 'form' as the perception and discernment of individual objects. Then, at that point (in the sequence) 'taste' (represents) desire and the experience (of the objects thus emitted, perceived and identified).<sup>190</sup> This (cycle) corresponds to the progression of the 'Four-fold Sequence' consisting of exertion (*udyoga*), manifestation (*avabhasa*), experience (*carvana*) and cessation (*vilapana*) (taught by) those who know the great secret of the *Krama Absolute* (*atirahasya-kramārtha*).<sup>191</sup> The dictum applicable here is that:

A qualification (of a predicate) by the application of (its) technical sense does not contradict its essential meaning.

Just as was said (in the previous *Stanza*):  
"One should experience that for oneself!"

*Stanza Forty-Three*

Now he explains the means by which this takes place:

WHEN (THE YOGI'S CONSCIOUSNESS) PERVADES ALL THINGS BY (HIS) DESIRE TO PERCEIVE, THEN WHY SPEAK MUCH?--- HE WILL EXPERIENCE IT FOR HIMSELF.

When (the yogi's attention) is firmly fixed on the state of cognitive intent (that precedes determinate perception) and (with that) pervades and sustains everything, then what is the use of speaking much? - he will experience, understand and know for himself the true nature of every single thing. The purport of this teaching is this: the (consciousness) of a man who, out of curiosity, wishes to perceive (a particular object) is in the process of expansion (*vikasavrtti*). Thus, he who (doesn't fix his attention on that object but) abides in his own nature, (empowered) by the exertion (of con-

sciousness) in the form of an indeterminate, generic propensity (to perception) (*sarvabhavaunmukhya*), spontaneously realizes his own nature, the repository of omniscience and every other (divine) attribute. As was said before:

Therefore he who strives constantly to discern the *Spanda* principle rapidly attains his own (true) state of being even while in the waking state itself.<sup>192</sup>

Now this state (*sthiti*) is in the *Wish Fulfilling Gem of the Principle of Ultimate Reality* (*Tattvarthacintamani*) called the 'Secret Gesture' (*rahasyamudra*). I have said in the *Lamp of Bliss and Liberation* (*Bhogamokṣapradīpikā*):

The yogi should abide firmly fixed in his own nature by the power of the exertion which is (his) expanding consciousness (*vikasavrtti*). (Thus he is) established on the plane of bliss, relishing the objects of sense that spontaneously appear before him.

This is the Supreme Gesture (*mudra*) of those of awakened intellect, namely, unconditioned freedom in a state of complete and continuous expansion. Perfected yogis (*siddha*), devoted to bliss, abide steadfast constantly within it.

Similarly elsewhere it is said:

O Support of the Universe, standing erect, (like) a pillar of gold in the center (of consciousness) having projected by (means of Your) awareness (*cetas*), vision and all the other powers (of the senses), simultaneously and everywhere onto their respective objects, You shine alone!<sup>193</sup>

Again:

You (O Lord), sustaining the universe, shine within (the man) who, without following (their capricious dictates), merely observes the powers of vision (and the other senses) wherever they may go, moving freely like fickle courtisans.<sup>194</sup>

*Stanza Forty-Four*

(Now) he explains the practice (to which the yogi should apply himself) while (abiding) in this state:

AT ALL TIMES (THE YOGI) SHOULD REMAIN WELL AWAKE. HAVING WITH (HIS) PERCEPTION OBSERVED THE FIELD (OF AWARENESS), HE SHOULD DEPOSIT ALL IN ONE PLACE, AND SO BE UNTROUBLED BY ANY ALIEN (REALITY).

### *The Stanzas on Vibration*

Free of (all) thought constructs (page 52), his power unrestricted, (the yogi) should, as the subject who exerts (his consciousness), always stay well awake. Once he has observed 'the field' of awareness, that is, the area of operation (of his senses) and discerned his object by the light of consciousness, (he should) eliminate it having made it one (with himself). I too have said in the *Lamp of Bliss and Liberation (Bhoga-moksapradipika)*;

Or else, once he has consumed (diversity) with the fire of undivided consciousness and drunk the nectar of objectivity, wandering content and free of affliction, (the yogi) soon becomes eternally independent (in the oneness of liberated consciousness).

This is the essence of the *Krama* Absolute (*kramārtha*) and the plane of the Supreme Flux of powers. I have explained this here at the command of that (consciousness) to enlighten those who are true disciples.

Therefore (consciousness) is undivided. It is said:

Space, time, action and form are the well known causes of division. Now, how can that (consciousness), by virtue of which (this division exists) be itself subject to it?<sup>195</sup>

Moreover:

Mind and its object is the fuel, burn it with the visions of the fire of consciousness. It is in this way that both introverted and extroverted contemplation (*samadhi*) can take place.

Again:

The Submarine Fire (*vadava*) of consciousness,<sup>196</sup> burning brightly, speedily consumes the oceans of objectivity by its own power. This alone, and none other, can consume them thus.

Whoever possesses this Submarine Fire neither thirsts for the waters (of objectivity) if he does not get them, nor thirsts for them again if he does. (Indeed he has) achieved (his) goal.

We have already dealt with this point extensively before and advanced sound arguments to sustain it (in our commentary on the verse which reads):

Everything arises (out of) the individual soul and so he is all things because, he perceives his identity with the awareness (he has) of them.<sup>197</sup>

The yogi must in this way 'deposit all in one place.' He must make all things one by (absorbing them into) consciousness which is the essential nature of reality (*tattvasvabhava*). Thus (the yogi) is 'untroubled' or conditioned 'by any alien (reality),' namely, the forces of obscurations (*kala*) that, as we are about to explain, are the powers (of consciousness manifest) as thought (*vikalpa*). (Thus) he does not fall from (an uninterrupted awareness of) his own nature. And so it is said:

Space is one and pervasive. Its association with walls and other (objects sets up partitions) within it and so it becomes (divided) into inner and outer. This is just as happens with You (O Lord). It is Your contemplation (*samadhi*) free of the wandering, censorable (mind) that beholds the One Whose nature is both subject and object.

#### *Stanza Forty-Five*

He who is well awake in this way is the Lord (pati) and he is untroubled by any alien reality. Thus the one who is unawake (*aprabuddha*) is the fettered soul and it is he who falls victim to death (page 53). (Now he) explains how (one becomes a fettered soul) and defines (his condition):

HE WHO IS DEPRIVED OF HIS POWER BY THE FORCES OF OBSCURATION (*KALA*), AND A VICTIM OF THE POWERS ARISING FROM THE MASS OF SOUNDS (*SABDARASI*), IS CALLED THE FETTERED (PASU).

The 'Mass of Sounds' is the aggregate of phonemic (energies present in consciousness as a potential). '*Matrka*,' in the form of the letters (of the Sanskrit alphabet) from 'A' to 'Ksa,' is the Mother of Word (*śabda*) because (the powers of consciousness) are the phonemic energies (*varṇa*) of words. The individual soul is said to be 'fettered' because of his ignorance. This happens because he is 'deprived of his power' and his universal pervasion (*mahavyāpti* as the pure subject) by the 'forces of obscurations,' that is, the letters that belong to the Wheel of Energies, namely, *Brahmi* and the other (energies) of each class of the consonants generated from (the



Mass of Sounds). Thus fallen from (the awareness of) his own nature, he becomes a victim (of these powers).<sup>198</sup> The *Recognition of God (Isvara-pratyabhijna)* also says:

The subject is said to be the Lord (*pati*) (when), in the midst of phenomena, (he experiences them) as his own body. (But he is) a fettered soul when, sullied by *karma* etc., (he experiences) conflict (*klesa*) in the midst of the diversity generated by *Maya*.<sup>199</sup>

Elsewhere also (we read):

When the knot of division (*bheda*) is severed, the man engaged in action achieves oneness; he who is ignorant of this is said to be the fettered soul (*pasu*) while he who knows (this) is the Lord Himself (*pati*).

*Stanza Forty-Six*

Therefore:

OPERATING IN THE FIELD OF THE SUBTLE ELEMENTS, THE ARISING OF MENTAL REPRESENTATION (*PRATYAYA*) MARKS THE DISAPPEARANCE OF THE FLAVOR OF THE SUPREME NECTAR OF IMMORTALITY; DUE TO THIS (MAN) FORFEITS HIS FREEDOM.

By the 'arising of mental representation' is meant the origination in the fettered soul of recollection and the other forms of cognition that (arise) from the perception of sensory objects through the auditory and other senses. It entails 'the disappearance of the flavor of the supreme nectar of immortality,' that is to say, a fall from (the level of consciousness in which one experiences the) dawning of one's own nature. It is due to this that the individual is fettered, reduced to a state of dependence (on outer objectivity) and (his consciousness) no longer pervades all things, etc. Mental representation emerges in the domain of the subtle elements of sensation (*tanmatra*). Its field of operation, in other words, are sound and the other objects of the senses, and its nature the desire for them.

*Stanza Forty-Seven*

Thus:

MOREOVER THE POWERS (OF SPEECH) ARE ALWAYS READY TO OBSCURE HIS NATURE AS NO MENTAL REPRESENTATION CAN ARISE UNPENETRATED BY SPEECH.

The powers mentioned above (page 54), namely, *Brahmi* etc. that constitute the essential nature of all words (*sabda*) are always close at hand and ready, through the power of action, to contract the individual soul's (consciousness of his own) nature and obscure it. This is so because no awareness of cognition (*jnanasam-vedana*) (which is what we mean by the) 'arising of mental representation' is possible if it is not 'penetrated by speech,' that is, associated with the phonemic powers (*varna* which constitute discursive consciousness).<sup>200</sup> This is because an entity corresponding to the meaning of a word (*padartha*) depends on Speech (*sabda*) (in order to be such) and also because that which is verbally denoted and the word which denotes it indicate each other. The same is also said in the *Vakyapadiya*:

No notion exists in the world unassociated with Speech; all knowledge is seen to be seemingly pervaded by Speech.<sup>201</sup>

Previously also it was said that:

All of (life's) activities (*visvavrtti*) proceed from Speech...<sup>202</sup>

Moreover:

The Light (of the absolute itself) would cease to shine if the eternal Speech (*vac*) of consciousness, its reflective awareness, were to quit it.<sup>203</sup>

*Stanza Forty-Eight*

He now explains how that same power of action can be both the cause of bondage and of liberation:

THIS, SIVA'S POWER OF ACTION, IS COMPLETELY UNDER HIS CONTROL (*PASUVARTINI*). (ALTHOUGH) IT BINDS (THE FETTERED SOUL), WHEN (ITS TRUE NATURE) IS UNDERSTOOD AND IT IS SET ON ITS OWN PATH, IT BESTOWS THE FRUITS OF YOGA (*SIDDHI*).

### *The Stanzas on Vibration*

(Siva's) 'power of action' is binding and the source of bondage for the ignorant. This same (power) is said to be 'completely under His control.' Siva, the 'Fully Awakened One' (is the master of this power) for he can set it to work, as one does an animal (*pasu*), according to one's will. (When) that (power) is set on 'its own path' and known to be one's own, it 'bestows the fruits of Yoga' including the inferior as well as the superior perfections, namely enjoyment and liberation.<sup>204</sup> It is, in other words, the source of bondage when it is experienced as different (from one's own nature).

Again, another possible explanation (of this statement) is that (when this power), 'set on its own path,' is free and its true nature unknown, it is binding. But when known, it 'bestows the fruits of Yoga.' The same has been said before:

It is said that that by which the living are cast down also elevates them; that which when unknown is binding, liberates when rightly comprehended.<sup>205</sup>

#### *Stanzas Forty-Nine and Fifty*

In order to explain clearly how this (power) becomes the cause of bondage (the master) says that:

(THE SOUL) IS BOUND BY THE CITY OF EIGHT (*PURYASTAKA*) THAT RESIDES IN THE MIND, INTELLECT, AND EGO AND CONSISTS OF THE ARISING OF THE (FIVE) SUBTLE ELEMENTS (OF SENSORY PERCEPTION). HE HELPLESSLY SUFFERS WORLDLY EXPERIENCE (*BHOGA*) WHICH CONSISTS OF THE ARISING OF MENTAL REPRESENTATION BORN OF THAT (CITY OF EIGHT), AND SO ITS EXISTENCE SUBJECTS HIM TO TRANSMIGRATION. THUS WE WILL EXPLAIN HOW TO END THIS TRANSMIGRATORY EXISTENCE.

The 'City of Eight' is of two types.<sup>206</sup> One is subtle. It is the 'subtle body' (*ativahika*) (which transmigrates from one physical body to the next). It consists of the subtle elements of sense data and (the essential mental factors which constitute the inner) speech (of thought)

(*abhilapa*). The second type is gross and consists of the physical elements: it is termed (the body of) enjoyment (*bhoga*).<sup>207</sup> 'The soul is bound,' conditioned and (his consciousness) obscured by the subtle City of Eight and so 'helplessly suffers worldly experience,' that is to say, he experiences the worldly experience which is the awareness of pleasure and pain that corresponds to the arising of mental representation born of that (City of Eight). How (is the City of Eight)? It is that which 'arises' and is made manifest through the experience of the subtle elements of sensation such as sound etc. and, associated with the inner mental organ, it 'resides in the mind, intellect and ego.' It is because of the existence of the City of Eight that the embodied soul is subject to transmigration. 'So we will explain how to end his transmigratory existence,' that is, the flux of birth and death.

#### *Stanza Fifty-One*

Thus, once he has explained in this way the cause of bondage, (the master) goes on to explain the means to remove it.

BUT WHEN HE IS FIRMLY ESTABLISHED IN ONE PLACE THAT IS THEN GENERATED AND WITHDRAWN (BY HIM AT WILL), HIS STATE BECOMES THAT OF THE (UNIVERSAL) SUBJECT. THUS HE BECOMES THE LORD OF THE WHEEL.

Thus (somewhere it is written):

When, on the contrary, the 'Great Awakening' (*prabodha*) (takes place) by reflecting (on the nature of) bondage and liberation...

(When) the mind is established and merged 'in one place,' namely, one of the two Cities of Eight, be it the gross or the subtle (and presides over it) as its master, (it is) 'generated and withdrawn (at will).' (The yogi) then creates and destroys as he wills the words and signified object of the mental representations that arise from it. In this way 'his state becomes that of the (universal) subject' and he becomes the Lord. He is liberated from his fettered condition in

### The Stanzas on Vibration with a Commentary called the Lamp of Spanda

which he is (not the subject but) the object of enjoyment. The same point has been made (thus):

One who is the master of animals is merely a herdsman (*pasupati*), (but one) who has become the Lord of the master of beasts is immediately freed of (his) fettered, state.<sup>208</sup>

Also, in the *Garland of the Dawning of One's Own Consciousness* (*Svabodhodayamanjari*):

(The yogi) who has (managed to) check (the fluctuations of his mind) should fix his attention one-pointedly on anything attractive that falls within the field of the activity of (his) senses until it merges (and becomes one with his consciousness).<sup>209</sup>

When this (state prevails and the yogi) has attained freedom, he becomes 'the Lord of the Wheel'. He becomes the Lord of all things, Who is endowed with omniscience and every other (divine attribute). So, what was said in the first verse with regards to the Lordship of the Wheel of Energies is said here also (in the last).

#### Stanza Fifty-Two

Now coming to the end of (his) book the author, overcome with joy, praises the Master's speech, even as he teaches (his) disciples:

I REVERE THE WONDERFUL SPEECH OF  
THE MASTER, WHOSE WORDS AND THEIR  
MEANING ARE MARVELLOUS; IT IS THE  
BOAT THAT CARRIES ONE ACROSS THE  
FATHOMLESS OCEAN OF DOUBT!

'I revere the speech of the Master,' 'the boat' that conveys one across the ocean of doubt which is so hard to fathom. Its meaning is wonderful, and marvellous are its words and expressions, therefore I praise the beautiful and astonishing speech of the Master. No one is greater than the Master. The same has been said in the *Jayakhyasamhita*:

God, the Lord of the Universe, fashioning (for Himself) a mortal body, out of compassion, lifts up those who have fallen with the hand of scripture.<sup>210</sup>

Also in the *Naradasamgraha*:

Offer to the Master as his sacrificial fee (your) entire estate, or (at least) the better half. Whether (you offer) everything you possess or very little (do it) in order to uproot the round of rebirth.

I too have said somewhere:

He who desires to realize God should seek a Master because (the Lord) is known through scripture and scripture is known through the Master.

By destroying ignorance, through an enlightened understanding (of the Master's teachings) knowledge is attained and He (the Lord) is realized. Therefore the Master is said to be even greater than both scripture and the Lord.

In the *Pancaratra* also:

One should behave towards the Master as one does towards the Lord Himself.<sup>211</sup>

#### Stanza Fifty-Three

Now the author (of this) compendium discloses his spiritual lineage and in so doing sets to verse his own name to make himself known:

RECEIVING THIS SECRET FROM THE  
MASTER VASUGUPTA, WHO BEHOLDS THE  
TRUE NATURE OF ULTIMATE REALITY  
(*TATTVARTHA*), THE VENERABLE BHATTA  
KALLATA CORRECTLY SET IT DOWN IN  
VERSE.

The meaning of this (verse) was explained right at the beginning (of this commentary) and so we need not repeat ourselves here. This, the seed of divine knowledge (*brahmavidya*) should not be sown on unexamined and unfit ground. The (author) himself has said elsewhere:

Perfected (spiritual) knowledge, even when endowed with (all its fine) qualities, is like a young maiden: if given in marriage to a man devoid of merit, unenjoyed, she brings (only) infamy to the doner, for (one such as her) should be given (only) to (a man) who is worthy.

#### Conclusion

(This commentary) has been written to make visible the places darkened by ignorance. This

### *The Stanzas on Vibration*

indeed is the perfect teaching of the wise which burns brightly with its pure and stainless quality.

This the *Lamp of Spanda* (*Spandapradipika*), meant to refute the doctrines of others who (wrongly) consider themselves to be learned, has been written under the spell of that enthusiasm which comes from pure consciousness.

Therefore rejecting the (petty) goals of malice and reflecting on its meaning (*artha*), those who are cultured (*arya*) should not disrespect a work which is wonder itself.

(I), the one called Utpala, born a Brahmin in *Narayanasthana* and son of Trivikrama, have written this commentary with an eye to benefit the true disciple. May it dispel (the darkness of ignorance).

Just as one who on a dark night carries a lamp in his hand nowhere stumbles (page 58), so he who has with him this (commentary, the) *Lamp (of Spanda)* that excellently illumines (the teachings), nowhere stumbles even when the path is rough.

To what avail is much talk? This is the (sacred river), Sarasvati, of my (speech). In union (with the supreme level of Speech) this most sacred of bathing places (*paratirtha*) flows from the excellent 'Tree of Consciousness'. He who bathes (in its) pure (waters) becomes, though a (mere) mortal and without quitting the body, divine (*vibudha*) - what here (in this world) could be a greater wonder than this?

Thus ends the *Lamp of Spanda* written by Acaryabhagavadutpala.

Stanza One

As usual in works of this sort, the first verse is dedicated to the praise of the deity. He is Siva Who is, as Mahesvarananda says:

that excellent subject whose essence is the throb of the exertive force of the consciousness of one's own authentic identity that expertly generates the astonishing expansion of the infinite and wonderful variety of the outer Wheel of Energies that constitute the cosmic arousal (of universal manifestation). As the *Sivasutra* declares: 'the universe is the aggregate of His powers.'<sup>1</sup> This takes place by the power of His intent (*aunmukhya*) that lays hold of the series of powers, namely, those of will, knowledge and the rest, each rising, step by step, to ever higher levels, encompassed in the pure essential unity (*samarasya*) of His powers of consciousness and bliss. All this is by virtue of His freedom, the inner principle, hard to attain, that is both the expansion (*unmesa*) and the contraction (*nimesa*) (of the vibration of consciousness).<sup>2</sup>

*Spanda* doctrine is essentially theistic. Like the other schools of Kashmiri Saivism, it is a theology of Siva, as divine consciousness and man's authentic liberated identity. The Supreme Principle is not only the absolute One but also a personal God, and for this to be so it must be active. An absolute that reposes in itself is no better than a lifeless stone, not at all the creative and powerful God, Who is the object of the *Spanda* yogi's faith and devotion, in which he seeks to achieve absorption. And devotion of

the highest sort (*parabhakti*) is itself the unifying penetration (*samavesa*) into the Godhead. Those who are thrilled by its wonder (*camatkara*) possess the devotion that is itself the direct realization of Siva. Those yogis have nothing to do; they need not even practice any means to realization (*anupaya*) because Siva, both formless and omniform, is constantly manifest to them.<sup>3</sup> The *Spanda* yogi is instructed accordingly to attend closely to the vibration of consciousness that gives life to the senses and mind, with the respect of profound faith and devotion.<sup>4</sup> If he fails to maintain a constant state of prayer, he falls from the self-established consciousness of his own nature (*svabhava*), and becomes prey to the thoughts and fancies of waking and dreaming.<sup>5</sup> He must therefore cultivate an attitude of obedience and a sense of service (*sevana*) to the Supreme Principle. To be open to Siva's grace he must be ready to follow His divine command.<sup>6</sup> In this way the individual and universal will fuse in *Spanda*, the intent of consciousness (*sankalpa*) that directs all activity in both the micro and the macrocosm.

When Siva opens His eyes (*unmesa*), the universe, His universal object, appears within the field of His vision and becomes manifest to all. Conversely when He closes His eyes (*nimesa*), it dissolves away, receding back into the unformed, unmanifest condition it was in prior to its appearance. In this way all things attain to their own individual existence and fall from it as

### *The Stanzas on Vibration*

part of the universal Act of Being. As phenomena arise into the field of consciousness (*udaya*), they lay hold of their specific nature (*atmalabha*) and their own condition (*svasthiti*) as their manifest form, which is Siva Who is all things,<sup>7</sup> and when they fall away from it, they again attain their own nature and fundamental state in Siva.

This quality of the Act of Being is analyzed by dividing its pulse into two halves - one outpouring, expanding, extending, flowing, spreading out, emerging and unfolding, and the other its reverse. Although the *Aphorisms of Siva* makes no mention of this pair, terms for these movements figure throughout Kashmiri Saiva literature in many differing contexts. Ksemaraja in his commentaries makes use of practically all of them, and in this way integrates the major schools of Kashmiri Saivism into that of *Spanda*. Drawing from *Krama* terminology, Ksemaraja refers to the cycle of creation and destruction as a 'vomiting forth' or emission (*vamana*, *udvamana*) and 'devouring' (*grasa*) or withdrawal. The power of consciousness, the Goddess, Who is both the cause and substance of this process, thus becomes 'lean' (*krasa*) and then 'full' (*purna*), as phenomena are externalized (*bahiskrta*) and internalized (*antarlina*, *antahkrta*). These phases alternate one after another at the finite temporal level, and so we experience the succession of time. Yet in the eternal simultaneity of infinite consciousness, they both manifest free of succession, in such a way that there is both succession and its absence without there being either.<sup>8</sup> Ksemaraja writes:

Thus whenever extroverted being rests in one's own nature, all outer things are withdrawn and one is established in the state of inner tranquility. This is the Fourth State (*turiya*) which is creation (persistence and destruction as well as their) union (*melana*) (within universal consciousness).<sup>9</sup> It is the Goddess of Consciousness who vomits forth and withdraws every single thing in the moments of creation and the rest. She is always full (*purna*) and lean (*krasa*), both and (yet) neither, pulsingly radiantly (*sphuranti*) and free of succession.<sup>10</sup>

Another pair of terms used to denote the polarities of the pulse of consciousness are 'emergence' (*unmajjana*) and 'submergence'

(*nimajjana*). They not only refer to the way phenomena emerge and retire back into consciousness but also to the emergence and submergence of consciousness itself. Thus:

When the Supreme Lord Who is consciousness, out of His own free will submerges the pervasive (awareness) of unity and assumes the pervasive (awareness) of diversity, then the powers of His will, etc., although uncontracted, manifest as contracted. It is then that this transmigrating soul, obscured by impurity, comes into being.

The yogi rises to the more universal levels of subjectivity when they expand and emerge out of consciousness, and descends by submerging the expanded states of the higher levels to manifest the contracted states of the lower. In this way the yogi's bodily consciousness emerges when he rises from contemplation (*samadhi*) and is submerged when he returns back into it, and so is subject to the alternation between the higher and lower states until he achieves the goal of total and permanent consciousness expansion.<sup>11</sup> The submersion of embodied consciousness marks the emergence of one's own authentic identity (*svabhava*), and the fettered soul makes the transition to the liberated condition, that is, the expanded state as opposed to the contracted state of individualized consciousness.<sup>12</sup> Abhinava explains:

Mindful of this fact, one should never cling to the limiting notion (that induces one to ask): 'if I am Siva, why does this universe not follow my will?' Things would indeed follow my will if Siva, the Supreme Lord were to shine in the consciousness of myself (*ahamvidi*), but alas it is not He Who shines there but my body, a created thing."

THE FIVE COSMIC FUNCTIONS AND THE PULSE OF CONSCIOUSNESS In his *Essence of Vibration*, Ksemaraja deals with an aspect of *Spanda* which none of the other commentators discuss, namely how *Spanda* encompasses the five cosmic functions of creation, persistence, destruction, grace and obscurity.<sup>14</sup> It is a major topic for Ksemaraja in this work, where he deals with it more extensively than anywhere else, referring his readers in other works to this one.<sup>15</sup> These five functions serve a cardinal role in the soteriology of Kashmiri Saivism, as he expounds it in his *Heart of Recognition*. Ksemaraja affirms that what

distinguishes the Saiva view most specifically is the notion that Siva is the author of the five cosmic functions.<sup>16</sup> All Saivites basically agree on this point, whatever their sectarian affiliations.<sup>17</sup> But even though he adds that this concept is distinctive of Saiva theistic monism (*isvaradvayavada*),<sup>18</sup> it was originally developed by the dualist *Saivasiddhanta*. Shivaraman writes:

The validation of the central reality of the Saiva *Siddhanta*, namely, Siva, is contained in the notion of cause applied to it. The defining characteristic of Siva as the Lord of all cosmic operations is a logical extension of the same idea...(Reality) considered in further relation to the exigence of the 'cosmic' functions of creation, maintenance and dissolution, together with the two 'microcosmic' operations of self-concealment and self-revelation, is the Lord or the Sovereign (*pati*).<sup>19</sup>

Although monistic Kashmiri Saivites prior to Abhinavagupta, Ksemaraja's teacher, knew of the doctrine of Siva's five operations, they laid no stress on it.<sup>20</sup> This fact possibly reflects its scanty treatment in the Agamic sources most valued by them. It is significant therefore that Ksemaraja should look to the *Svacchandatantra* as his authority on this point.<sup>21</sup> The reason for this is: not only that Ksemaraja sought to find a place for the *Svacchandatantra* in his works, a Tantra which, prior to Abhinavagupta, was hardly quoted by Kashmiri Saivites. It seems more likely that, short of turning to the *Siddhantagamas*, he could not find clear references in the Saiva Tantras of other types in which Siva's nature is defined in this way.

The transition from the dualistic to the monistic view brought about some changes in the way these five functions are conceived. The *Siddhantin* agrees that these operations have their equivalents at the individual level, and that agency at this level is ultimately due to Siva's omnipotence, but this does not necessarily mean that Siva and the individual soul are the same. Siva, according to the *Siddhanta*, acts through His power in these five ways in order that the *Karma* and other impurities of the fettered soul may mature and so fall from him.<sup>22</sup> Although Kashmiri Saivism in general does not consider *Karma* or the other impurities to be material substances, as does the *Siddhanta*,<sup>23</sup>

even so it is commonly agreed that Siva creates and destroys the universe in accord with the fixed principles of natural law and the *Karma* of those for whom it is meant. He can, moreover, do so independently of these self-imposed constraints in the case of the greater cosmic cycles, or simply when He freely decides to do otherwise. In any case, He, as the agent of these operations, is always free.

Abhinava considers this notion so important that he arranges his exposition of the cosmic order in his *Tantraloka* in such a way that the three operations of creation, persistence and destruction are dealt with generally in the first few chapters, which are followed by two separate ones<sup>24</sup> for the operations of grace and obscuration.<sup>25</sup> He is not concerned just with Siva's cosmic activity but, more especially, with how this can be ultimately realized to be one's own, the link being, as always, the oneness of consciousness from the highest most universal level down to the individual. Abhinava writes:

Thus Siva, the agent of the five operations of creation, persistence, destruction, grace and obscuration is the conscious nature. Worship, the recitation of Mantra, initiation and Yoga are eternally manifest for the yogi who has realized that he himself is, in the fullness of his freedom, the agent of the five operations.<sup>26</sup>

Again:

The teaching that we ourselves are, by virtue of our own inherent freedom, the agents of the (five operations) of creation and the rest, is the most important initiation, the bestower of Siva to the disciple.<sup>27</sup>

Although the fettered soul is obscured by the impurity of individuality (*anavamala*) brought about by the contracted condition of his powers, he is nonetheless the agent of these five functions, at least in the limited sphere of his operation. Ignorant of this, he is deluded by his own powers; conversely when he realizes this, consciousness which had, through its own power of self-limitation, assumed the condition of the individual mind agitated by its own thought forms, turns in on itself and so rises to the level of pure awareness, to resume its original pristine condition.<sup>28</sup> Ksemaraja's treatment

of these five functions is inspired by the *Pratyabhijna*, as it is expounded in Abhinava's commentaries.<sup>29</sup> It is to this therefore that we turn first, before seeing what Ksemaraja has to say,

Abhinava deals with how these five functions operate in the context of the relationship between subjects interacting with a common object. He is concerned with the commerce of daily life (*vyavahara*), as exchange and interpersonal relationship established on the basis of a common object. Examples are the buying and selling of goods, litigation between two or more parties, the imparting of instruction by the teacher to his disciple, and the manner in which a number of people see the same object, as happens, for example, when watching a show. In such cases the five operations are as follows:

1. *Siva creates* the necessary conditions for perception and response by penetrating into and animating the psycho-physical complex of a given individual by identifying Himself with him.

2. *Persistence* is the abiding of the perception of this subject as happens, for example, when he sees an object such as a jar for any length of time.

3. *Withdrawal* is the termination of Siva's identification with another subject, who is thus objectified in relation to the first subject in such a way that he can interact with him. In this way the object of one subject becomes the object of another.

4. Siva *obscures* in this way the unity of His nature as the universal consciousness common to all subjects as their essential nature.

5. Siva *graces* by making manifest the entire process as a unified all-embracing totality, in which every subject is at one with his object and other subjects in the fullness of consciousness. In this way it is possible for every subject to establish a real contact with others and with his object.<sup>30</sup>

Although Abhinava deals extensively with the manner in which individual phenomena are made manifest as a process within consciousness, his treatment of the five operations does not concern this matter directly. Ksemaraja's exposition, on the other hand, centers on the way in which each manifestation of consciousness appears and disappears as an objectified

perception in relation to the subject. This is his approach in the *Essence of Vibration*, as it is in the *Heart of Recognition*. In the latter work the five functions are described as follows:

1. *Creation*. An object, such as the color 'blue,' is made manifest according to its specific location in time and space when Siva, the conscious nature, is extroverted to penetrate and identify Himself with the lower levels of subjectivity associated with the psycho-physical organism.

2. *Persistence* is the abiding of that manifest form in its spatio-temporal matrix.

3. *Withdrawal* is the cessation of its manifestation in some other point in space or moment in time.

4. *Obscuration* is the presentation of the manifest form of the object as severed from all others.

5. *Grace* is the manifestation of its essential unity with the light of consciousness.<sup>31</sup>

The presentation here of the five functions in microcosmic terms is reminiscent of similar cycles outlined in *Krama* doctrine.<sup>32</sup> They also center on the cyclic creativity of consciousness at the level of individual perception to then rise from this to the cosmic universal level. The doctrine of Siva's five functions, on the other hand, derives from an originally dualist transcendental model, in which Siva acts in this way completely independently. It does not necessarily imply that this is the activity of consciousness which manifests itself through this cycle. Siva can just as well act externally on physical matter in this same way. *Krama* cycles, on the contrary, are representations of the recurrent phases in the act of perception. The teachings concerning these cycles are esoteric and can only be learned properly from a teacher. Accordingly, Ksemaraja initially presents the common, well known exoteric view of the five functions to demonstrate that they are also expressions of individual consciousness, formulated in universal terms. Then he goes on to present the esoteric *Krama* cycle of five functions as phases in the activity of sensory consciousness, which is the inner yogic experience of these five functions, as follows:<sup>33</sup>

1. *Manifestation (abhasana)*: This takes place by the same process by which the powers of the



senses unfold progressively in the act of perception, manifesting in this way each individual particular in the field of consciousness.

2. *Attachment (rakti)*: This is the phase in which the emitted manifestation persists for some time without folding back into consciousness. In this phase the object impresses itself on consciousness, which is now outwardly directed to the field of cognition and carries with it the powers of the senses that, thus projected outwards, are colored by their object. In this phase the extroverted subject manifests as the means of knowledge and so is affected by objectivity. In this way objectivity becomes clearly manifest through the intensification of the means of knowledge.<sup>34</sup>

3. *Reflection (vimarsana)*: In the next phase, which is that of withdrawal, the subject turns back in on himself, having apprehended his object, to repose within himself and thus experiences the aesthetic delight (*camatkara*) of his reflective awareness of his own nature.

4. *The Sowing of the Seed (bijavasthapana)*: In the case of the perfected yogi, this process ends in the previous phase and is contained in the consciousness of Siva's self-revelation in the state of grace. The yogi, full of the power of devotion, contemplates the multiplicity of particulars, and then withdraws completely into the unity of consciousness. In most cases, however, a residue remains even when the subject has withdrawn from the object into himself. This residue functions as the seed for future states of conditioned consciousness. So, on the one hand the subject is absorbed in the delight of his own undivided nature while, on the other, the residue instigates further emission and withdrawal. This residue is in the form of a doubt or uncertainty about the nature and consequence of future activity. This inner doubt assumes spontaneously the form of the thought constructs that veil consciousness and leave the individual soul perplexed and deluded, thus obstructing his absorption in his own authentic nature (*svasvarupanupravesa*).<sup>35</sup>

5. *Cessation (vilapana)*: This, Siva's fifth operation, namely, grace, marks the cessation of the limitations (*upadhi*) that the cycle of creation and destruction impose upon the fettered soul. This comes about by a process of digestion

(*paka*) or immediate assimilation of the residue of the outwardly directed activity of consciousness engaged in the cycle of manifestation, thus restoring it to its original and authentic form as the universal vibration of consciousness. This can take place either in stages, through initiation and ritual action, or in a direct 'violent' manner as happens in this case. In states of intense grace (*tivrasaktipata*) consciousness consumes duality as does a blazing fire its fuel. Abhinava explains this process in the following way:

All things forcibly (*hathatah*) consigned to the fire which burns in the stomach of one's own consciousness, abandon the division of difference and so *serve* to fuel it by their power. By this process of forced digestion, the duality of things is destroyed and the universe is turned to nectar upon which the deities of consciousness then feed and, satisfied, repose at one with Lord Bhairava, the Sky of Consciousness Who, full and perfect (*purna*), resides solitary in the Heart.<sup>36</sup>

In this way the powers of consciousness return to their original source, the possessor of power, and by their unfolding (*udvapa*) and retraction (*avapa*) align themselves with one another in diverse ways, to build up the variegated picture of cosmic manifestation as they increase in number and complexity, to then collapse back into their source.<sup>37</sup>

Ksemaraja does not refer to this cycle of five in his commentaries, but it seems nonetheless to lie behind his accommodation of Siva's five functions into the two movements in the pulse of consciousness, which here serves as the link between the Saiva-oriented exoteric teachings of the Siddhanta-like *Svacchandatantra* and the Sakti-oriented esoteric teachings of the *Krama* School. The *Krama* view of reality as an eternal self-perpetuating process (*Mahakrama*)<sup>38</sup> beyond time, represented in terms of an apparent succession of moments in the activity of consciousness, has much in common with *Spanda* - the 'semblance of the recurrent motion' of Siva, the universal consciousness. In the Doctrine of Vibration this movement is analyzed into just two phases of a single pulse, while *Krama* Doctrine analyses it into a succession of moments that mark phases in the process of perception that takes place by the

### The Stanzas on Vibration

cyclic emergence of aspects of the power of consciousness, each of which is a power in its own right. These cycles or sequences - *Krama* - vary according to the manner in which reality, as process, is analyzed from different points of view. For example, *Krama* doctrine distinguishes between the sequences of creation (*srstikrama*), persistence (*sthitikrama*), destruction (*samharakrama*), and a fourth called the Inexplicable (*anakyakrama*) that includes them all in the unity of consciousness as process. Again these processes take place within the sphere of the subject, object and means of knowledge, and each process is a cycle in itself represented by a Wheel of Energies (*sakticakra*). The most important among them, according to Abhinava's presentation of *Krama* doctrine, is that which consists of Twelve Powers that come to the fore progressively in the four phases of creation, etc., in the three spheres of the subject, object and means of knowledge.<sup>39</sup> All the Wheels of Energies are included in this the Primary Wheel (*mukhyacakra*), which is itself the Sequence of Consciousness (*samvitkrama*) also called the Sequence of the Inexplicable (*anakyakrama*), which in the field of cognition corresponds to the cycle of the means of knowledge (*pramanacakra*). Unlike the *Krama* cycle we have just considered, the phases of the rotation of this cycle are four not five, namely:

1. The initial exertion (*udyoga*) within the body of the absolute to transform itself into the universe of finite experience.
2. Its manifestation (*avabhasana*) within the absolute.
3. The relishing (*carvana*) or reflective awareness of its appearing within consciousness.
4. Its destruction (*vilapana*) or withdrawal back into the absolute when it resumes its pristine form as the radiant, Inexplicable power (*anakyasakti*) of pure consciousness.<sup>40</sup>

The above examples illustrate an important feature of *Krama* cycles, namely that the constituent elements of the dynamic unity of reality generally fall into groups of five or four or multiples thereof.<sup>41</sup> The first is technically called *catustayārtha* and the latter *pancartha*.<sup>42</sup> Ksemaraja in his commentaries follows both schemes, while Bhagavadutpala refers directly

only to the sequence of four phases, which he terms *Kramacatuska*.<sup>43</sup> The four phases he enumerates are those referred to by Ksemaraja in his long commentary on the *Stanzas*,<sup>44</sup> which are those described here. The cycle of Twelve Kalis as expounded by Abhinava on the basis of the *Kramastotra* falls in the four-fold pattern (4 x 3). Mahesvarananda, who follows the five-fold scheme, presents another interpretation of the same cycle found in the *Kramakeli*, Abhinava's commentary on the *Kramastotra*. The yogi must seek to achieve the subtle intuitive insight that allows him to penetrate in a flash into the immediacy of the eternally present reality of divine consciousness. He can do this by refining his perception of the cyclic transitions of time. Thus in the act of the arising, persistence and falling away of each moment, he should be able to discern the arising, persistence, falling away and ineffable fourth state of each one of these three phases. There are thus twelve phases, each of which can again be divided into twelve, and these again into twelve, and so on until time, at its subtlest limit, disappears. According to this line of *Krama* doctrine, there is a thirteenth goddess called 'Illumination' (*Bhasa*), who is the hypostasis of the recurrent pulsation (*parispanda*) of these cycles, realized in the illumination of consciousness that is all these phases in its immanent aspect, and at the same time transcends them. Illumination is the fifth phase that follows after the Inexplicable (*anakhya*) as the bliss of the perfectly and permanently liberated condition of consciousness. This alternation between quaternities and pentades that we find in *Krama* doctrine, also occurs in the *Spanda* commentaries in another way. Ksemaraja equates the Wheel of Energies with the five esoteric *Krama* cycles of *Vamesvari*, *Khecari*, *Gocari*, *Dikcari* and *Bhucari*.<sup>45</sup> Bhagavadutpala, sticking to the four-fold scheme, does the same, but omits *Vamesvari*, quoting authorities to support the view that the Wheel of Energies is fourfold.<sup>46</sup> These four spheres correspond to the four levels of Speech, namely, Supreme Speech, the Speech of Intuition, the Middling and Corporeal Speech, as well as the powers of bliss, will, knowledge and action. According to the *Secret of Worship* (*Pujarahasya*) quoted by Mahesvarananda,<sup>47</sup> the first corresponds to the state of

propensity (*aunmukhya*), which is the primordial cosmogonic vibration (*adyaspanda*), while all four together constitute the pulsation (*span-da*) of the Bhairava of Consciousness (*bodha*).

Does this mean that we can account for the arising and falling way of phenomena entirely as a part an infinite self-perpetuating cosmic process? In other words does the vibration of consciousness, understood as the recurrent activity of the powers of consciousness by itself account fully for the totality of reality? Ksemaraja says no: this is not the view of the Doctrine of Vibration, which maintains that if there is activity there must be an agent. It is the agent who acts through his powers, which serve him as instruments (*karana*) to accomplish his task.

Every existing thing bears within itself inherent potencies that come to the fore in diverse circumstances and so manifest its nature in various ways. Fire is sometimes used as a source of light, at other times of heat. Thus the greater the number of functions an entity can perform, the greater its potency. In this sense Siva, Who is the essential nature of all things, is supremely potent and, by the same token, contains within Himself every possible form of manifestation. Moreover, as the autonomous agent unconstrained by any alien reality, Siva can freely will the coming together and disassociation into innumerable patterns of the powers within Him, in the process of their actualization as the manifest universe of particulars.<sup>48</sup> It is by Siva's will or conscious intention (*samkalpa*), Kallata declares, that *Spanda* unfolds and withdraws. Ksemaraja adds that *Krama* doctrine (or at least one of its versions) implicitly supports this view by declaring that Bhairava, seated at the immobile axis of the Wheel of Energies, whirls them around Himself, the agent of the cosmic process.<sup>49</sup>

**SPANDA AND THE PURE PRINCIPLES OF EXISTENCE** We turn now to another point Ksemaraja makes in his *Spandasamdoha*, concerning the two aspects of *Spanda*. Following the lead of *Pratyabhijna* doctrine, rather than *Krama*, he identifies the state of withdrawal with the principle *Sadasiva*, which corresponds to the awareness of universal consciousness that 'I am

all this,' and that of expansion with *Isvara*, which corresponds to the awareness that 'all this am I.' These two principles relate directly to the agential aspect of consciousness, which brings about emission and withdrawal. The other aspect of consciousness is represented by the conjoined principles of Siva and His power, which constitute the light of pure 'I' consciousness that is never involved in the cosmic process.<sup>50</sup>

In order to understand why Ksemaraja says this, we must first understand how Utpaladeva has integrated *Spanda* into the *Pratyabhijna* system of categories. The system of categories is basically that of the *Saivasiddhanta*, which posits the existence of thirty-six principles (*tattva*) that make up the whole of reality.<sup>51</sup> These are divided into two groups, namely, 'pure' and 'impure'. Here we are mostly concerned with the principles that belong to the pure level, that is, those that represent moments or aspects within universal consciousness, and especially with those of *Sadasiva* and *Isvara* which Utpaladeva explicitly equates in his *Stanzas on Recognition* with the contraction (*nimesa*) and expansion (*unmesa*) of the pulse of consciousness. Utpaladeva's integration of *Spanda* doctrine into his Doctrine of Recognition<sup>52</sup> does not locate *Spanda* at the level of the principle Siva (*Sivatattva*) or even at that of Sakti, just below it. This fits with the logic of the *Pratyabhijna* system of categories, according to which *Sivatattva* is purely transcendent, as it is according to the *Saivasiddhanta*. This does not mean that the supreme principle, as universal and perfect 'I' consciousness (*ahambhava*) is static. *Sivatattva* is the state of transcendental consciousness. It is a level rather than the totality of all levels in the process of the emergence of the principles. From Utpaladeva's point of view, *Sivatattva* is higher than the Samkara of *Spanda* doctrine because an absolutely transcendental level must remain as a 'residue' beyond the empowered state into which and out of which all things emerge. Ksemaraja sidesteps this possible contradiction of *Spanda* doctrine by saying that the *Sadasiva* level which corresponds to the contracted phase of the pulse of consciousness into which the expanded phase corresponding to *Isvaratattva* collapses, must be illumined by the light of Siva, the highest principle and adds that the states of

### The Stanzas on Vibration

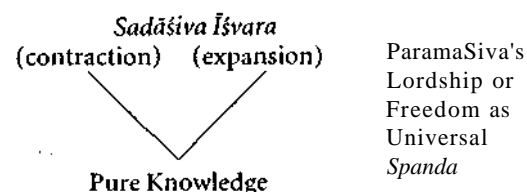
*Isvara*, *Sadasiva* and *Siva* are in fact one because they pervade one another.<sup>53</sup>

Let us see how Abhinavagupta explains how this works.<sup>54</sup> Following Utpaladeva's lead, Abhinava equates the expanding state of *Spanda* (*unmesa*) with the arising of manifestation (*udaya*) and its contracted state (*nimesa*) with its withdrawal. The former represents the clearly evident manifestation of all things as outside consciousness, and the extroversion of its power corresponding to *Isvaratattva*. The latter is *Sadasivatattva*, which brings about the manifestation of the inner nature of all things as consciousness, but not in the fully evident manner in which it occurs at the level of *Sivatattva*. Abhinava goes on to say that:

Both these are in subtle motion (*kinciccalanat-maka*), even though they belong to the principle of consciousness which is immobile. This is because it appears to move and so this is said to be its pure pulsation (*suddhaspanda*).<sup>55</sup> All the categories are the the Lord's power and *Spanda* itself.<sup>56</sup>

Abhinava seeks to integrate *Spanda* more thoroughly into *Sivatattva* in accord with the way he develops *Pratyabhijna* doctrine generally, that is, by wearing away Utpaladeva's transcendentalism. Accordingly he declares that the two primary phrases of *Spanda*, along with the reflective awareness of their being at all levels of manifestation, together constitute *Sivatattva*.

When 'I' consciousness in the phase of introversion is perfectly balanced against the 'this' consciousness in the phase of extroversion, this perfect state is termed Pure Knowledge (*suddhavidya*). The 'I' aspect is not directed towards anything else, and is the pure light of consciousness reflecting on its own nature (*prakasavimarsamaya*). The 'this' aspect always looks out beyond itself. At the level of the conditioned (*maya*) subject, these two manifest as distinct categories, namely, subject and object. In the center between subject and object is Pure Knowledge which has two aspects. The first is withdrawal into the subject in the form of the awareness 'I am this,' the other is expansion into the object as 'this am I.' The former is the subject with a trace of objectivity, the later the object clearly manifest in the field of the self-conscious subject. Thus:



According to the *Pratyabhijna*, when objectivity is withdrawn into consciousness, it does not become completely one in essence with the pure subjective egoity of Siva's being (*sivata*); a residual trace of objectivity persists. This trace is Siva Himself, as the inner nature of all things merged within His blissful consciousness of Himself. Just enough objectivity remains for it to be known as 'I' and to distinguish *Sadasivatattva* from the pure transcendence of *Sivatattva*, where objectivity does not exist, never existed and never will. According to the *Pratyabhijna*, the inner state of withdrawal is not ultimate, although higher than the extroverted state of expansion. According to the *Stanzas*, the internal, introverted state (*antarmukhabhava*) is eternal consciousness, which is ultimate and beyond the opposites, as opposed to the extroverted state which is transitory. The former is the domain of one's own essential nature (*svasvabhava*), which is Siva and universal *Spanda*. The latter is the domain of the particularized pulsations of consciousness. From the *Pratyabhijna* point of view, this contrast indicates that neither of these two conditions is ultimate. In terms of the *Pratyabhijna* system of categories, we must make distinctions of levels within unity, and the highest level on the scale of principles is pure consciousness which is entirely free of all objectivity. Hence there can be no universe, no arising and falling away, in short no *Spanda*. In the reference noted above Abhinava says that consciousness is 'immobile' (*acala*), it only appears to move.<sup>57</sup> Movement appears only at the initial level of manifestation, and then in its universal form, as does all else at this level. Accordingly, the *Pratyabhijna* relegates *Spanda* to a level below *Sivatattva*. The *Pratyabhijna* ignores the *Spanda* view that ultimate reality (*paramartha*) is purely transcendent, that it is beyond the opposites as universal *Spanda*, which is perfectly established in its own nature

without trace of either subject or object.<sup>58</sup> From the *Pratyabhijna* point of view, this is the state of withdrawal in which both the subjectivity and objectivity apparent at the differentiated level of *Maya* cease to exist, but only in the sense that their conditioned, finite nature comes to an end. Phenomena are deposited in the principle of *Maya* in its most fundamental state as the power of the ultimate principle at the level of *Sadasiva*.<sup>59</sup> Although all things, as Ksemaraja says, "exist as the homogeneous unity (*samarasya*) which is the universal egoity of Siva's nature at the initial undifferentiated (*samarasya*) level, how could they, non-existent, ever be emitted?,"<sup>60</sup> this is not the highest level according to the *Pratyabhijna*. As long as there is any possibility of a future arising and falling away, we have not reached the ultimate source and ground of existence. Just as Ksemaraja comes to the conclusion by integrating *Krama* into *Spanda* doctrine that 'nothing arises and nothing falls away,'<sup>61</sup> he finds that this is true from the *Pratyabhijna* point of view as well. However, from the point of view of original *Spanda* doctrine, he has inevitably had to degrade the *Spanda* absolute in his exegesis of it in *Pratyabhijna* and *Krama* terms. *Spanda* is real enough, he even expressly declares in his commentary on the fifth Stanza that the energy *Spanda* (*spandasakti*) has ultimate existence; even so he is compelled to subordinate it to a higher principle. This is because, according to Ksemaraja's formulation, Siva is not the universal perceiving subject (*upalabdhr*) which is one's own essential nature (*svasvabhava*), as He is according to the *Stanzas*, but is the Siva of the *Pratyabhijna*, who is the essential state of being of the transcendental egoity (*ahambhava*) that can never be degraded by any objective content. In order to explain these distinctions, the *Pratyabhijna* posits the existence of a graded series of levels which, although distinct in the existential terms of the phenomenology of consciousness, are all one in the Supreme Principle. Accordingly, Ksemaraja says:

This is, at the same time, Siva's (state of consciousness) in terms of the totality of existence held in the undifferentiated unity of (his) integral egoity. Were it to be other than that it could not abide as

the light of *Sadasiva*. Its subsequent emission would therefore be impossible because only the conscious nature can be the agent of emission.<sup>62</sup>

He concludes:

The states of *Sadasiva* and *Siva* pervade one another and so in fact abide as one. The statement: 'when this (occurs), that (will happen)' is made for the benefit of those who require instruction, the succession (it implies) does not relate to reality (*vastu*). Thus, let it suffice to say that manifestation is successive, as this consciousness is simultaneously the agent of emission and withdrawal, as well as non-successive, as the light of pure 'I' consciousness which is neither the agent of emission nor of withdrawal.<sup>63</sup>

These problems do not beset *Spanda* doctrine in its original formulation. Siva unfolds and withdraws and there is no contradiction from the *Stanza's* point of view in referring to the ultimate principle as both immanent and transcendent, without accounting for this in terms of levels within an absolute, which in its highest form transcends all levels. All things arise from it and fall back into it; even so this does not condition it in any way (Stanza 2). This is because it is one's own essential nature, as the perceiving subjectivity, which remains essentially the same in all the states of consciousness (Stanza 3) and the opposites of pleasure and pain (Stanza 4). It is free of these states and yet: must be realized to be their sustaining ground and common factor. As such, it is the inner, eternal state as opposed to the external, transitory objectivity (Stanzas 14-16) which derives its existence from it, and so cannot condition it in any way (Stanzas 19, 28 and 29). Similarly, it impels the operation of the senses, and so can, indeed must, be realized in the course of perception (Stanzas 6-9, 36-37, 43) while awake (Stanza 21), particularly in moments of extreme emotion (Stanza 22) and when thinking or concentrating (Stanza 41). In this way Siva, one's own essential nature, is realized to be the agent and perceiver (Stanza 10) which is the sustaining subjectivity (Stanza 11). This should be realized not only while awake but also in dreaming and deep sleep (Stanzas 33-34 and 25), as well as in states of intense contemplation (Stanzas 23-25), because the manifestation of one's own

### *The Stanzas on Vibration*

true nature (Stanzas 31-32) is concomitant with the liberating realization that all things are its play (Stanza 30) in giving rise and dissolving away all things. One discovers when free of the ego (Stanza 9) and thought constructs, which obscure consciousness (Stanzas 45-46), that it is the inherent attribute of one's own nature to act and perceive universally. Thus the awakened yogi realizes that he is Siva Himself, the universal experiencing subject and master of all things (Stanza 51).

Clearly then, according to the *Stanzas*, Siva is transcendently immanent, with the stress being on His immanence as the experiencing subject (*bhoktr*) who, divested of all egoity, is not the individual soul (*purusa*) nor the individual perceiver (*grahaka*) but his own personal fundamental state (*svasthiti*) or being (*svasva-bhava*). Engaged in the act of perception, he is also the pure agency (*kartrta*) which, although omniscient and omnipotent, is not centered on individual objects of perception or products of action, but is the universal underlying ground (*adhisthatr*) and activity (*samanyaspanda*). Siva is transcendent in the midst of immanence, as its source and master. Self-realization is the astonishing insight into one's own fundamental state of being as Siva in both domains of subjectivity and objectivity (Stanza 11). This is why Bhagavadutpala insists that the only form of liberation advocated in this school is that realized in this life (*jivanmukti*),<sup>64</sup> which is quite in line with the *Stanzas*, which clearly states that the realization of the liberated condition is the achievement of a state of pure enjoying subjectivity (*bhoktrta*), through which perfect mastery of every power is acquired (Stanza 51). The liberated yogi thus conforms to Siva's state which, beyond the opposites of subject and object, pleasure and pain, is the subject who enjoys the cosmic sport of the cycle of His universal manifestation.

#### *Stanza Two*

The first Stanza referred to Siva as the source of all things and their ultimate end by virtue of His perennial, recurrent activity. But how can Siva, Who is said to be eternal, unchanging and immobile (*acala*), fluctuate between different states of being? Surely the notion of intermittent

phases of creation compromises the unity and permanence of the absolute? Or should we admit that there is a fundamental duality between an unchanging transcendental reality and the mutable transitory world? This problem, as Kallata indicates, not only concerns deity, but also consciousness and one's own innate nature, which are all equally understood to be that same reality. Thus the following two" Stanzas, as do a number of others (i.e., 14-16, 28-29), take up this point in relation to the individual perceiving and acting subject, while others relate it to the deity's energy (18) and the universal vibration of consciousness (19). This Stanza poses this problem implicitly even as it supplies the answer, namely that, reality remains one because it is the ground and source of phenomenal existence. The commentators elaborate by contributing supporting arguments. These essentially gravitate around the notion that this ground is subjective consciousness, and that individual objects exist and persist in their basic state of being (*sthiti*) because they are made manifest by the subject. The subject is the cause of the object and so is unaffected by the limitations that condition it. Ksemaraja and Rajanaka Rama extend this idealism along *Pratyabhijna* lines, stressing that objects are above all manifestations of consciousness (*abhasa*) - they are forms in which the light of consciousness shines. Thus Ksemaraja begins his commentary by saying:

Whatever is supposed to obscure the light of consciousness here (in this world), be it the vital breath, subtle body, or perceptions of pleasure or blue, etc., would not exist if it were unmanifest (lit., 'did not shine'), while if they are manifest (lit., 'shine'), they are Sankara Who is the light of consciousness.<sup>65</sup>

This is the *Pratyabhijna* view, which Abhinavagupta expounds in the following passage, drawn from his extensive commentary on the *Isvarapratyabhijna*:

Now how is it that everything is said to repose in this way within Siva's nature? In reply to this question, we have this to say. The existence or non-existence of things here (in this world) cannot be established in any other way except (by admitting) that they repose in consciousness. Those things

that rest in consciousness are manifest, while their manifest state (*prakasamanata*) is one with consciousness, for consciousness is the light (of manifestation) itself. If one were to say that they are other than the light (of consciousness) and (yet) manifest, it would amount to saying that (whatever manifests as, for example, the color) blue, is separate from its essential nature (*svarupa*), and yet (is still) blue. Thus, it necessarily follows that all these things (of the world) rest in consciousness in this way, and their properties (*vr̥tti*) are none other than those of consciousness. Nor is it reasonable to maintain that consciousness is subject to duality. If (one were to affirm that) the duality of daily life (*bhedavyavahara*), brought about by the relative distinction between things, were due to some other consciousness abiding within consciousness, whose sole nature is light, it would amount to saying that one part of it is unmanifest, and so devoid of consciousness. Again if these, the objects of knowledge, at one with (consciousness), the essential nature (of all things), were capable of dividing themselves (off from one another), they would also divide consciousness by their own power. (Thus as) they are incapable of assuming relative distinctions by themselves, the (perceived) distinction between them is brought about by the pure indeterminate awareness (*samvedana*) (which is consciousness).<sup>66</sup>

It seems that Ksemaraja echoes his teacher, Abhinavagupta who, quoting this Stanza, writes:

That (consciousness is always) unobscured, so where can the countless obscurations manifest? And where could they arise from? They shine in consciousness itself and arise from that alone. Thus if there were no manifestation or arising then what obscuration (could there be)? Therefore the power of *Maya* does not divide consciousness, for if it were subject to division it would not be consciousness and, moreover, (even when duality prevails), consciousness is not unmanifest; otherwise what would become of the light of consciousness?<sup>67</sup>

Bhagavadutpala, whose idealism is not systematically coupled with *Pratyabhijñā* phenomenology (*abhasavada*), resorts to a different line of reasoning. Nor does he, as the other commentators do, explain how change is possible in the immutable absolute by simply relegating it exclusively to its power, but refers this activity to Siva Himself. Thus he appears to stick more closely to original *Spanda* doctrine, and we

know from Ksemaraja that other commentators followed the same line, one that Ksemaraja himself is careful to refute.<sup>68</sup> According to Bhagavadutpala, Siva is Himself *Spanda*, and as such transforms Himself into this phenomenal universe. But how is this possible? Does Siva actually change to assume a new form? Is it a real transformation (*parinama*), as happens when a lump of clay is fashioned into a pot, or is it just an apparent change, as happens when a rope seen in the dark seems to be a snake? Bhagavadutpala is guided here mostly by Pancaratra doctrine and, more particularly, by the monistic Vaisnava idealism of such works as Vamanadatta's *Light of Consciousness* (*Samvitprakasa*). The general position of the former is, as Ksemaraja confirms,<sup>69</sup> like that of the *Samkhya*, which considers the universe to be a material transformation of a single primal cause (*parinama*). The *Samkhya* dualist allows for the existence of a substance independent of consciousness, and maintains that it is only the former that changes while the latter simply witnesses its activity. However, according to the Vaisnava theistic absolutism Utpala presents in the *Spanda* context, there is no second substance. Reality in its entirety is nothing but consciousness. It is consciousness that undergoes transformation. In one respect this change is analogous to the change the *Samkhya* attributes to Nature (*prakṛti*). From the highest, subtlest level down to the lowest and grossest, it is consciousness itself that presents itself in both gross and subtle form. To use a common Vaisnava analogy, consciousness is like the juice (*rasa*) of the sugarcane that condenses into various forms - treacle, raw sugar or candy.<sup>70</sup> This analogy is, in certain respects, acceptable from the Saiva point of view. Thus Ksemaraja says that, in so far as the phenomena that Siva makes manifest reside at one within Him, it would not be wrong to say that:

God, Who is the conscious nature, engenders the emergence of the universe, which is the condensation of His own essence (*rasa*).<sup>71</sup>

But from the Saiva point of view this model serves to explain nothing more than the fact that manifestations are one with consciousness. As Ksemaraja puts it, all things are already contained within Siva in a potential form, as is the

tree in its seed. Thus, Ksemaraja rejects the possibility of real transformation, in that the absolute changed in this way could no longer continue to maintain its identity as the source and ground of manifestation, with the result that nothing could be made manifest. Moreover it is only lifeless matter that could possibly undergo this sort of change.<sup>72</sup>

Utpala avoids these objections by adding a second element to his theory of manifestation, namely, that it can be explained equally well in terms of apparent change (*vivarta*). Utpala, like the other commentators, supports the doctrine of Maya. According to him, Maya is the impurity of ignorance that sullies the soul; it is finite and beginningless, although it can come to an end. It is this ignorance that, coupled with the formation of false notions, induces the fettered to believe that multiplicity is real and that the absolute is obscured thereby. Utpala quotes the monist philosopher of grammar, Bhartrhari, to support his case, as well as the Saiva Vidyadhipati and the Vaisnavas Yoginatha and Vamanadatta. But although the world is a projection onto the absolute for the ignorant, it is at one with it, and so real. Maya is simply the mistake of believing that it has any independent existence apart from Siva. Thus Utpala insists that objects are quite real: it is the one reality that is seen to be both subject and object, like the mirror and its reflections.<sup>73</sup> Subject and object are one in the sense that the object reduces down to the cognition of it, and this to the subject. Ignorance is the lack of insight into this essential unity. When the split is healed through knowledge, *Maya* ceases and objectivity disappears into the unity of God. Thus Utpala, following the *Light of Consciousness*, accepts that both apparent and real change can explain the absolute's universal manifestation. Appearances are real, although their seeming difference from one another and from consciousness is not. Again, the nature of manifestation cannot be said to be either, because to go for either one or the other alternative would be to reduce reality to a level of predicability to which neither the absolute nor its manifestations are amenable.

Ksemaraja rejects the possibility of apparent change if it implies that the manifest perceived world is unreal, as this, he says, entails that the

absolute, its ground and essential nature, should be similarly unreal. Otherwise that would mean that the world differs fundamentally from the absolute and is set apart from it - a view that is unacceptable for any monist.<sup>74</sup> Indeed, Ksemaraja consistently rejects both real and apparent change, and maintains instead that manifestation is the spontaneous unfolding of the inherent nature of all things. It is a spontaneous event in which one's own nature, at one with Siva, Who is all things, unfolds as all things.<sup>75</sup> The world is the spontaneous unfolding of consciousness which unfolds in this way. Thus the manner in which things exist is that in which the absolute unfolds. To study how things are, is to study how they are created and vice versa.

We turn now to Rajanaka Rama. Rajanaka Rama repeatedly stresses in his commentary that Siva's power is not only His reflective awareness and freedom but also His power to delude the fettered soul at the level of multiplicity. In this respect *Spanda* is the power of *Maya*. All things reside in Siva, at one with Him, because He is not affected by the power of *Maya*.<sup>76</sup> The fettered soul, on the contrary, sees diversity in the place of unity in so far as he fails to reflect on his authentic nature as the one ultimate reality (*paramartha*). This universe is created only in the sense that it is a product of *Maya*. However, *Maya* is not, as the Vedantin maintains, inexplicable as either true or false (*anirvacaniya*) but is Siva's real (*tattviki*) creative power. Even so it makes no difference to Siva's absolute nature if we think of the cycle of creation as the pulse of Siva's power, because nothing manifests at any time but Siva Himself. It is merely a thought construct, a false notion due to the power of *Maya* that deludes the fettered soul, and so induces him to think of all things and their recurrence as separate from Siva. Siva, in other words, is never subject to change because *Spanda* is not real creative activity in a material sense. It is, however, perfectly real as an ideal creation as is, for example, a picture. In a sense, therefore, according to Rajanaka Rama, the world is not real, at least in the way that reality is commonly attributed to it as a gross physical phenomenon independent of consciousness. Sankara's eternal and immutable nature is thus unaffected by the cycle of creation



and destruction, as it is nothing but the outer form of the playful rhythm of the pulse of His power which, in creating this ideal universe, is also the power of His universal sovereignty. All things are transitory because they are products of Maya and so Siva, unaffected by His *Maya*, can be said to unfold and withdraw at the level of His immanence, while He remains unaffected by His *Spanda*.

Although Ksemaraja, like Rajanaka Rama, stresses the role of Siva's power, his approach differs considerably. He never identifies the power of *Spanda* with *Maya*. This allows him to steer clear of the dialectics of the doctrine of *Maya* (*mayavada*) and to apply the logic of the *Krama* absolute. This logic is compatible with both the Doctrine of Vibration and that of Recognition for, like the former, the *Krama* absolute is dynamic, while, like the later, it is pure manifestation. *Spanda* is real, as is the cosmic process, in so far as its phases are aspects of the universal manifestation of the absolute. Ksemaraja thus affirms that the two phases of *Spanda* coincide and are freely interchangeable. This is not because they are secondary ascriptions predicated of Siva's power by those deluded by it. Ksemaraja seeks to establish the logic of a coincidence of opposite polarities in a single reality, where the contraries are equally real in their oneness. This is essentially the *Krama* approach that can be summed up in Abhinava's words as follows:

AS there is no succession (within consciousness) there is no simultaneity; as there is no simultaneity, there is no succession either. The perfectly pure conscious nature transcends all talk of succession and its absence.<sup>77</sup>

This passage illustrates well how the power of consciousness (which Ksemaraja identifies with *Spandasakti*) contains, as well as transcends, the opposites. The polarities in the *Spanda* context are not succession (*krama*) and its absence (*akrama*), but the unfolding (*unmesa*) and withdrawal (*nimesa*) of this power and, by extension, the arising and falling away of perceptions, manifestation, level of being in the process of ascent and descent to and from the supreme state, and the moments in the cycle of creation, in short, the entire cosmic order from the most universal essence down to the most particular existence

with its innermost dynamism. Ksemaraja demonstrates that the two extremes form the climax of a single process and that they essentially constitute each other, as expressions of a single fact, to ultimately conclude that everything is the play of consciousness and that in reality nothing arises or falls away.<sup>78</sup>

Just as Ksemaraja can integrate *Krama* (a *Kaula* school) into *Spanda* doctrine because of their close affinity, similarly, Abhinavagupta can integrate it into his presentation of Trika, which he treats as the culmination of all *Kaula* schools. This synthesis is accomplished especially in his long commentary on the *Paratrisika*, where he quotes the *Stanzas* extensively, including this one. In his commentary he identifies the supreme principle in which all things are grounded and from which they emerge as *Anuttara*, a term borrowed from Tantric Buddhism to denote the Trika absolute that is 'never obscured, luminous with its own light, and whose existence cannot be denied.'<sup>79</sup> Nothing can obscure it because, as Abhinava says:

Even that which, acting as an obscuring element, is considered to be an obstruction (to absolute consciousness) is nothing but the Supreme Lord, Whose nature is (pure) knowledge and action, and Who manifests by virtue of His freedom to assume the form of that very obscuration and the rest.<sup>80</sup>

All things repose in the absolute (*Anuttara*) because they are generated by it and within it and so, just as this Stanza declares, cannot condition it in any way. Abhinava explains how this is so:

*Anuttara* is that from whence the Great Creation (*maharsti*) that contains within itself countless cycles of creation (and destruction) originates because, as it is said, (it is that) 'from which everything arises.' In the same way all this, (namely) consciousness, the mind (*citta*), the vital breath, the body, feelings of pleasure and pain, the senses, the gross elements, and (every object, even the most common) jar, abide without distinction as consciousness (*bodha*) within the supreme sovereign power which is Bhairava's (universal) awareness (*samvit*). This conscious nature never sets, for were it to do so, the undesirable consequence would follow of there being no manifest state of existence. But even so, there is no limitation

### The Stanzas on Vibration

(*avaccheda*) within it (of the sort) which entails the reciprocal non-existence (of one thing in another), for all things (in the absolute) possess the (universal) nature of all things. Again, if they were not to be present there, (within absolute consciousness), then the initial indeterminate perception (which heralds and is the basis of individualized perception) and the rest could not serve as the impulse (that drives) the senses. Thus the entire aggregate of phenomena is one with the pure reflective awareness of (universal) 'I' consciousness, in which the corresponding objectivized awareness (*idanta*) has not arisen, and abides (within) it free of diversifying duality (*bhedakalana*). (In short), no limitation (*avaccheda*) of any sort exists there (within the absolute). Again, (*Anuttara*) is that wherein this emanation of energy (*vidhih kaulikah*) is clearly apparent and so abides at rest (within it).<sup>81</sup>

The world of objectivity is thus understood to be the sphere of the emission of the rhythmic activity of the power of action (*kriyasaktispandavisarga*). It is the sphere of individuality, in which the universal rhythm of consciousness (*samanyaspanda*) is experienced as the countless, individual pulsations of perception. Actually one, in that every individual pulse forms a part of the universal rhythm of consciousness, they are distinguished for the purpose of instruction. Thus the latter is said to be Siva - the transcendental possessor of power - and the former Sakti - His energy. *Anuttara* is both, as 'the essence of the sovereign power which is the absolute ego (*aham*) consisting of autonomous pure consciousness.'<sup>82</sup> Now, as nothing is perceived independently of this pure egoity, the world of objectivity is 'empty' in itself, that is, it has no independent existence of its own. Again as this pure egoity is, for the reasons given above, free of all duality, that too is empty. Thus the voidness of objectivity reposes in the emptiness of pure subjective consciousness, and in this way all things are made manifest. This pure egoity itself constitutes the process of emanation, persistence and withdrawal of all things, and it takes place even as it abides in a fourth, ineffable, state that encompasses and yet transcends these moments. Consequently, Abhinava understands this Stanza as referring to the liberating experience of this absolute, dynamic 'I' consciousness.<sup>83</sup> Ksemaraja similarly says that

the ultimate principle is that 'which accomplishes the impossible and manifests the fusion of creation, persistence and destruction.'<sup>84</sup> He perceives that this metaphysical notion implies a subtle, highly elevated form of yogic practice, namely, the cultivation of a profound awareness of self as this universal egoity. The universal reality of consciousness is perfectly free in the state in which the sphere of objective manifestation actively unfolds out of it (*prasarpada*), just as it is when this activity is stilled. Thus the yogi must develop both of these basic forms of contemplative absorption, namely, the introverted, 'with the eyes closed' (*nimilana*), and the extroverted (*unmilana*) 'with the eyes open.'<sup>85</sup> When he has perfected both he attains the fullness of the liberated condition, for he is aware that the whole cycle of creation and destruction is internally united with his own consciousness of Siva. Abhinava refers to this form of practice as the means centered in Siva-consciousness (*sambhavopaya*), which he identifies with the absolute ego. The subtlest of all forms of practice, it is the supreme means.<sup>86</sup> Abhinava explains:

All this is born from me, is reflected in me and is not separate from me: these are the three aspects of the Divine Means (*sambhavopaya*) in which creation, persistence and reabsorption reside. For as is said in the *Spanda* teachings: 'that in which all this is established and from whence it arises...' Just this one attribute suffices to declare the supreme lordship of consciousness, and that it is all things. Pray tell what else can be said of it? 'I manifest the All in the sky of consciousness within myself, I am its creator, I who am all things.' This realization is the source of identification with Bhairava. 'All the universe is reflected within me. I am the author of its persistence.' This realization clearly manifests (one's own) universal nature. 'All dissolves away in me, in me who am the eternal flame of consciousness.' Seeing this, one attains peace. 'The universe in all its multiple aspects arises from me, in me; nonetheless, it reposes and, once disappeared, nothing remains.' He who sees creation, persistence and destruction thus united and without parts, he, in truth, shines radiantly, immersed in the Fourth State.<sup>87</sup>

It is in this, the Fourth state of consciousness, that the dynamic activity of consciousness is directly experienced.

### Stanza Three

The commentaries on this Stanza are essentially concerned with two matters, namely, the nature of the three common or worldly (*laukika*) states of consciousness, that is, waking, dreaming and deep sleep, and how the subject who experiences them abides unaffected by them. The reader is referred to other sections of this book where these states are discussed. Here we will deal with a few additional points that emerge from the commentaries. Firstly, we may note that Rajanaka Rama's equation of these states with corresponding levels of concentration is echoed by Ksemaraja.<sup>88</sup> He is followed by Mahesvarananda<sup>89</sup> who points out that this equation is sanctioned by the scripture. The states of consciousness can only be rightly understood in this dual perspective, if we are to distinguish between the yogi who maintains a constant state of self-awareness in all the states of consciousness and the fettered soul (*pasu*) who does not, and so is a helpless victim of these states and the experiences they generate.<sup>90</sup> The contemplative absorption of the yogi in all these states is the Fourth State (*turiya*) beyond the other three. It is the blissful experience he has of his own pure conscious nature as the perceiver. In this respect the theory and practice taught in the *Stanzas* closely follows that of the *Aphorisms* which repeatedly dwell on the means to develop this consciousness. The perceiver is unaffected by the states of waking, dreaming and deep sleep, and his subjectivity, as both agent and perceiver, is *Spanda* - the radiant pulse (*sphuratta*, *sphurana*) of consciousness identified with the Fourth state. He is the self-evident subject and support of all these states (*avasthatri*). The ultimacy of the subject in this respect reflects his grounding in absolute consciousness, which is not merely personal but also cosmic and transcendent. Yogaraja makes this point by identifying the one reality, which persists unchanged throughout the three states, with the pure principles (*suddhatattva*) ranging from Siva to Pure Knowledge.<sup>91</sup> These correspond to the sphere of pure consciousness which ranges from the level of pure transcendence to that of immanence in transcendence and vice versa. This, the fundamental nature

(*svarupa*) of all things, is contrasted with the remaining principles, ranging from this level down to Earth, which constitute the sphere of *Maya* in which the three states operate.<sup>92</sup>

We can profitably compare this conception of the Fourth state with the way in which it was originally conceived in the early Upanisads. There it is equated with the pure transcendent, which is the inscrutable and ultimately inexpressible experience of oneness. Beyond the three states that are still within the realms of the explicable and so possess names, it is simply the nameless 'Fourth'. The *Bṛhadaranyakopanisad* makes use of common Vedic symbols and analogies to express the supremely transcendent character of the 'Fourth' in a passage in which the inner, mystic meaning of the well known Vedic mantra, the *Gayatri*, is explained. It is divided into four parts or feet and, as the Upanisad says:

That is its fourth, the sightly foot, namely the one above-the-darksome which glows yonder (i.e., the sun). This fourth is the same as *Turiya*. It is called the 'sightly (*darsatam*) foot' because it has come into sight (*dadrse*) as it were (of the wise). And he is called 'above-the-darksome' (*parorajas*), because he glows yonder far above everything darksome. Thus he glows with luster and glory, who knows thus that foot of it.<sup>93</sup>

The *Mandukyopanisad* similarly analyses the syllable *OM* into three elements, namely, A, U and M which are said to correspond to the states of waking, dreaming and deep sleep, while:

The fourth is without an element, with which there can be no dealing, the cessation of development, benign, without a second.<sup>94</sup>

Similarly the *Maitriyupanisad* explains:

He who sees with the eye, and who moves in dreams,  
He who is deep sleep, and he who is beyond the  
deep sleeper -

These are a person's four distinct conditions.  
Of these the fourth (*turya*) is greater (than the rest).  
In the three a quarter Brahma moves;  
A three-quarter, in the last.

For the sake of experiencing the true and the false,  
The Great *Atman* (soul, self) has a dual nature!  
- Yea the Great *Atman* has a dual nature!<sup>95</sup>

Here the Upanisad echoes a standard form of expression, already used in the *Rgveda*, to indi-

### *The Stanzas on Vibration*

cate the profound insight that the ultimate principle of existence not only extends beyond the visible things of the world, but also that its extension beyond them is by far its greater and better part. Thus, just as the Upanisad says this of Brahman - the Absolute - so the *Rgveda* speaks of the Person (*purusa*) in the same terms:

So mighty is his greatness; yea greater than this  
is *Purusa*.  
All creatures are one fourth of him, three-fourths  
eternal life in heaven.  
With three-fourths, *Purusa* went up: one-fourth of  
him again was here.  
Thence he strode out to every side over what eats not  
and what eats.<sup>96</sup>

In the Upanisads, where the waking and other states of consciousness are extensively described in relation to that of the absolute consciousness of the Self, deep sleep is considered to be higher than waking or dreaming because the person in this state rests blissful, free of the duality of subject and object, which is alien to the essential nature of the Self. But one must eventually emerge out of that condition into the diversity and limitations of waking and dreaming consciousness. For liberation to be possible, a state must exist which is ultimately and permanently beyond conflicts. The *Manduky-upanisad* describes it accordingly.

Not inwardly cognitive not outwardly cognitive,  
not both-wise cognitive, not a cognition-mass,  
not cognitive, not non-cognitive, unseen with  
which there can be no dealing, ungraspable, hav-  
ing no distinctive mark, non-thinkable, that can-  
not be designated, the essence of the assurance of  
which is the state of being one with the Self, the  
cessation of development, tranquil, benign (*siva*)  
without a second (such) they think is the Fourth.  
He is the Self (*atman*). He should be discerned.<sup>97</sup>

*Maitryupanisad* explains that this state is attained through perfect restraint and total detachment. In other words it is experienced in what Ksemaraja would call 'contemplation with the eyes closed' (*nimilanasamadhi*) in which not only all sensory and mental activity is brought to a halt, but even the breath is suspended:

Now, it has elsewhere been said: Verily when a  
knower has restrained his mind from the external,

and the breathing spirit (*prana*) has put to rest the  
objects of sense, thereupon let him continue void  
of conceptions. Since the living individual (*jiva*)  
who is named 'breathing spirit' has arisen here  
from what is not breathing spirit in what is called  
the fourth condition (*turya*).<sup>98</sup>

Again, while the Fourth state was initially primarily understood as the condition of transcendence in the Upanisads, it came to be understood by them as the pure, thought-free consciousness 'which is non-thought (yet) which stands in the midst of thought.'<sup>99</sup> In this sense, the Fourth state is the pure awareness that the *Stanzas* identify, as do the *Kaula* and other similar Tantric schools, with the expanding state of consciousness (*unmesa*) that, developing into the play of articulate thought, is its source and ground.

Worth noting here is an important development in the understanding of these states of consciousness, namely, the addition of a fifth state beyond the Fourth (*turiyatita*). Neither *Stanzas* nor *Aphorisms* refer to it, nor do any of the commentators, except Ksemaraja who introduces it for the first time into the *Spanda* teachings on the authority of his teachers and the Tantras. Thus, according to Ksemaraja, the Fourth state is not ultimate because, even though it is the highest state of consciousness, the yogi is liable to fall from it. He must contemplate it inwardly to lay hold of it firmly and so, transported by its flow,<sup>100</sup> finally enter the state beyond it which is that of the liberated condition<sup>101</sup> in which all duality finally ceases for good.<sup>102</sup> According to Mahesvarananda the state Beyond the Fourth is:

the Lord Who is the essence of the vibration  
(*parispanda*) of the (supreme), constantly exertive  
state of consciousness; as the supreme subject who  
is the power of (universal) consciousness He is  
called the 'Great Light'.<sup>103</sup>

The Fourth state is Siva's innate bliss which, unlike the state beyond, is not totally aloof from the limited, conditioned subjectivity of embodied consciousness. Pervaded by the power of Yoga (*yogasakti*), that is, the reflective awareness of Siva's sovereign power, it serves as the means through which He contemplates the three states of waking, dreaming and deep sleep<sup>104</sup> which He

does in union with His own nature. Yogaraja expresses this idea by saying that Siva is Himself the state beyond the Fourth (*turiyatita*), and hence, one might add, beyond all possible states. At the same time, however, He manifests as each of the five pure principles, in which subject and object are variously experienced as one, in the Fourth state.<sup>105</sup> In other words, the Fourth state is Siva's own experience of oneness in which subject and object, the cycle of manifestation and all the states of consciousness, are encompassed even as they are transcended, and hence, in a sense, annulled even though they persist implicitly in it. Thus it can, and does, arise when these distinctions are manifest, as when the Fourth state is momentarily experienced in situations that develop psychic intensity as happens, for example, in aesthetic experience, when feeling powerful emotions or even when making love. In this context Ksemaraja refers not only to Stanza 22, where these conditions are said to be opportunities to experience *Spanda*, but also to the following couplet, which refers to the exit of the vital breath (*prana*) from the body in states of intense introverted contemplation,<sup>106</sup> as this is a parallel case where the contemplative absorption of the Fourth state must be maintained without losing consciousness. If this happens the yogi becomes deluded (*mudha*), just as happens to those who cannot maintain this awareness in states of intense emotion.<sup>107</sup>

Let us now turn briefly to what the *Pratyabhijna* has to say. According to Utpaladeva and Abhinavagupta, the essentially sentient being of the subjectivity, which ranges from the emptiness (*sunya*) of deep sleep to that of the waking state which corresponds to bodily consciousness, is conditioned by its association with objectivity. Waking, dreaming and deep sleep are aspects of the fettered state of transmigratory existence and are basically forms of consciousness in which the awareness of objectivity (*idanta*) dominates, and so obscures, that of subjectivity (*ahanta*), which thus merges into it. However, when through instruction and initiation by a spiritual master, spiritual discipline, or similar reasons, consciousness emerges out of this obscuration into the fullness of self-awareness and shines in the plenitude of the awareness of its inherent qualities, namely, its ubiquity,

eternal existence and the rest, the resultant state is that 'Beyond the Fourth'. The Fourth state is this same condition of consciousness which, operating through the objectivized components of the vehicle of embodied consciousness, transforms them into the pure conscious nature by means of the pure self-awareness of its divine attributes. The term used for both these conditions is drawn from the technical vocabulary of the Bhairava and Kaula Tantras, namely, 'complete possession' or 'penetration' (*samavesa*). It denotes both entering into consciousness (and thus coming to possess it) and being penetrated or possessed by it, in such a way that 'possessor' and 'possessed,' 'penetrator' and 'penetrated' become one. The 'Fourth' and 'Beyond the Fourth' are thus equivalent, in so far as both are equally states of 'penetration'<sup>108</sup> and are the blissful consciousness that, marking the cessation of duality, should be cultivated above all other states.<sup>109</sup> But while they are essentially the same, according to the *Pratyabhijna*, the former transcends the embodied state while the latter transfigures it. Accordingly, even though Abhinava understands both as aspects of the condition of the man liberated in this life (*jivanmuktyavastha*),<sup>110</sup> Yogaraja says that this corresponds just to the fourth state, while that beyond it corresponds to the state of the man who, having attained knowledge of ultimate reality, has quit the body and is freed of further rebirth (*videha-mukti*).<sup>111</sup>

We thus perceive a distinction between two approaches equated in the unity of their ultimate goal. In the *Pratyabhijna* the emphasis is on a transmutation of the lower, fettered condition into its opposite, by transcending all states of consciousness by recognizing the pure essence of consciousness, manifest through and as all the levels of manifestation that lead upwards to what stands beyond them, and in which they are all grounded. Conversely, the Fourth state of the *Spanda* teachings is that of the perceiving subject present in all states who, by 'catching hold' of himself and his basic state, permeates it through all the others, even as he transcends them. Thus while the *Pratyabhijna* stresses transcendence without ignoring or minimizing immanence, *Spanda* stresses immanence grounded in transcendence.

### *The Stanzas on Vibration*

The two approaches are basically the same, just as there is no essential difference between the Fourth state and the one beyond it. The former is the latter in relation to the other states. It is the condition of consciousness which, pervading the other states, unites them together, as does a thread the flowers of a garland.<sup>112</sup> As such it is the condition of the perceiver which depends equally on the perceiver's detachment from the other states and his simultaneous presence in all of them. How this is possible is variously explained. As we have noted already, Rajanaka Rama posits a distinction between the notion of self (*ahampratyaya*) and the authentic, ultimately real (*paramarthika*), ego. The former is caught up in the various states of consciousness, understood as modes of operation of the senses and mind, while the latter is the pure perceiving subjectivity. Bhagavadutpala does not assume the existence of an absolute ego, and so does not distinguish between two forms of ego-consciousness; while Ksemaraja identifies the common ego-sense directly with the absolute ego, seemingly reduced to finite proportions. Thus they both equate the perceiving subjectivity as such directly with the authentic liberated identity. But even though there seems to be a difference here between their views and that of Rajanaka Rama, his position does not in fact differ substantially from theirs in so far as the ego-notion he posits is understood to be false and illusory (*mayiya*), and not real.

Again, while all commentators agree that one's own essential nature (*svasvabhava*) is the principle of consciousness, which permeates all states because it transcends them, Ksemaraja, like Bhaskara,<sup>113</sup> stresses that this is so because the subject is the fundamental cause of these states. From this point of view, states of consciousness are themselves, like their contents, understood to be objective. They are perceived in a manner analogous to the perception of objects, and the same principles apply. Thus, Ksemaraja argues for the unchanging identity of the experiencing subject by saying that if he were not to exist, the various states of consciousness would be devoid of the principle which makes them manifest and, like any object deprived of the light of consciousness, could not exist at all.<sup>114</sup> All states of consciousness are

essentially one with Siva; they are forms of His light. Siva, the perceiver, must therefore abide without change throughout them all, otherwise their existence would be interrupted.<sup>115</sup> Thus, the subject assumes these states and thereby creates them without changing in any way, just as happens when he objectivizes himself into the form of diverse objects to generate the world of multiplicity and relative distinctions. Accordingly, the cosmogonic descent from the precosmic, transcendental level of unity into the sphere of manifestation, is said to progress through these three states of consciousness. When Abhinava explains how the energies of consciousness symbolized by Sadasiva's five faces unfold, referring to the eastern face, which is that of Sadyojata, he says:

The universe is as if uncreated (*ajata*) and (yet) manifests here in an instant (*sadya*). Thus it is Sadyojata's state which is the pure awareness of emptiness (*sunyasamvedana*). Thus, when that Lord desires to perceive the All (*visva*) within the sphere of emptiness, it emerges spontaneously and abides within consciousness. This, the Lord's expanding power of knowledge, knows it and it merges in its expanding abode of consciousness. The expansion of consciousness which is emptiness, is the All. In this same way, full of the repose of dense (uninterrupted) sleep, he knows each individually, the houses, shops and (all the other) aspects (of this expansion) (that together) are called the dream (of creation). Thus that (condition) is not that of creation (*srsti*) but that of persistence (*sthiti*), being simply the pure awareness (*vijnanamatraka*) that (abides) amidst the things previously emitted. In this way the dream state is differentiated from that of waking.<sup>116</sup>

Similarly, Ksemaraja understands the three states of consciousness to be the radiant manifestation of Siva in and through the Triad which constitutes the Absolute, namely, Trika (*anutarasadardhatattva*), which he identifies with the authentic being of one's own nature (*svasvabhava*). Trika, the three energies of consciousness, namely, those of will, knowledge, and action, manifest simultaneously at three levels as follows:

1. The level of unity which, as the highest of the three (*para*), corresponds to the experience of deep sleep and the Fourth state. Although

both are states of unity, in the former the subject is unconscious of it because his awareness is obscured by the latent traces (*vasana*) of his actions in the other states in which a duality between subject and object prevails. Thus the unity of this level can either be privative, in the sense that is marked by the absence of duality and hence the cessation of common phenomenal experience, as happens in deep sleep, or it can be a positive state of unity in which all levels are united in the oneness of the Fourth state that encompasses them in the plenitude of consciousness. In order to distinguish between these two aspects, sometimes a fourth level, 'Beyond the Supreme' (*paratita*) is posited that escapes all distinctions of levels as the summation of the other three.

2. The level of unity in difference which, standing between the supreme condition of oneness and the inferior (*apara*) one of diversity, corresponds to the dream state in which the objects perceived by the dreamer, although seen by him to be distinct from himself, are extensions of his personal dream consciousness. Again, while the previous level corresponds to the moment of creation (*srsti*) and that of the subject, this one is that of persistence (*sthiti*) and the means of knowledge.

3. The level of diversity is that of waking, in which the split between subject and object is fully established, and the latter dominates in the condition in which the withdrawal (*samhara*) of the universal consciousness of the subject prevails.

According to Abhinava, these states together constitute the Absolute (*Anuttara*), which he says is the supreme form of *Spanda*.<sup>117</sup> Ksemaraja, for his part, points out that the distinction between the states manifests the identity of Siva, the universal subject<sup>118</sup> Who, in exerting His powers of will, knowledge and action, extends Himself out through them, even as He abides established in His powers of bliss and consciousness which correspond to the Fourth state and that beyond it, respectively.

#### Stanza Four

This Stanza can be treated, along with the one before it and the one that follows, as part of a triplet, and this is in fact what Ksemaraja

does.<sup>119</sup> Thus, this Stanza alludes, as does the previous one, to the underlying subjectivity which sustains perceptions, while the one which follows adds that this subjectivity is ultimate reality itself that is not to be confused with the individual subject (*grahaka*). All the commentators highlight this point in different ways. Kallata refers to this underlying subjectivity as one's own essential nature (*svabhava*). Rajanaka Rama sees in the individual ego, which constitutes the subjective pole of the emotive responses to sensory stimuli, the universal ego become multiple in the absence of an authentic self-consciousness of this subjective counterpart which, grounded in Siva, is the perceiver's true nature (*svabhava*). Ksemaraja relegates the flux of perceptions to the subtle body (*purustaka*) that envelops the soul in the fettered state, and which Siva freely assumes when this condition prevails by hiding His true nature with adventitious impurities (*mala*). It is this that contains the subjective component of phenomenal experience in the form of the egoity (*ahamkara*) which forms a part of the inner mental organ. Bhagavadutpala takes a cue here to argue at length that cognitions, like the objective events they reflect, must be linked together by the unity of an underlying subject, to conclude that this is possible only because it transcends them. Moreover, it abides unaffected by them not only for this reason, but also because determinate cognitions are essentially just thought constructs based on ignorance which, when knowledge arises, are realized to be nothing in themselves; their existence depends on the immutable consciousness which sustains them and so is equally pure whether they arise or not.

All the commentators stress that the essential point this Stanza makes is that an underlying unitary principle must exist behind the diversity of experience in order to account for its basic coherence and unity, as exemplified in the phenomena of recognition and memory. It is the *Pratyabhijna* which expounds this view in the most thorough manner in the Kashmiri Saiva context, marshaling a wide range of philosophical arguments to sustain it. Thus it is not surprising that Ksemaraja sees in this verse a reference to the *Pratyabhijna*, and even Utpala, who is usually careful not to mix *Pratyabhijna* with

### *The Stanzas on Vibration*

*Spanda* doctrine, feels free to quote the *Isvara-pratyabhijña* here as a source, not so much of doctrine, but of argument to support the Stanzas' views.<sup>120</sup>

#### *Stanza Five*

This Stanza concludes the previous two, which declare that the pure perceiving subjectivity which perceives the diverse states of consciousness and their contents abides unaffected by them as their ultimate source. This Stanza goes on to explain that, as such, this subjectivity is beyond predication and supremely real. The following Stanzas define how its activity impels the functioning of the senses (6-7), just as it sustains the body (38-9) and vitalizes Mantras (26-7). Inwardly present, it possesses all of Siva's divine attributes and, as the pure conscious nature, it is the universal and eternal agency that operates everywhere at all times (14 and 16). This, the universal activity of consciousness (*samanyaspanda*) (19), is the true nature of the individual soul who, one with Siva, is at the same time one with all he perceives (28). The remaining Stanzas establish the reality of this fundamental metaphysical principle in the course of expounding the practice which leads to its realization, while cautioning the yogi of the obstacles to it.

The commentaries on this Stanza are particularly interesting because they display a subtle divergence in their interpretation of the nature of this ultimate reality (*paramartha*) in relation to the fundamental categories of phenomenal experience, namely, the opposites of pleasure and pain and, more particularly, subject and object. Thus, it is possible to interpret this Stanza to mean that there is a contrast between ultimate reality, as fully real, and all that is transitory and contrary in character to its undefinable transcendental nature, as unreal. This Rajanaka Rama does in no uncertain terms and identifies this ultimate reality, along with Kallata, as one's own true nature (*svabhava*). Ksemaraja prefers to identify it with *Spanda*, and leave the status of ultimate reality in relation to transitory phenomena an open question, while noting that it can be and, indeed, must implicitly be distinguished from them. Utpala takes a more definite stand, and echoes the view of Pradyumna-

bhatta's *Tattvagarbha* that subject and object are not ultimately real, in order to establish that only *Spanda* is such. Ksemaraja, for his part, subscribes to the *Pratyabhijña* view. He agrees that external objects and the individual subject, consisting of the gross and subtle bodies (*puryastaka*), do not exist independently of consciousness but, even so, he argues, they are not unreal (in the sense of non-existent) precisely because they are all consciousness which, and here lies the crux of the matter, is neither subject nor object.

That this question can be tackled from different points of view, each distinct and yet not necessarily contradictory, is further exemplified by the manner in which Jayaratha interprets this verse. According to him, what is meant here by ultimate reality is the transcendental state of consciousness (*visvottirasamvidrupa*), which he equates with the pure bliss which is the integral and supreme absolute (*Brahman*).<sup>121</sup> From the fully developed Kashmiri Saiva point of view, the absolute is said to be blissful because it possesses the power of self-awareness through which it can simultaneously maintain its transcendental identity and form itself into the manifold phenomenal world. But as this concept had not yet been fully formed when the *Stanzas* were written, the author tried to maintain a distinction between the purely transcendent reality, as it is in itself, and its activity at the phenomenal level, without clearly formulating how the link between the two was to be understood. This was left to the later commentators, who draw from various sources to fill in this gap. Thus, while Jayaratha, quite rightly, sees a reference here to the purely transcendental aspect of reality, Ksemaraja shies away from any such one-sided characterizations, and prefers to understand ultimate reality as immanentizing itself into all things. From this point of view, a purely transcendental principle is no better than the void of nothingness or the perfect inertia of a stone. This is what Utpaladeva means when he declares that the light of one's own nature illumines both itself and all else, including insentient phenomena which, he says, are 'as if unreal'.<sup>122</sup> Abhinavagupta interprets this verse in a similar way. According to him, what is meant by 'ultimate reality' here is the essential Being (*sat* or *satta*) of all things, and he quotes Soma-



nanda as saying: "that which is Being is Ultimate reality (*paramartha*), therefore ultimate reality is Siva."<sup>123</sup> It is clear from the context that Abhinava is not referring here to a transcendental essential Being, but to the existential being of each particular. This existential being is the existence each particular possesses, by virtue of which it is functionally efficient (*arthakriyakari*).<sup>124</sup> Significantly, Abhinava links this Stanza with Stanza 2, implying thereby that ultimate reality is free of the dichotomizing effect of the relationship between subject and object because it is its source, sustaining ground, and ultimate point of its demise.

If we examine this same problem from the point of view of the subject's ontological status, we notice that all the commentators except Kallata (who is the closest to the *Stanzas* in this respect) posit a distinction between levels of subjectivity. It is easy for a non-dualist Saivite to admit the distinction between a lower and higher order subject framed in terms of their relative reality. This is because what counts most is not the actual appearing of phenomena but the subjective response to them. At the level of the absolute subject, the lower level subject consisting of subtle subjective responses to the object (the *purayastaka*)<sup>125</sup> is 'at rest' (*prasanta*), and so the yogi is unaffected by pleasure and pain, or even the distinction between subject and object. This is so in so far as these are merely conceptualized responses to the immediacy of experience, as perceived directly by the pure, uncreated subject, who is not in this chain of subjective interpretations. So we have the subject (*grahaka*) which Rajanaka Rama calls, as does the *Pratyabhijna*, the illusory (*mayiya*) subject, and the real (*tattvika*) subject. With this same distinction in mind, Ksemaraja quotes this Stanza in his commentary on the *Sivasutra*, which declares that the yogi who has achieved the state of pure subjectivity (*samvettrbhava*) 'considers pleasure and pain to be external,'<sup>126</sup> and there refers to the following passage in the *Isvarapratyabhijna*:

Those who have transcended the level of the individual subject (*grahaka*) and have attained that of the true (*vastava*) subject, experience neither pleasure nor pain, etc., even when they perceive their specific causes directly before them. Indeed, they don't even arise, for their causes are absent as far

as they are concerned. Thus all that arises then is the innate (*sahaja*) bliss of consciousness.<sup>127</sup>

To put it another way, Ksemaraja shifts the focus of concern from the ontological to the experiential level. The ontological status of the opposites does not concern him. The nature of phenomena, rightly understood, is liberating not just because they are one with consciousness, and hence cannot condition it, but because they can serve as positive means to reveal the essentially blissful nature of *Spanda*. Thus he writes:

Moreover, even if pleasure and pain, subject and object or their absence, etc., were to exist, they are nothing at all for one (in whom) *Spanda* manifests. This principle is the essence of the effulgence of consciousness, sought by those noble souls (*mahanubhava*) who attend with care to the teachings. All things are nothing but the essence of the wonder of that (pulsing consciousness); thus that is everything (for one who is perfectly attentive). Such is the teaching.<sup>128</sup>

But, as do all monistic views, this one entails a serious problem concerning the reality of the everyday world. One solution, adopted by many Indian monisms, is to roundly declare the world and hence, all dualism, to be unreal. On the Hindu side, the best known example is Advaita Vedanta which, finding the categories of our daily experience, such as time and space logically unintelligible, declares that this is the case because it is *Maya*, that is to say, false and illusory (*mithya*). It appears to exist to the ignorant, but it is not real. Similarly, the Buddhist idealist of the Yogacara school, says that the world is unreal. It is like a dream because, just as in a dream, all we actually perceive are our notions of a supposed external world - we cannot perceive it directly, independently of the senses. Abhinava criticizes both these views in order to establish that the world of phenomena, which is that of particulars, each with their own specific and specifying characteristics, is as real as the one universal reality, which is the common ground of their existence that makes the relationship between each other and the perceiver possible. Thus he writes:

Here (in our daily life we perceive that) an entity may manifest individually as well as in association (with others). Pray tell which of these two aspects

### The Stanzas on Vibration

is unreal? For there is no contrary reason (to prove the falsity of either). If one of these aspects were to really run contrary (*badhaka*) to the other, that aspect, once manifest, would be incapable of arising again, so (the contradiction) would disappear (in a moment), like a flash of lightning, but this is not so. Therefore those (like the Advaita Vedantin) who consider the contradiction between unity (*abheda*) and diversity (*bheda*) to be hard to sustain (logically), refer to it as inexplicable in so far as it is (merely a product of) ignorance. Similarly, others (like the Buddhist idealists) maintain that (the word) is (merely) conventionally real (*samvrtatva*) because it is (invariably) associated with (its) manifestation (*abhasa*), and so both deceive themselves and others. In fact, both (aspects) manifest reposing in consciousness (*samvedana*), because consciousness is free (to make all things possible). Everybody, even animals (know, as) proved by their own experience (*svasamvedana*), that even fire and water, resting in consciousness, (and hence) one with it, do not contradict one another.<sup>129</sup>

But although one of the cardinal features of Kashmiri Saiva monisms is that they generally agree that the external world, and hence duality and diversity are real, their presentation of it as such inevitably entails ambiguities which are hard to avoid. This is a problem that cannot be easily solved for, even if it is true, as Bhaskara says echoed by Abhinava, that the manifestation of phenomena (*bhava*) does not cease (even by the most) emphatic denial,<sup>130</sup> a man with philosophical insight must account for the oneness of things despite diversity. Something needs to be said about this here, in so far as we observe that, even though the commentators fundamentally agree in general terms, there are subtle differences between their points of view on this issue as, indeed, there are among Kashmiri Saiva authors in general. This is not the place for an extensive discussion, but we will simply touch on one or two basic points, just to indicate the issues involved, in order to understand better how our commentators orientate themselves in relation to them.

A convenient place to begin our discussion is with Somananda and his disciple Utpaladeva. They argue that all that appears in any form to be existent, is in fact so, and that this is true even of illusions. The arguments they advance to

support their position with regard to the nature of mudane illusion are highly significant for, as Rastogi quite rightly points out, their concept of metaphysical error was deliberately modeled on that of epistemic error.<sup>131</sup> Thus Somananda argues:

When something is clearly understood to be existent, how can it be non-existent? That which is existent is the highest reality (*paramartha*) and thus Siva. The highest reality is found as the manifestation of consciousness in all things. (Even) illusory false perceptions are real and empowered with the manifestation of consciousness. Their Sivaness may not be denied. Reality is established in them through the arising of consciousness, and as it is Siva who arises, how can duality (*bheda*) be said to be false or the like (*mithyadi*)? Reality gives rise to the everyday world (*vyavahara*), but is not itself part of it (*vyavaharya*). Thus a king's rule in a country is sometimes such that everyday life is carried on with false (i.e., not gold or silver) coins.... That which is experienced does not become otherwise.... The everyday world is merely self-pleasing causal efficacy, and that is the truth of the matter.<sup>132</sup>

In his commentary, Utpaladeva supports his teacher's case by extending his position along the lines of typical *Pratyabhijna* phenomenology. The reality of phenomena is not only characterized by being pervaded by consciousness identified with Siva, Who is fully real, but also by the fact that they are manifest at all, that they are, in other words, luminous with the light of consciousness. Thus Utpaladeva writes:

How is it that that which is nothing but ultimate reality is Siva? Why is the insentient also not ultimate reality? (Reply:) It is not so because how could the Being (*satta*) of the insentient be established (*siddha*) without the manifestation of consciousness? Being is the vibrant radiant nature (*sphuradrupata*) (of consciousness) and this radiant nature is the manifest nature (of phenomena - *prakasamanata*), and thus it is not, in this respect, insentient. The manifest nature is one with the light (of consciousness, and the existence of this) light cannot be denied. It is the sustaining ground of all things and ultimate reality (*paramartha*). And as all things including (common) jars and the rest, possess the light (of consciousness as their) own nature in so far as there is no distinction between them (from this point of view), their one

nature is the light (of consciousness) and so (also) the one Siva-nature. (I have explained this) extensively in the *Isvarapratyabhijna*.<sup>133</sup>

Further on he adds:

There is the shining forth of empowered manifested consciousness in illusory false perceptions, such as the rope-snake or shell-silver, just as in the perceptions of pots and other objects (of everyday reality). Therefore they are real, of the highest reality, and of the nature of Siva. The reality of the manifestation of consciousness within them is undeniable, since Siva extends Himself as these various forms.<sup>134</sup>

Again:

Either dream-water or real water may be drunk, yet the satisfaction which results (in either case) is proven by one's own awareness of satisfaction and is irrefutable. The pleasure caused by false coins or dream-water, etc., is also a reality of an everyday sort. Thus, there are no grounds for denial in the everyday world.<sup>135</sup>

Utpaladeva continues to maintain this position in his *Isvarapratyabhijna*, refining and elaborating it further. Abhinavagupta in his commentaries largely assists him in this, but not, as we shall see, without some ambiguity. The world of manifestation is represented as consisting of countless manifestations (*abhasa*) that, united and differentiated in various ways, make up the variegated picture of the world. Analyzed in these terms, according to Abhinava, the erroneousness of the perception of nacre as silver lies not in the individual manifestations or even their corrections, for these do most certainly appear, but in the fact that subsequent determinate knowledge does not fully tally with the previous. At a subsequent time one comes to know that the nacre is not silver. The subsequent contrary cognition, which sublates the previous one (*badhaka*), interrupts the continuity of the previous cognition in the sense that the manifestations that were united in it are seen to have been connected wrongly. Thus when one sees nacre, mistaking it for silver, there is no error with regards to the manifestation 'this is' or 'silver,' but in their being united in the determinate perception (*vikalpa*) of the form: 'this is silver.' So, in so far as the error lies, not in knowing wrong-

ly or otherwise, but incompletely, this theory of error is known as that of 'incomplete perception' (*apurnakhyati*). Clearly this theory of error supports the case for the reality of manifestation and hence of the everyday world for, as Abhinava says:

If daily life (*vyavahara*), which is useful to all persons at all times, places and conditions, were not real, then we know of nothing else that may be represented as real.<sup>136</sup>

The same analysis, however, can lead us to the directly opposite conclusion, if we focus our attention not on the manifestations as such, but on the persistence of their unification. This is largely the approach of monisms such as that of the Advaita Vedanta, which adopt as their fundamental criterion of reality, not the fact of appearance, but the continuity of existence. Things are more or less real to the degree in which they continue to exist. In this sense, illusions are the least real because they are the least stable, and the absolute the most because of its perfectly immutable nature. A verse by Bhartṛhari states this idea concisely:

That which exists in the beginning, in the end and also in the middle, alone has reality. That which simply appears has no reality, it is real only as long as it appears.<sup>137</sup>

If Ksemaraja can quote this verse in his commentary, it is because a theory which accepts the illusoriness of the world in some sense is not entirely incompatible with the view which holds all appearance to be real. Thus Abhinava feels free to accept as valid the possible objection that even the perception of real silver is incomplete knowledge, in so far as this is liable to be subsequently sublated by the complete knowledge of the one reality of which the silver is merely a manifestation. Challenged directly with the inevitable consequences of this view, namely that, all cognitions are erroneous, he replies:

It is fortunate that your eyes are now opening. The entire sphere of *Maya* is illusory (*bhṛanti*) (and erroneous knowledge) is an error in an error. It is like a dream in a dream or a boil on a pimple, because there is a break in the continuity of that determinate knowledge, the continuity of which should not be broken.<sup>138</sup>

### *The Stanzas on Vibration*

Abhinava is here seemingly quite emphatic about the illusoriness of the everyday world of the common man, in so far as he, as a fettered soul, lives 'in the sphere of *Maya*.' The same holds for passages in which he rejects the ultimate reality of the fettered state, and hence of transmigratory existence, which is its inevitable corollary. The passage quoted below, drawn from Abhinava's *Tantraloka* would find the full support of all our commentators, particularly Bhagavadutpala who, at every turn, finds occasion to say the distinction between the fettered and liberated condition is not ultimate, that both are just the conceptions of the ignorant, and that the very condition of bondage is false:

The world of transmigratory existence does not really exist, so how can there be any question of bondage for embodied beings? One for whom there is no bondage, the act of liberation is for him, free as he is, false. (Both are) the products of delusion, the illusory appearance of goblins, ghosts or the snake which is really a rope. Abandon nothing! Take up nothing! Rest, abide in yourself, just as you are!<sup>139</sup>

At the same time Abhinava tells us that he wrote his *Light of the Tantras (Tantraloka)* in order to describe what liberation is and its many aspects.<sup>140</sup> But how is that possible if he also says that there is nothing to take up and nothing to abandon? We can understand how Abhinava can make such statements without contradiction, if we bear in mind that liberation is here understood to be the manifestation and direct experience of one's own essential nature and hence all things (*svarupapratha*).<sup>141</sup> This process or 'act of liberation' does not take place in the sphere of *Maya*. It is not the liberated or the fettered that brings it about, but Siva Himself, Who freely conceals and reveals His own nature, so, in a sense, there is nothing to do. Abhinava writes:

The Self is the abiding state (*sthiti*) of the light of consciousness, it is partless consciousness which, being such, has laid hold of every power. Concealing its own glory, its nature becomes that of the fettered soul, while, by making the essential nature of the light of the Self clearly evident, it is liberated.<sup>142</sup>

This process of revelation constitutes the many means to realization. Similarly, the soul,

that is, consciousness, is never really sullied by impurities - even when impurity is understood to be ignorance.<sup>143</sup> Ignorance or impurity cannot affect consciousness, not because it doesn't exist but because it is ultimately one with it. This is true also of anything that might limit or 'contract' it. Essentially, ignorance is the condition of consciousness in which duality is perceived. This is not to be understood, as we have seen already in a different context, as a mistaken perception of things, but as an incomplete one. As the knowledge of the object of perception develops, it leads to progressively higher forms of liberation, that is, more developed revelations of Siva.<sup>144</sup> Ultimately, reality is perceived in the very act of perceiving the things of the world, for even as they are known according to their true nature, they are transcended without this denying their existence. So Abhinava writes:

False knowledge - the sickness of darkness - gives rise to many defects of vision and due to its presence (consciousness), although stainless, appears to be sullied with stains. But if the object of perception is transcended in the act of perception, the defect of darkness is far removed, and (so) how can any doubt prevail that the stain (of impurity) really does exist?<sup>145</sup>

We might well compare this statement with Stanza thirty-six, which declares that when the yogi manages to lay hold of the power inherent in his innermost nature, whatever he perceives manifests to him 'in accord with its true nature.' Rajanaka Rama comments:

The (pure) Being (*sat*) (which is ultimate reality), manifests thus as an object of awareness only to the awakened yogi, not to one whose true vision of reality has been obscured by the darkness of *Maya*.<sup>146</sup>

Such statements abound in many schools of Indian thought, but they imply different things in different contexts. Thus, in this case, the 'darkness of *Maya*' is the obscuration of thought constructs. The object the common man sees and seeks to know (*jneya*) is the same the yogi seeks to know and worship as Siva, both are equally 'that which is to be known' (*jneya*). The difference lies in that the ignorant are unconscious of themselves, distracted by the perception of their outer object. The object is one with

consciousness, the perceiver, before and after it is perceived, and this is actually how things are throughout. When we lose sight of this fact, we are caught in the web of Maya. Abhinava writes:

All things, both before and after their separate manifestation are in reality sentient because they rest in self-consciousness, which is a state of oneness with the perceiver whose essential nature is awareness (*vimarsa*).... The middle state only, which is characterized by 'this' and in which both the former and the latter states are not apprehended, is the sphere of *Maya*, the transmigratory world of the ignorant. Therefore, it is established that sentient freedom is the only essential characteristic of the Lord.<sup>147</sup>

Thus Abhinava can say that the sphere of *Maya* is illusory in so far as this is the sphere of object-centered thought constructs. He is not referring to the ontological status of the world of objectivity, but to the manner in which it is perceived. All reality is equally appearance (*abhasamatra*); the appearance of duality is *Maya*, while the appearance of the light of consciousness in its oneness is Siva.<sup>148</sup> Even so, there are numerous instances where Abhinava seems to make a distinction between what appears to exist and what actually does. The *Parmarthasara* is a work where this takes place more than elsewhere. There Abhinava says that the Self appears to act because of the activity of the body, senses and the world, just as the moon seems to move in running water.<sup>149</sup> As the commentator, Yogaraja, indicates, Abhinava is saying that there is no activity from the ultimate point of view,<sup>150</sup> and so is apparently distinguishing between what is ultimately real and that which merely appears to be so. Actually what Abhinava means to say here is quite different, as we can see from what he says further on, where he refers to the manner the liberated perceive themselves and the world:

I am the Lord Who playfully propels the machine of the Wheel of Energies. My nature is pure, and I hold the position of the Lord of the great Wheel of Energies. It is in me alone that all things manifest as do jars and other (objects). Everything extends out of me as does the wonderful diversity of dreams from one who sleeps.<sup>151</sup>

In this passage, as in the previous one, an

analogy is drawn between phenomena appearing within consciousness and reflections, an analogy elaborately worked out by Abhinava in a number of places. There is no need to reproduce *his arguments here*;<sup>152</sup> it is sufficient to note that this is another instance in which it could be possible to use this analogy to indicate that the world as we perceive it, extending in time and space, is insubstantial, less than real, just a mere reflection. However, Abhinava is particularly careful to preserve the reality of the images reflected in the mirror of consciousness, in so far as they are its manifestations, and so remains true to Somananda's original enunciations. At the same time, however, the analogy teaches us that things of the world, though not illusory, are devoid of any essence of their own independent of consciousness, just as reflections are nothing apart from the mirror. Abhinava is thus once again chalking out the thin line which marks the border between phenomena and the ground of their being, and is at the same time the path and ultimate condition of the liberated state. Thus he writes:

(The reflected image) is a reality, but even so does not exist elsewhere (outside the mirror); it offers no resistance, it is not autonomous, it is neither stable nor unstable and is due to the special properties of certain pure things (that have the capacity to reflect objects). There is no space, form, particular moment, measure, mutual conjunction or its absence; there is no grossness (*ghanata*), no unreality and no essence of one's own of any sort. The obscuration (of ignorance) ceases (for one who) reflects in this way. This is the teaching of the mirror.<sup>153</sup>

There are many such instances in Abhinava's works where he apparently draws a distinction between what seems to be true for the common man and what is perceived by the liberated and, inevitably, this happens also in the *Spanda* commentaries.

#### Stanzas Six and Seven

Deep within each living being lies the same irresistible force (*prerana*) that generates and withdraws the whole universe. Contracted and conditioned by the microcosm of the body and mind fashioned for its worldly existence, the residuum of its power activates and gives it life.

### *The Stanzas on Vibration*

By virtue of this power, living beings can act and perceive by means of the body and senses. This same energy gives Mantra its power (Stanza 26), and to lay hold of it is to overcome all weakness, spiritual, mental and physical (38). It is found by abandoning the false support of outer things to seek it in one's own true, infinite nature. To discover it is liberation (39).

The various interpretations of these Stanzas all agree as to this basic idea, but they vary in their explanation of the mechanism by which this inner power operates. Bhagavadutpala and Rajanaka Rama simply state that the senses are vitalized by a direct infusion of consciousness, so that they appear to act spontaneously as if they were sentient. This, the least complex explanation, seems to be the one intended by the *Stanzas* themselves. Abhinavagupta elaborates it further, quoting these Stanzas in the course of his exposition of the *Pratyabhijna* to specify that this infused consciousness is, in *Pratyabhijna* terms, the reflective awareness (*vimarsa*) of consciousness. Operating as its power of action, it directs the senses towards its goal until it is attained, at which point their operation is suspended and they are directed to another task.<sup>154</sup> In this way the activity of the senses is a direct expression of the universal agency and sovereign power of Siva, the Supreme Self.<sup>155</sup>

Elsewhere in his exposition of the *Pratyabhijna*, Abhinava again refers to these Stanzas. In this case he couples them with a verse from Brhaspati's *Sivatanusastra* and explains that Siva's power consists of the thirty-five principles below Siva down to Earth. Of these, four are supreme, twenty-five gross, and the six intermediary ones subtle. The subtle principles consist of *Maya* and the five obscuring coverings (*kancukas*), namely, time, limited knowledge and action, attachment and natural law (*niyati*). These principles envelop the consciousness of the individual subject, and so have a generic effect on the objects now present to consciousness as finite entities severed from the subject, who perceives and reacts to them through the gross principles which constitute the body, senses and mind. All of these are Siva's power, and so Siva Himself perceives and acts as the phenomenal (*mayiya*) subject.<sup>156</sup>

But if the body and senses are pervaded by Siva's power of awareness and vitalized by it, why do not all embodied beings share in the perfect freedom of consciousness? Abhinava replies to this question by saying that individual consciousness would indeed be absorbed into universal consciousness, if the objective aspect of the psycho-physical organism were to be totally pervaded (*acchadita*) by the aesthetic delight (*rasa*) of the pure egoity of consciousness. This, he says, is the Fourth state of consciousness beyond waking and the rest. It is the pure experience of the pulsation of consciousness, consisting of the dual awareness that: 'I am all this' of *Sadasiva*, in the state of contraction (*nimesa*), and: 'all this am I' of *Isvara*, in the state of expansion (*unmesa*). This experience transforms object-oriented, individualized consciousness into subject-oriented, universal consciousness, just as the alchemical elixir changes copper to gold. When it becomes stable, the yogi attains the state Beyond the Fourth (*turiyatita*) and the change becomes permanent. "Such," says Abhinava, "is the outpouring of perfect freedom, and such is the body also. Once all the powers of consciousness are attained, (all the principles) from *Sadasiva* onwards are (for this enlightened yogi) like the body."<sup>157</sup>

We will return to the *Pratyabhijna* further on to analyze another, quite different, account of how this process takes place. Now we turn briefly to Ksemaraja's exposition. Ksemaraja draws his inspiration in this case not from the *Pratyabhijna*, but from the *Kaula* view, especially that of the *Krama Kaula* school. Thus Ksemaraja says that we must distinguish between two aspects of the senses. On the one hand they form a part of the gross, insentient level of emanation and yet, on the other, they are aspects of Siva's power. It is the latter aspect which the esoteric doctrine (*rahasyārtha*) of the *Krama* and other *Kaula* schools stresses. From this point of view the senses, as powers of consciousness, are in fact sentient but, even so, says Ksemaraja, we must distinguish provisionally between these two levels in order to lead the more spiritually immature to this higher doctrine.<sup>158</sup> The author of the *Stanzas* does this, according to Ksemaraja, by referring to two groups of senses. The outer group consists of the thirteen senses made manifest by the power of

*Maya* as insentient (*mudha*) in relation to the individual soul. The inner group consists of the goddesses of the senses (*karanesvari*). These goddesses are hypostases of the energies or rays of the light of one's own conscious nature (*maricicakra*). They are thus said to possess a 'body of consciousness' (*vijnanadeha*) and are aspects of its ecstatic nature or 'wonder' (*ciccamatkarā*). Ksemaraja refutes the view implicitly held by both Bhagavadutpala and Rajanaka Rama that the 'inner circle' to which these Stanzas refer is the inner mental organ. Significantly, he also rejects the view that the 'inner circle' is the subtle body (*purīyastaka*). This view, as we shall see, virtually coincides with that of the *Pratyabhijñā*, which Ksemaraja is thus refuting, in this case, in favor of the *Krama* view.

Ksemaraja goes on to explain that the inner circle of sensory powers generates and withdraws its own object in and through the act of perception. However, it is coupled with the activity of the outer circle of the senses in such a way that only the latter appears to apprehend and react to its object, which is felt to be outside it. Ultimately, both groups are impelled by Siva, one's own inherent nature. Thus, Siva can be realized in a moment by the blissful and effortless means (*sukhopaya*) of direct introspection - even while the senses are fully active. Accordingly, Ksemaraja quotes one of Utpaladeva's hymns as saying:

(O Lord) may the exuberant activity of my senses fall (freely) onto their objects. May I never be so reckless as to lose even a little or a moment of the aesthetic delight (*rasa*) of union with You.<sup>159</sup>

Finally, we return to the *Pratyabhijñā* and a second account we find there of the process by which the senses are vitalized. Although, as usual, Siva is the ultimate source and being of all forms of consciousness, including sensory, the immediate vitalizing principle of the senses is here said to be the vitality associated with the vital breath (*pranana*). Collocating itself in the psycho-physical organism, it is the living being (*jīva*) that gives life to the body and, as the subtle body (*purīyastaka*), transmigrates. The vital breath is the first transformation of consciousness that takes place at the junction between its subjective and objective aspects, the moment the

rupture between them takes place. At this stage, the subjective aspect is the pure empty subject (*śūnyāpramātr*) abstracted from the object. When this subject pours out of itself onto the object with the intention of appropriating it for itself, it assumes the form of a wave (*urmi*) or pulsation (*spanda*) of consciousness.<sup>160</sup> This, the vital breath, Abhinava explains,

is the vitalizing impulse (*pranana*) which is life itself (*jīvana*) and the abiding state of being of the conscious nature and as such is the universal vibration of consciousness (*samanyaspaṇḍa*) that bestows sentience to the insentient body etc.<sup>161</sup>

Thus Abhinava sees fit to quote this Stanza when he explains that the inner activity (*antarvṛtti*) of the void-subject is that of the life principle (*jīvanakriyā*) that imparts vitality (*prāṇanakriyā*) to the body and senses. This power functions in two ways. On the one hand it generates and sustains the operation of the five major vital breaths of the body, and on the other, that of the five senses of perception and the three constituents of the mental organ, which together make up the subtle body (*purīyastaka*). Thus, ultimately, this vitalizing power belongs to the egoity (*ahanta*) of consciousness projected onto the void subject which, operating through and as the subtle body, is the individual living soul (*jīva*) who transmigrates. Moreover, it is both the source of the vital breath and the vital breath itself, which both impels and is the subtle body.<sup>162</sup>

We notice here that the *Pratyabhijñā* conception of the individual soul differs in certain respects from that of the *Spanda* teachings. Thus the latter attributes the vivifying impulse which fuels the senses to the inherent nature of the individual himself, identified directly with Siva. The former descends a step down, as it were, to the level of subjectivity, understood as one half of the subject-object relationship, abstracted from its object. The contact this subject makes with the object sets into operation the impulse to act and know, which vivifies the body and senses that serve as the vehicle for the subject in its rapport with the object. Hence its activity is life-giving and is life itself. According to Abhinava these two accounts are not exclusive, so he quotes these Stanzas, thereby aligning

### *The Stanzas on Vibration*

the *Spanda* and *Pratyabhijna* views. In doing so, however, he degrades the ultimacy of the vivifying pulse of consciousness as conceived in the *Spanda* teachings. The Doctrine of Vibration does not, in its original formulation, conceive of degrees of subjectivity, although there are levels in the degree to which the subject is awake to himself. The individual soul (*jiva*, *purusa*) has no independent power of its own. It can activate the body and the senses only because of its connection with its inherent Siva-nature. Abhinava appears to be aware of this distinction when he says, after quoting these Stanzas:

According to this view, the individual soul generates the activity of the insentient senses characterized as life by penetrating into its own (Siva-nature).<sup>163</sup>

Even so, he chooses to ignore the differences between the two positions and relegates *Spanda* to a lower subordinate level by equating it with the life breath. That this principle is not ultimate from the *Pratyabhijna* point of view is clear from the fact that it is said to be perceived, to be 'I' not because this is its inherent nature, but because the Self is superimposed upon it.<sup>164</sup>

But despite these subtle differences, all these approaches ultimately agree that it is Siva Himself Who, as pure consciousness, identified with one's own innate nature, gives life to all things. The differences solely concern the way this takes place and the degree and manner in which this process is mediated by others.

We turn now to the practice that these theories support. The aim is to realize that one's own true nature is the ultimate principle, which animates all living beings, by exerting one's own awareness in consonance with the universal exertion of consciousness that both animates the body and is the basis of the universal activity of creation and destruction. Thus Ksemaraja writes:

One should examine (that principle) with the effort which is Bhairava Himself, as the withdrawal of all relative distinctions, the expansion of the activity of one's own vitality and the attentive attention (*sevana*) to one's own perfectly full and introverted nature.<sup>165</sup>

Abhinava explains that, by exerting oneself to attend to this principle, one's intentions

(*samkalpa*) are purified as thought constructs gradually diminish by attending to the center of indeterminate awareness (*samvedana*), which both reveals and is the source of determinate perception. Never obscured, this awareness abides self-revealed (*svatahsiddha*), itself the testimony of its own existence, as those who exert themselves in this way clearly perceive.<sup>166</sup> As Abhinava says:

He who practices the elimination of thought constructs, his heart adorned with the jeweled necklace of uninterrupted thought-free cognitive awareness, enters the supreme state.<sup>167</sup>

### *Stanza Eight*

Mahesvarananda pertinently contrasts the concept of self implicit in this Stanza with that of the classical *Samkhya* which posits, as we have already had occasion to remark, the existence of two fundamental realities, both of which are, in different ways, multiple. One is *Purusa* - the Person, who is the individual perceiver or witness (*saksin*) of the activity of the second reality, namely, *Prakrti* - Nature which constitutes the sphere of his perception. The form Nature assumes largely depends on the perceiver and the manner in which it is perceived. The Person, of which there are an infinite number, distinguishes particulars in and through the sphere of objectivity. Nature supplies the internal and external senses to do this and forms itself into all their sensations that, compounded in various ways, form the gross physical elements. In this way, three inner mental organs, ten senses, five types of sensation and the five gross elements make twenty-three principles with Nature as the twenty-fourth. Clearly then, even though Nature is described as 'insentient' (*jada*) it is largely constituted of psychic and sensory elements. Even the gross elements are thought to be derivations of sensations. Nature is intimately connected with perception, a connection that is further stressed by the distinction that is drawn between manifest (*avyakta*) and unmanifest (*avyakta*) Nature. The three qualities of Nature, namely, those of light (i.e., apparent, intelligible or luminous form), energy (i.e., action, dynamism or heat) and inertia (i.e., stability, fixity of form or darkness) combine in



varying proportions in each manifest form of Nature. But if one views all these manifest forms together and perceives that they are all equally Nature, the sum total of all these qualities in each object is balanced out so that each quality is equal to the others. This oneness is the unmanifest form of Nature. The determinate perception of objects (*vikalpa*) corresponds to the manifest aspect, and the unmanifest to the indeterminate pure awareness or sensation of existence, as such (*samvedana*). Although the two necessarily exist together, the former obscures the latter by the profusion of its forms. The practice of Yoga, which parallels this theory, is therefore to still the activity of determinate perception to reveal the indeterminate awareness, which is its ground. In this way the true nature of Nature is seen. Then, according to the classical formulation, it retires from the Person's view like the dancing girl whose deceit has been discovered by her spectators and so hides herself in shame.

The classic analogy for how Nature becomes variously manifest is that of the clay ball fashioned into diverse forms. Although this analogy is not inapt, it should not mislead one into forgetting that Nature and its products are more mental or sensorial than material. The *Samkhya* is closer to idealism than materialism, despite its pluralism. There are as many Persons as there are worlds they perceive. The world each one sees is linked to his own previous actions and experiences. Thus, the many worlds other Persons live in continue to exist when one Person is liberated.

The inherent philosophical instability of the *Samkhya* view, with its combination of pluralism with idealism, lends itself to modifications that can fit with virtually any view, ranging from dualism to pure monism. Moreover, the scheme of Nature's development through the twenty-three principles can be treated as a basic phenomenological description of what lies in the sphere of objectivity, that can be adopted by any metaphysical system. All this has in fact happened in a large number of schools of Hinduism. Sankara's Advaita developed largely out of a critique of *Samkhya* dualism. The plurality of Persons is reduced to one and identified with the absolute, while Nature is identified with the illu-

sory sphere of *Maya*. Vaisnava theology added the Lord (*bhagavat*) as the one Supreme Person who governs the other Persons and Nature. Medieval Saktism identified Nature with Sakti, thus developing a monism according to which reality is not the Transcendent One, as in Sankara's Advaita, but a conjunction of opposites, namely, Siva (the Supreme Person) and Sakti (Nature). The dualist *Saivasiddhanta*, for its part, extended the scheme to include *Maya* and the various aspects of it which condition each Person, and the so-called pure principles which pertain to the activity and state of Siva. The combinations and possibilities of development in various ways are in fact innumerable. Utpaladeva's presentation of the thirty-six principles in his *Isvarapratyabhijna* is one of these. Important differences arise in this way, one of which coincides with the notion expressed in this Stanza. Mahesvarananda points out that the *Samkhya's* conception of the Person is internally inconsistent. According to the *Samkhya*, the Person is aloof (*uddisina*) from the activity of Nature, and yet it is also said to exert a constant influence on it (*nityoditodyama*). If this were not so, Nature would neither assume manifest form nor serve any purpose. The *Samkhya* asserts that this influence is solely due to the existence of the Person, who is a pure transcendental effulgence (*tejas*) which illumines the activity of Nature when he lies close to it. Mahesvarananda points out that we cannot then conceive of the Person as inactive. The influence he exerts on Nature is an action, albeit a subtle one. Mahesvarananda rightly asks: how can that by whose power insentient entities - such as the body, senses and worlds - are impelled to action, be itself inactive?<sup>168</sup> Similarly, the *Stanzas* accept that the Person, the individual soul, is active but adds (and this Mahesvarananda says is the most significant difference between the *Samkhya* and the Kashmiri Saiva view as a whole) that this activity is not independent but depends on Siva's power of creative autonomy (*svatantrya*), which individual Persons can tap by virtue of their inherent identity with Him.<sup>169</sup> According to the *Pratyabhijna*, the Person is the subject that perceives its object in the waking state through the senses activated by the vital breath, intellect, the emptiness of pure subjectivity, and ultimately the light

### *The Stanzas on Vibration*

of Siva-consciousness. The latter is the universal subjectivity upon which individual subjectivity depends, and is revealed when the limited individual subjectivity of the body, intellect, breath and emptiness is removed and the distinction between subject and object is overcome.<sup>170</sup>

While Mahesvarananda identifies the inherent power (*bala*) of the authentic identity (*svabhava*) of the individual soul with Siva's creative autonomy, and Abhinava with his pure subjectivity, Ksemaraja equates it with the pulsing power - *Spanda* - which is the pure intentionality or will of universal consciousness. Ksemaraja points out that if the activity of the senses were to be solely directed by one's desire, then that too would be, like the senses, an instrument of action and so would require another desire to direct it, and that another, leading to an infinite regress. In fact, Ksemaraja says, we must distinguish between the desire for pleasure, which impels the individual to seek and cling to the objects of the senses, from the pure intentionality which is *Spanda* that, beyond conception and objectivity, cannot be realized by desire. Although Ksemaraja maintains that this desire must be stilled, he stresses that this should not be done by repressing it but by allowing it to freely enjoy its object, so that in the repose which results from its fulfillment the yogi, attentive to the vitalizing power of *Spanda*, can become one with it.<sup>171</sup>

Once again Ksemaraja advocates the blissful direct means (*sukhopaya*) for the realization of *Spanda*, reminiscent of forms of Kaula Yoga. Abhinavagupta also finds close association here between *Spanda* and Kula doctrine. Thus, according to him, the liberating realization of yogic perfection through *Kaula* practice (*kaulikisiddhi*) consists in the direct determining insight (*siddhi, niscaya*) of the nature of phenomena. This understanding, generated in and through the totality of the psycho-physical organism (*kula*), takes place in an instant when it is rendered fit to be a vehicle of this realization by the vitality (*virya*) of the emission (*visarga*) of absolute consciousness, which ascends as the vital breath along the axis of the center of the microcosmic being. Abhinava equates this vitality of *Kula* - the psycho-physical aggregate - with the inherent power of one's own nature

(*svatmabala*) as taught in *Spanda* doctrine.<sup>172</sup> In *Kaula* terms it is *Kaulikisakti*, which resides in the heart of consciousness, the supreme and universal foundation (*pratistha*) of all things, both objective and subjective. It is the effulgent brilliance (*sphuratta*), which is the apparent manifest form of phenomena as well as the power which presides over and sustains the psycho-physical and yogic body (*kula*). This energy is the emission that results from the union of Akula and Kula (Siva and Sakti). Expanding out from the center of the axis of the vital channels, it moves through them in the form of the vital breath to vitalize the body and the senses.<sup>173</sup>

An important point Abhinava makes here is that this power resides in the 'center' and it is here that it can be realized. This can be achieved either while the senses are active, by attending to the impulse of *Spanda*, or in states of introverted absorption. Abhinava describes one method<sup>174</sup> reminiscent of the practice taught in Stanzas 23 to 25, although he quotes this one. He explains that in states of intense introversion all objectivity is withdrawn into the subject. This gives rise to the emptiness of the Fourth state (*turiya*) which is the 'emptiness in the center' (*madhyasunya*) between subject and object. It is experienced as a state of pure awareness (*samvedana*) transcending objectivity in which neither the limited subjectivity of bodily consciousness nor the determinate perceptions of objects arises. The yogi can now lay hold of the inherent energy of his own nature, as the higher subjectivity arises in the emptiness of this transcendental consciousness and so, as this Stanza teaches, become one with it and realize his oneness with universal consciousness.

#### *Stanza Nine*

The commentators focus on three basic matters to which this Stanza refers, namely, the nature of the impurity which sullies the soul, the disturbance which agitates it, and how this is to be eliminated. As to the nature of this impurity, Bhagavadutpala says that it is ignorance which, as *Maya*, is essentially false, and so disappears as does an illusion when its true nature is realized. Ksemaraja prefers to describe it in terms of the standard Saiva categories of the three-fold impurity (*mala*) which individualizes and con-

ditions consciousness, and its three powers of will, knowledge and action.<sup>175</sup> Again, Rajanaka Rama emphasizes here, as he does throughout his commentary, that the most fundamental impurity is the projection of the egoity of consciousness onto the body. Thus he reverses Ksemaraja's view, in that Rajanaka Rama attributes the impurity which Ksemaraja says is primary, to the disturbance which this false projection generates. In this way he also deviates from Kallata's position, with which Ksemaraja specifically acknowledges agreement,<sup>176</sup> and that is probably true to the original doctrine, namely that the resultant agitation is the ego notion (*ahampratiti*) itself. Bhagavadutpala, for his part, simply equates it with the disturbed mental condition (*vikara*) which is the consequence of ignorance.

The practice by which this disturbance can be eliminated is dealt with in detail by Ksemaraja in his *Heart of Recognition*, while Sivopadhyaya supplies another method in his commentary on the *Vijnanabhairava*. In the *Heart of Recognition*, Ksemaraja explains that this disturbance can be stilled by the unfolding of the power of the vital breath in the Central Channel (*brahmanadi*) in the process of expansion from the center (*madhyavikasa*) in a manner reminiscent of the *Kaula* practice described in the exposition of the previous Stanza. There are a number of means to this end. The best, according to Ksemaraja, is that taught in the *Pratyabhijna*, namely, the progressive elimination of thought constructs (*vikalpaksaya*). Accordingly he quotes what may well be Utpaladeva's lost commentary (*tika*) on the *Pratyabhijna* as saying: "One gradually attains the state of lordship by the one-pointed concentration which results from the elimination of thought constructs."<sup>177</sup> We have already noted in the exposition of Stanza 7 that Abhinava relates this practice to *Spanda* doctrine. Thus he interprets the devout effort, which it teaches should be exerted to discern *Spanda*, as that required to attend to the indeterminate cognition (*samvedana*), which both reveals and is the source of determinate perceptions, and so decreases the latter in order to increase the former. This method, Ksemaraja says, is the best because it is the most natural, internal and direct. It does not require the practice of breath control

or the recitation of Mantra, but forms a part of the blissful, direct means (*sukhopaya*) related to *Kaula* practice. Basically, it involves absorption in the reflective awareness of the subject by the gradual intensification of the means of knowledge (*pramana*) through attention to the relationship between subject and object. It requires, in other words, awareness of cognition as the connecting link between them, in the unity of a direct concept-free awareness. In this way the higher states of consciousness unfold until the yogi finally abandons all mental and sensory activity, and so experiences the supreme state.

We come now to Sivopadhyaya's interpretation of this Stanza, which we find in his commentary on the following verse of the *Vijnanabhairava*:

One should center one's attention wherever the mind finds satisfaction for it is there that the inherent nature of Supreme Bliss arises.<sup>178</sup>

Following the lead of this Stanza, Sivopadhyaya explains that in order that the yogi may experience this bliss, he must overcome the disturbance which disrupts his consciousness. He distinguishes between two basic states of mind, namely, those in which it finds satisfaction or delight (*tusti*, *pramoda*) and those in which it is subject to disturbance (*ksobha*). In order to cultivate the former state and eliminate the latter, the yogi should concentrate on some attractive, pleasing object. The best of all is the face of his Tantric consort. He must still the agitation (*ksobha*) of passion, and his mind must be well under control, in order not to be distracted from his yogic practice by the disturbing influence (*ksobha*) of thought. A master of himself, he should then enter the temple of the young woman's beautiful body, thinking the while, according to his capacity to do so: 'I am Siva, Who is consciousness and bliss, while this is my consort (*bhingi*, an extension of my being).' He should then make love to her with this attitude of mind and unswayed by physical passion. Sivopadhyaya says,

Thus stilling the agitation (*ksobha*) of passion within himself and making his mind one-pointed and unwavering, all that remains in the purview of his awareness is that reality, namely, universal *Spanda*.

### *The Stanzas on Vibration*

It is essential that the yogi be free of all lust, greed and anger;<sup>179</sup> otherwise the agitation (*ksobha*) of thought and bodily consciousness is not stilled. He must, when viewing his consort's fine form, cleave towards purity of mind. He must do so with a spiritual attitude and with a desire for liberation. Those who are liberated are never subject to the waves of this disturbance, and enjoy a state of permanent contemplation (*nityasamadhi*). The notion that the Self is the body gives rise to attachment to physical pleasure; when this bodily consciousness is dispelled, the desire for the objects of the senses goes with it.<sup>180</sup> Ksemaraja therefore pertinently quotes this Stanza as a conclusion to his commentary on the *Sivasutra*: "the body is the oblation."<sup>181</sup> where he writes:

the body, gross and subtle, etc., which all (mistakenly identify) with subjectivity is the oblation the great yogi offers in the supreme fire of consciousness, for he is constantly established in the subjectivity of consciousness by quelling the subjectivity of the body.<sup>182</sup>

#### *Stanza Ten*

Once the agitation of conditioned egoity ceases and with it all perception and activity, does anything remain? This Stanza and a number of others address themselves to this key question. Stanzas 12 and 13 declare that 'nothingness' cannot have ultimate existence. Stanzas 15 and 16 insist that the subject continues to exist even when he desists from all action, and so abides in his unique existence. Although objectivity ceases, pure consciousness persists (Stanza 18). Thus Stanzas 23-25 explain that in this sort of introverted, formless contemplation, the alert yogi can remain aware, and so he does not cease to exist. In fact he is everything (Stanzas 28-9), and he can therefore discern his true nature even when the senses are active (Stanzas 12, 21 and 23) and, perceiving all things to be just the play of consciousness, he is liberated (Stanza 30). Then he sees all things according to their true nature in the form in which they exist in time and space (Stanzas 36-7), and by means of this perception, his consciousness pervades all things (Stanza 43). Thus, when he is firmly established in his true nature, no alien reality disturbs him (Stanza 44) and he, the master of

all things, one with Siva, can create and withdraw them at will (Stanza 51).

We have noted already that according to classical *Samkhya*, the individual soul never does anything; he merely watches the activity which takes place in the sphere of objectivity. Ultimately, in the liberated condition, he is not only devoid of agency but is also devoid of any form of subjectivity. Once detached from Nature, there is nothing to see, and so his function as the witness (*saksin*) or perceiving consciousness ceases. His subjectivity, in other words, depends upon the existence of the object. Advaita Vedanta reinforces this position. One of the cardinal axioms of Advaita Vedanta is that the Self is not realized by action - be it ritual or even yogic practice - but by knowledge of the identity of the Self with the Absolute. All action is binding because there is the mistaken notion of Self as the agent, which arises through false identification of the Self with the body and mind rather than the Absolute. As the Upanisads teach:

Wherever one's mind is attached - the inner self  
Goes thereto with action, being attached  
to it alone.  
Obtaining the end of his action,  
Whatever he does in this world,  
He comes again from that world,  
To this world of action.<sup>183</sup>

All practice is action and so is provisional, it serves no other function than to prepare the aspirant for the realization that dawns spontaneously. An important part of this preliminary preparation is the cultivation of one's self-awareness as the perceiving witness. In this sense Yajñavalkya instructs his wife Maitreyi in the Upanisads that:

Lo, verily it is the Soul (*atman*) that should be seen, that should be harkened to, that should be thought on, that should be pondered on. O Maitreyi, lo verily in the Soul's being seen, harkened to, thought on, understood, this world - all is known.<sup>184</sup>

Ultimately however, the Self is not an object of knowledge, for as Yajñavalkya goes on to say:

For where there is duality, as it were, there one sees another; there one smells another, there one tastes another; there one speaks to another; there one hears another; there one thinks of another;

there one touches another; there one understands another. But where everything has become just one's Self, then whereby and whom would one see? ...whereby would one understand him by means of whom one understands this All?

That Soul (*atman*) is not this, it is not that (*neti, neti*). It is unseizable, for it cannot be seized; indestructible, for it cannot be destroyed; unattached, for it does not attach itself; it is unbound, does not tremble, is not injured. Lo, whereby would one understand the understander? Thus you have the instruction told to you, Maitreyi. Such, lo, indeed, is immortality.<sup>185</sup>

Sankara extends this apophasis to include the Self as well. The Self is only an 'understander' when there is an object for it to know. When the world of *Maya* is realized to be illusory, and all that exists is discovered to be the Brahman, there is nothing for the Self to know. According to Sankara, on the contrary to what Kashmiri Saivites affirm, the Self is not self-conscious. It is like the *Samkhya's* Person, pure luminous consciousness, with the added dimension of being the Being of all things that have hypothetical existence. Moreover, it is said to be blissful because it is free of the painful exertion (*yatna*) that subject-object relationship involves. These, however, are not qualities or even intrinsic attributes of the Self - Absolute, they are merely characterizing marks of its transcendental nature (*tatasthalaksana*). It is intrinsically devoid of all attributes (*nirguna*). This is another major point on which *Spanda* doctrine, along with Kashmiri Saivism as a whole, differs radically from Sankara's monism. As we have already had occasion to note,<sup>186</sup> everything, including ultimate reality itself, has two aspects which are intrinsically united, namely, its characterizing attributes or quality (*dharma*) and what it is in itself as the possessor of this attribute (*dharmin*). The former is the power (*sakti*) the possessor has to do various things, i.e., its properties and, in the case of the sentient subject, its power also to know. The *Svacchandabhairavatantra* declares:

A distinguishing characteristic (*lakṣaṇa*) is said to be (its specifying) attribute, and this is the eternal power of reality. Reality is not devoid of quality, nor is quality devoid of reality. In all circumstances one apprehends only quality, reality is nowhere perceived.<sup>187</sup>

The knowledge we have of an object informs us of its nature. But, in so far as an object of knowledge would not be such if it were unknown, knowledge is not only like a lamp that illumines its object, it is totally bound up with it. The ultimate object of knowledge is the whole of reality, and the knowledge which informs us of its nature is the consciousness which is the pure perception of its supreme and universal power.<sup>188</sup> Thus, though it may be perceived in and through *sense* objects, it is beyond them because what is perceived is this power, and through it ultimate reality. As the *Vijnanabhairava* declares:

Just as by the light of a lamp or the rays of the sun, the directions and their divisions are made known, just so, O Beloved, does Sakti (make known) Siva.<sup>189</sup>

Sakti, Siva's supreme attribute, reveals Him as its possessor, through it one comes to know Him. He cannot be known otherwise. Thus Sakti, as knowledge, illumines Siva, one with Her. The way to acquire it is through the means of knowledge, which, again according to the *Svacchandatantra*, are three, namely, inference, direct perception and scripture.<sup>190</sup> As Ksemaraja points out, referring to this Stanza, these means of knowledge can only exist and operate because this same power is intrinsic to the subject who makes use of them. Cognizing and acting subjectivity is the intrinsic attribute of Siva as the perceiving and acting subject. The knowledge which reveals Him is thus ultimately the subjectivity of the subject, which is also the power through which He does all things, and hence it makes Him an agent as well as the knower.

#### Stanza Eleven

The practice taught in this Stanza completes that taught in the previous five. It is the culminating experience of liberation the yogi achieves once he has made the realization attained through *Spanda* practice permanent. In order to do this, he must eliminate all discontinuities in his levels of consciousness by cultivating the two forms of contemplation, one introverted and the other extroverted. The way the former is practiced is described in the *Vijnanabhairava* as follows:

### *The Stanzas on Vibration*

The energy (*sakti*) (of consciousness) in the form of the vital breath should neither enter nor exist when expanded by (Her pure awareness) free of thought. Through Her (the yogi) becomes Bhairava in the center.<sup>191</sup>

The two breaths, inhaled and exhaled, are stilled and the center is filled with the expanding energy of their vitality. Internalized, they move inwardly, rubbing against each other like two fire sticks. Thus they generate the Upward Moving Breath (*udana*) which, as it rises, draws together into itself the energies of the senses and mind. Like a blazing fire, it burns up all dualistic notions and transforms them into the brilliant light of consciousness. Shining thus in the center of the breaths, the yogi's individuality merges with it, and he is identified with Bhairava, the Great Light.

This is the state of introverted contemplation described in Stanzas 23-25 and 33-34 to which the reader is referred. The yogi who successfully maintains an alert wakefulness throughout this process ultimately experiences the highest transcendental reality. Next, he must return to the world of the senses. If he does this correctly, that is, without losing consciousness of the higher reality he has experienced, his senses are energized by it. Illumined by the force of this divine energy, he perceives all things around him to be within the greater whole which is consciousness. The yogi thus experiences the extroverted form of contemplation described in the *Hymn to the Divine Power*.

O, Support of the Universe, standing erect, (like) a pillar of gold in the center (of consciousness), having projected by (means of Your) awareness (*cetas*), vision and all the other powers (of the senses), simultaneously everywhere onto their respective objects, You shine alone.<sup>192</sup>

If the yogi manages to maintain an awareness of his *Spanda* nature as it pulses between these polarities, he experiences a two-fold expansion of consciousness from the center between them, one internal, the other external. These merge in the oneness of what Ksemaraja calls the 'Great Expansion' (*mahavikasa*), and the yogi is liberated by the wonder he experiences as he beholds how all things rise and fall in oneness with the infinite expanse of consciousness, which he rec-

ognizes to be his true nature. Thus, commenting on an aphorism from the *Sivasutra* which runs parallel to this Stanza, namely, 'the planes of union (*yoga*) are wonder,'<sup>193</sup> Ksemaraja writes:

Just as one is wonder-struck at the sight of an extraordinary object, so is this great yogi. For he is repeatedly overcome by the wonder generated by the pulsation of the senses brought about his absorption (*avesa*) in his own nature, dense with consciousness. And it is an ever renewed, incomparable and most excellent state of wonder (*camtkara*) that arises while enjoying the blissful experience of the awareness of the manifestation of each object. Such is the sense of wonder which arises repeatedly within his own blissful and unconditioned nature, for he is never satiated by it (but delights in it again and again). These indeed are the planes of Yoga of the oneness of the supreme principle, which indicate stages of the repose (in the ascent) of that (ever heightening experience).<sup>194</sup>

### *Stanzas Twelve and Thirteen*

The first point to notice here is that the opponent is not directly named, all we know is that he is a yogi and his aim, according to the passage Kallata quotes, apparently drawn from scripture, is to become Non-existence. Of the three commentators, only Ksemaraja chooses to identify the opponent here, while Rajanaka Rama avoids the problem altogether by simply saying that these verses are intended for those who may be misled into thinking that, because the Self is devoid of all the qualities of objectivity, that the teaching is that 'Non-being' is the goal.<sup>195</sup> Bhagavadutpala is more definite, although still vague in that he says that these verses are meant to refute the view of the partisans of the doctrine of voidness, who maintain that Non-being is the object of contemplation with which the yogi should become one.<sup>196</sup> Ksemaraja however clearly states that the opponents are three, namely, the Buddhists, the followers of the pluralist Aksapada, and the Vedantins who base their views on the Upanisadic dictum 'in the beginning there was non-being (*asat*).'<sup>197</sup> Certainly all these are possible opponents from the Kashmiri Saiva point of view, and Ksemaraja accordingly characterizes the highest state to which they aspire as being no better than deep sleep when he says that:

many philosophers like the Vedantins, Naiyayikas, the followers of the *Samkhya*, the Buddhists and others have fallen into this great and uncrossable ocean of insentience in the form of the void.<sup>198</sup>

I suggest, however, that it is possible that the original opponents did not belong to these groups, but were in fact also Saivites themselves. Although not a well known doctrine and not, it seems, extensively elaborated in Saiva circles, Non-being has at times figured as the supreme principle identified with the Emptiness (*sunya*) of indeterminate consciousness. Thus according to the *Vijnanabhairava*:

That which is not an object of knowledge, cannot be grasped and is the emptiness established in Non-being, should all be contemplated (*bhavya*) as being Bhairava, at the end of which (the yogi experiences) the arising of consciousness.<sup>199</sup>

In the *Manthanabhairavatantra* the supreme *Kaula* reality, which encompasses the union of Siva and Sakti - Akula and Kula - is praised as 'eternally manifest without master and devoid of any inherent being.'<sup>200</sup> The *Jnanamrtarasayana* quoted in Sivopadhyaya's commentary on the *Vijnanabhairava* exalts 'Non-being established in being' as 'the supreme principle beyond (all) principles.'<sup>201</sup> Even Utpaladeva, who asserts that nothing can exist outside the light of Siva's consciousness, and that which hypothetically does so is merely non-existent (*abhavamatra*), seems aware that 'non-being' can be intuited in some way, when he says: 'even non-being which is (thus) apprehended is nothing but consciousness.'<sup>202</sup>

An important source for Saiva nihilism is the *Svacchandabhairavatantra*. Siva, the Supreme God and ultimate principle, is generally represented in this work in positive terms. Even so, we do find that sometimes when this Tantra attempts to express the transcendent, acosmic nature of the supreme reality, it does so by referring to it as devoid of all phenomenal Being. Again, '*abhava* - 'Non-being' figures as a term in this Tantra for the supreme reality, equated with Siva, understood as both transcendent Non-being, and yet present at the same time in all things as their essential nature in the form of 'pure Being' (*sattamatra*). Thus, Non-being in this context refers to the supreme reali-

ty, which is not merely phenomenally existent, but is pure Being which is Non-being. In one place this point is made by contrasting logic and other, so-called, worldly (*laukika*) philosophies with the knowledge of Siva (*sivajnana*):

All the goals achieved by following worldly and other doctrines are effortlessly attained when the knowledge of Siva, which comes into effect at the end of the Higher Path (*atimarga*) arises.<sup>203</sup> O goddess, not everyone achieves it, for it is extremely pure and brings about union (*yoga*) in the Supreme Abode which is that of Non-being. Non-being is beyond contemplation, and its domain is beyond the universe, free of the mind, intellect and the rest, it is devoid of reason and doctrine. It is the imperishable Lord, beyond perception and the other means of knowledge, beyond all reason and authority, free of bondage and Mantra, omniscient, omnipresent, tranquil, pure and free of limitations.<sup>204</sup>

Non-being is again presented as the supreme state in another section of the *Svacchandatantra*, which deals with the progressive rise of consciousness through the phases of the syllable 'OM'. This takes place in consonance with the pervasion of the vital breath through the centers of the body, each of which is governed by a deity termed a '*karana*' or 'cause', representing an aspect of the universal cause of creation and destruction. The process is termed 'the abandonment of the causes' because, as the breath-consciousness rises from one to the other, the lower is abandoned for the higher. This rise can be represented schematically as follows.<sup>205</sup>

Phases of OM	Cause	Location
A	Brahma	Heart
U	Visnu	Throat
M	Rudra	Center of the palate
The Point to Constraint	Isvara	Center of the eye-brows
Sound to	Sadasiva	From the forehead
End of	Sound	to the head
Energy, Pervasion, Equal One to Transmental	Siva	Center of the head upwards.

The level of the energy of the Equal One (*samana*) is projected symbolically onto the top

### *The Stanzas on Vibration*

knot (sikha) at the apex of the microcosmic body. Here the yogi experiences the 'equalness of flavor' (*samarasa*) of all things in so far as his consciousness is not directed to a specific object (*mantavya*), and his mind thus abides in a state of pure indeterminate awareness (*mananamatra*). By rising beyond this level, the yogi's consciousness is purified and comes to rest in the power of the Transmental (*unmana*), which is the undivided Light that illumines the entire universe, and so attains Siva.<sup>206</sup> In this way the yogi goes beyond even the Transmental level, and so abandons the six causes and merges into the seventh, which is the Supreme Siva - Paramasiva - beyond them. According to the *Svacchandantra* this is: 'extremely subtle, the supreme state (*bhava*) said to be Non-being (*abhava*).' Ksemaraja comments:

The supreme state is the Supreme Being (*satta*) of Paramasiva. It should be known to be extremely subtle and the universal cause which, because it is the cessation (*praksaya*) of all being, is Non-being.<sup>207</sup>

The Transmental (*unmana*), below this state, is the reflective awareness of one's own nature that is directed in a subtle way (*kincidaunmukhya*) to its self-realization. It represents the highest and subtlest limit of immanence, as the universal Being (*mahasatta*) which contains and is both being and non-being.<sup>208</sup> At the same time, the energy of the Transmental is the direct means to the supreme state of Non-being. Thus while contemplation of the other lower phases in the development of *OM* bestows yogic powers (*siddhi*) of an increasing order of perfection, it alone leads to liberation directly. Accordingly, the Tantra enjoins that the yogi should constantly contemplate supreme and subtle Non-being by means of this energy.<sup>209</sup> This is because Non-being is beyond the senses and mind, and is, according to Ksemaraja, the pure knower who has no objectively distinguishable characteristics (*alaksya*). The Tantra concludes:

Non-being should be contemplated by means of Being having rendered Being without foundation. (In this way) one attains the plane of Non-being free of all limitation: this is the abandonment of the causes.

Ksemaraja comments:

The plane whose nature is Non-being is that on which no phenomenal entities (*bhavah*) exist. It should be contemplated by Being, which is Supreme Being (*parasatta*) of the nature of consciousness. (In response to the query) 'surely the consciousness principle is that which bestows being?' (he replies by saying that this is to be done) 'having rendered Being without foundation.' 'Being' is that which exists (namely everything) from Sadasiva to Earth; this is rendered without foundation and free of support in its tranquil (i.e., unmanifest) state by penetrating into the abode of power, thus causing it to be (the Transmental).<sup>210</sup>

The same theme is again taken up a little further on when the Tantra comes to deal with the nature of the Voids. These are seven within which are distributed the phases of *OM*. As before, six levels are to be transcended and merged into the seventh, which is 'supremely subtle and devoid of all states.'<sup>211</sup> The lower Voids are impure because they are unstable. This is true also of the sixth Void, which is that of the Transmental, even though it is Sakti, and as such the way to achieve the highest Void. It is below the highest Void because it is the vibration of consciousness (*Spanda*), which is in a state of subtle motion (*kinciccalatva*)<sup>212</sup> in relation to the supreme principle, and so, according to this Tantra, is not ultimate. The seventh Void is Non-being.<sup>213</sup> The *Svacchandantra* declares:

That which is not void is called the Void, while the Void is said to be Non-being. Non-being is taught to be that wherein existing things have ceased to exist. (It is) pure Being (*sattamatra*), supremely tranquil: that (transcendental) place abides in a certain undefinable manner.<sup>214</sup>

Ksemaraja is quick to point out that what is meant here by 'Non-being' is the principle of consciousness (*cittatva*), and that it is not 'empty' in the sense of being nothing at all, but is called the Void because in it all objectivity ceases. There can be little doubt however that the Tantra is here extolling Non-being as the supreme principle which is subtle beyond all levels of subtlety. It pervades the gross, lower levels and in so doing itself becomes gross and



subtle.<sup>215</sup> In short, Non-being is the pure Being which both transcends and constitutes all levels of existence, but although it is Non-being, and here said to be 'empty', it should not be confused with a mere nothing.

Although the presentation of the supreme principle in such strongly apophatic terms is not common in the Saivagamas, it is not exclusive to the *Svacchandatantra*. The *Sritantrasadbhava*, a work known and quoted by Kashmiri Saiva authors,<sup>216</sup> elaborates upon it further. It quotes wholesale the lengthy passage in the *Svacchandatantra* from which we have drawn the above exposition, and concludes the description of the Voids with the remark that this is the doctrine of Voidness (*sunyavada*). It goes on to discuss the yogi who is 'established in power' (*saktistha*), and so continues its exposition of the rise of *Kundalini*. The fullness of *Kundalini's* rise liberates from the ignorance that consciousness is exclusively located in the physical body, and so leads to the realization of the all-pervasive nature of the Self.<sup>217</sup> This state spontaneously leads to the realization of Siva's pervasive presence,<sup>218</sup> and the yogi, thus abiding in Sakti, becomes established in his authentic nature (*svabhavastha*). This is a condition beyond all states and levels, including the contemplation of emptiness (*sunyabhava*) as well as Siva and Sakti<sup>219</sup> and is achieved by abandoning all dichotomizing thought processes (*vikalpa*) including the notion of liberation. He who does not hanker after anything, even liberation, is liberated because the contrast felt to exist between bondage (*amoksa*) and liberation is merely thought.

The notion of duality (*dvaitabhava*) causes limitation to proliferate and is conceived spontaneously by the mind whose principle characteristic is conceptualization (*kalpana*). In order to achieve liberation the yogi must abandon all being (*bhava*) by forsaking the notion of existence, for it is that which generates phenomenal being.<sup>220</sup> Thus the yogi must abandon all sense of personal existence along with that of anything else:

The notion of self-existence (*mamatva*) should in all cases be abandoned; one should think (only) that 'I am not.' One achieves nothing as long as one is not devoted to the activity of non-duality,

namely, (the awareness that): 'I am not nor does anything else exist.'<sup>221</sup>

Initiation, meditation, the recitation of Mantra or any other spiritual discipline cannot lead to the understanding of ultimate reality, which is free of all objectively distinguishable characteristics (*alakṣya*); their purpose is simply to initially still the fickle mind. In order to move out of the fettered condition of Being, we must move beyond it into Non-being:

This (spiritual discipline) which is an aggregate of thought-constructs is (O goddess) the cause of Your awakening which is non-dual, free of thought, senses, mind and (all) distinguishing characteristics. How can that which is not (objectively) distinguishable have (any) characteristics? How can that which is beyond mind possess a mind? The wise should (therefore) establish themselves in that which is free of mind (*amanas*). Non-being (*nastikya*) abides eternally, thus abandon being..... Non-existence is liberation, the great Prosperity, (therefore) contemplate that all things are void.... (Everything) is as perishable as a pot (and fleeting) as the sight of a lightening flash, therefore fix your mind on Non-existence (*nastikya*) which is (universal) annihilation consisting of the abandonment of all things.<sup>222</sup>

The aim is to realize the Equality (*śamatva*) present in all things. This is done by first abandoning all existent things and states of being (*bhava*) so, the mind, thus freed of thought-constructs, is established in Non-being (*abhava*). This is not however the end of the path, for then the yogi must also abandon Non-being and become established in the authentic Being which is his true nature (*svabhava*); in this way, the mind (*mattobindu*) disappears instantly like a drop in a mass of water.<sup>223</sup> Thus the yogi is to abandon attachment both to the world of thought and sensations as well as to the tranquil (*śanata*) state of Non-being, which is the supreme abode 'free of the subject who impels and the object of impulse, and is beyond the contemplation of Non-being (*abhavabhavanatita*).'<sup>224</sup>

The expression 'contemplation of Non-being' (*abhavabhavana*), referring to a state of contemplative absorption (*śamādhi*) in which all sensory and mental activity ceases, is significant. Kallata expresses himself in the same way,

### *The Stanzas on Vibration*

and the repetition of this form by all the other commentators on the *Stanzas* clearly demonstrates that this is a common technical term. Although this contemplative state is not considered to be ultimate in the *Sritantrasadbhava*, and in this sense represents, one could say, an advance on the *Svacchandatantra* which prefers to characterize the transcendental aspect of pure Being as Non-being, instead of taking the seemingly necessary step of going beyond both being and non-being as relative concepts; even so, according to the *Sritantrasadbhava*, the contemplation of Non-being does ultimately lead to the highest realization. The *Stanzas* and its commentators for their part deny that it is of any value at all. Thus Ksemaraja maintains that whether being or non-being is taken as the support of meditation, when contemplation reaches perfection they are both realized to be merely conceptual representations, and so, he says, the contemplation of Non-being as the eradication of all things can never lead to the realization of the supreme reality (*paramartha*).<sup>225</sup>

Even so, perhaps, these authors would not have objected as much if it was in this alone that the doctrine of Non-being consisted. The earliest *Spanda* authors were more likely to have been objecting to the kind of doctrine taught in the *Jnanatilaka* to which we now turn. Although manuscripts of this work are rare, and it does not seem to have been of any great importance, the *Jnanatilaka* is notable for its theistic nihilism. The sole exemplar of this text I have managed to trace is a Nepalese palm-leaf manuscript written in a form of Newari script that is not younger than the 12th century, thus setting the upper limit for the age of this text.<sup>226</sup> The strong emphasis it places on Yoga - particularly attention to the movement of the breath and control of the senses and mind, coupled with the recitation of the Mantra '*Om namah sivaya*' justifies its characterization simply as a short tract on Saiva Yoga with no specific affiliations. A reference to the *Siddhanta* along with the Vedas and Vedanta as useless for those who are spiritually ignorant<sup>227</sup> may be taken as an indication that this text does not align itself with the Saivasiddhanta. We turn now to a brief exposition of the relevant portions of this text which concern the doctrine of Non-being.

In Chapter V Siva explains to Karttikeya the doctrine of Non-being which He calls the Great Jewel (*maharatna*), knowing which all people attain liberation, and says:

Those who possess the contemplation of Non-being (*abhavabhavana*) when their consciousness is established in Non-being are, by realizing the principle (*tattva*) of Non-being, liberated: there can be no doubt about this. Those best of men who have realized the union (*samghatta*) which is attained by Non-being, cross over the Great *Maya*, the ocean of phenomenal existence (*bhava*), though it is hard to traverse. Nor are those great-souled ones who have entered the pure water of Non-being burnt by the terrible fire of transmigration, though it be intense. *Maya*, the snake of phenomenal existence (*bhava*), angry and with long fangs, hard to overcome, whose form is crooked, can do nothing to those who contemplate Non-being. The Great *Maya*, the demon of transmigratory existence whose tongue is greed, is averse to those who are devoted to union with the Void.<sup>228</sup>

Siva goes on to say that Non-being is the pure lamp and Great Jewel, holding which man can wander confidently in the darkness of delusion. The vision of knowledge, both superior and inferior, becomes pure in one in whose mind shines the sun of Non-being. The flame of the fire of Non-being is most terrible as it burns the forest of the darkness of ignorance, which once it has been burnt down allows man to wander in this world freely (*svacchanda*). Those whose consciousness is established in Non-being do not fall into the frightening well of delusion whose waters are sorrow and pain. Safe in the fort of Non-being, knowing the field (*visaya*) of Non-being, they are untouched by delusion. Recitation of Mantra, making offerings to the sacred fire and the rest are all useless. One should take refuge instead in the plane of Non-being. He who is established on the plane of Non-being (*abhavapada*) and delights in savoring its bliss achieves everything.

All the universe is born of Non-being for it is none other than Siva Himself, beyond the qualities and stainless.<sup>229</sup> Siva proclaims that:

Non-being is the supreme God, Non-being the supreme Siva, Non-being is the supreme knowledge, Non-being the supreme path, all being is

Non-being, Non-being is all the gods, Non-being is eternal and all-pervasive.

(All things) merge into Non-being, and from Non-being arise again. What is the point of speaking much, O Mahasena, there is nothing higher than Non-being...liberation is in the hands of those who contemplate Non-being (*abhava-bhavinam*). Those who have a support (*salamba*) are never freed, therefore one should contemplate that which is free of support, namely, the stainless plane of the void. The concentration (*dharana*) 'with support' is transitory, fickle and gross, and so should be abandoned. He whose mind is established even for a moment in the state of emptiness is freed of right (*dharma*) and wrong (*adharma*) and is liberated from the body....<sup>230</sup>

In Chapter VI Sankara goes on extolling Non-being. It is the endless, omnipresent Great Ocean of consciousness, the Tranquil (*santa*), knowing which man is liberated. The yogi can see this omnipresent Jewel with the eye of knowledge (*vijnanalocana*). It has no beginning, middle or end. It is infinite, and infinite is its splendor (*tejas*). It is the Self, the Supreme Siva and teacher of the universe, as well as its support (*adhara*). One who perceives this principle directly (*pratyaksa*) is never burnt by the fire of time. In the body it is 'with parts' (*sakala*) and beyond it without (*niskala*). It is a state of compactness (*ghanavastha*) and is all states. It is the vital breath (*prana*), and as such is the splendor which is stability in concentration (*dharana*) and is pervasive. It can be seen when the yogi is free of thought-constructs (*nirvikalpa*) as the subject (*matr*) and essence of consciousness (*vijnanasadbhava*). Man is liberated when the mind (*citta*) is established in this omnipresent reality, which is tranquil (*santa*) and free of all being (*bhava*). The mind that is unsupported is absorbed in the absence of being, is liberated and enjoys eternal, unobstructed and uninterrupted Bliss (*sukha*).

In Chapter VIII Siva explains that the yogi should contemplate his own Self within the body as being in a state of emptiness (*sunyavastha*), for once he has realized this in his own body he realizes that all this universe is empty (*sunya*). Thus, those whose minds are stable think nothing. The yogi should not direct his attention anywhere, whether above, below, in

front or behind. Depositing his own nature (*svarupa*) on the lower plane and abandoning all existent things (*bhava*), he should think of nothing. He should observe that everything is merged in all things and, having seen the Self of that which pervades everything, he should think of nothing. Beholding in this way the waveless (*nistaranga*) Self, meditation and the object of meditation comes to an end. Once one has heard and seen the omnipresent Siva, the objects of sight and hearing cease to exist. Entering the immobile place, the stainless abode of the Void, the yogi should think of naught. Just as in the middle of the ocean one sees nothing but water, also in the peaceful ocean of consciousness one sees nothing but consciousness within and outside all living beings. Although it is the nature of the mind to wander, once one has known this where can it go? Thus the mind of he who sees consciousness constantly within himself is well fixed.

The wise man who is intent on contemplating Non-being (*abhava*) has no need of any other practice. He, the best of yogis, who is established on the plane of Non-being, enjoys the Three Worlds along with Siva. This is the knowledge of the state of emptiness (*sunyavastha*). A yogi in this state is not affected by virtue or vice, he has no concern with what he should eat or what he should not, like the rays of the sun in the sky he never moves.

The *Jnanatilaka's* account of the doctrine of Non-being agrees in many respects with that of the *Svacchandatantra* and the other sources we have examined. The main point to note is the identification of the supreme principle with Siva Who is Non-being. This is the state of emptiness (*sunyavastha*) which the yogi attains when he has freed himself of all discursive thought. In order to realize this he must practice the contemplation of Non-being (*abhavabhavana*). Although the *Jnanatilaka* identifies the liberated condition which results with a positive state of bliss, and Non-being as pure pervasive consciousness, it is quite understandable how this can be understood in negative terms. The *Stanzas* also stresses that all thought-constructs and notions (*pratyaya*) of a discursive order involving a personal referent ('I am happy' or 'I am sad,' etc.) must be overcome to reveal one's own

### *The Stanzas on Vibration*

authentic nature (*svasvabhava*). However, this realization is a state of consciousness which, although beyond all other states, pervades them and, as one's own nature (*svabhava*), is a unique personal state of being (*svasvabhava*), endowed with both agency (*kartrtva*) as well as cognizing subjectivity (*jnatrtva*) as its inherent quality (*akrtrimadharmā*). It is this that is Siva's nature and not the emptiness of the absence of Being.

#### *Stanza Fourteen*

We have had occasion to discuss the Kashmiri Saiva conception of causality before, but up to now we have only examined the ontological status of the effect in relation to the cause. Now, in order to understand this Stanza better, we must deepen our understanding of the mechanics of the causal process. This is an important topic for all schools of philosophy, particularly so for *Spanda* doctrine and Kashmiri Saivism in general, in so far as the world of manifestation is understood to be one of effects, that is, products of consciousness. From this point of view, the causal sphere is internal, it is always within consciousness; so-called outer causes are themselves the products of this inner causal consciousness. They are products of the causal agent, the result of his activity. The relationship between consciousness and its effects is fundamentally that between the agent and the deed. The effect does not emerge from the cause automatically in an unconscious, mechanical manner, but is consciously fashioned by it. Despite appearances, we must accept, says the Kashmiri Saivite, that insentient objects cannot be causally effective; only sentient consciousness can be so. The insentient is always a limited, conditioned manifestation. Consciousness, on the other hand, is unlimited, so is free to assume any form.<sup>231</sup> The insentient is essentially self-confined; it is the object of knowledge<sup>232</sup> and rests in itself alone.<sup>233</sup> Abhinava writes:

The creator of all things is, in truth, the Lord, the Supreme Siva. The ability to create cannot be logically said to belong to one who is not free. And freedom is the exclusive prerogative of the Supreme Lord Whose sole nature is pure consciousness. It is a contradiction to say that a thing is free and at the same time insentient. The insentient, in order to exist and be what it is, requires a

sentient subject on which it depends. There is no other causality apart from the faculty the subject possesses to act.<sup>234</sup>

The insentient seed has no power in itself alone to make the sprout, in so far as the latter is different from the former, and no visible physical or other connection is apparent independently of consciousness. Nor would it be right to say that this power lies in the sprout, for prior to its production it has no existence.<sup>235</sup> Nor can the non-existent be made to exist, for this would require a fundamental change in its nature, which is as impossible as making black yellow just by wishing it to become so.<sup>236</sup> Nor is it right to say that the sprout is already existent for then what would be the use of the seed? Abhinava concludes that the effect is nothing but the object of action made manifest by the power of action.<sup>237</sup> This power can belong solely to the agent, and he is not to be found within the field of outer objectivity. Thus the production of an effect amounts to making what is internal, that is to say, within the conscious intention of the agent, externally manifest.<sup>238</sup> Abhinava writes:

Creation is to make that which shines within, externally manifest, while it still preserves its original internal nature. Therefore, it is to be externally manifested by that with reference to which it is spoken of as internal, and which manifests the internal as external. And as the objects are admitted to shine within the subject, who is essentially sentient, so they have to be made manifest as external by him. Only thus can he be reasonably represented to be responsible for their external manifestation. Therefore, the subject himself is the cause and not the insentient.<sup>239</sup>

The destruction of the effect corresponds to the reversal of this movement, while the whole of this activity forms a part of a single process because it is supported by the one constant background of manifestation. This is consciousness, which sustains both the domains of the subject and that of the object by freely dividing itself into these two aspects. The former is permanent; the latter constantly ceases. Objectivity is so fickle that even Utpaladeva, who as we have seen, generally avoids in the most rigorous way possible, the illusionism of other monisms, cannot help but say in one of his hymns:

O Lord, by Your play of cosmic destruction (You seem to be saying) that 'all that exists apart from Me, liable as it is to destruction, is false!'<sup>240</sup>

Careful to put us on our guard from understanding Utpaladeva to mean that the world is purely illusory, Ksemaraja comments:

Everything up to the level of Sadasiva is false in the sense that it is not separate from the unity of consciousness. This is so because that which is manifest as something additional (to consciousness), although it is not in fact so, is liable to destruction, and for this reason, having fallen away (from its manifest state) resides stably in the conscious nature.

This entire cosmic process is therefore nothing but the power of consciousness operating at the cosmic level of manifestation. It functions throughout it as the power of *Maya*, due to which relative distinctions are perceived to exist between individual manifest forms and perceivers. As *Maya*, it contains and threads through all things and, at the same time, serves as the screen onto which the diversity of phenomenal existence is projected. *Maya* is not to be understood as ignorance or illusion, but as Siva's power of action. He, as the agent, remains essentially unaffected by it, and it has no object to which it is directed outside consciousness, for it is the universal agent himself who becomes the object of action. Thus the former is conscious and free (*svatantra*), while the latter is insentient (*jada*) and dependent on it (*paratantra*). The creative act issues out of the agent when he emerges out of the inwardly directed reflective awareness of his own nature and directs it outwardly. Mahesvarananda writes:

The light of the Heart (of consciousness) is the agent of the act of being by virtue of its very existence. This action is reflective awareness which, when disturbed from its self-absorption, gives rise to the cosmic extension (*visvaprapanca*).<sup>241</sup>

Throughout this process the subject, as the agent of the act of being, must abide permanently without change, imparting being constantly to all things. The inner causal realm never changes because it is the domain of consciousness while, conversely, the outer phenom-

enal realm is always changing because it is the domain of ignorance.<sup>242</sup> As Mahesvarananda puts it, referring to this Stanza, if the act of being resides within its own nature, that is, the light of the Heart of consciousness, awareness is said to be pure. Outer manifestation takes place when it is aroused from this self-absorption by the disturbing influence of thought constructs. Thus the outer domain is made manifest in such a way that it is formed into a hierarchy of luminosity, graded according to the degree of reflective awareness. At the highest levels, the domain of outer activity approaches close to that of the universal subject. It may even reach, as we have seen, the level of *Sadasiva* (experienced as 'I am all this'), but cannot be totally one with the agent until he withdraws it completely back into himself, and outer activity is merged into the inner.<sup>243</sup>

In order to establish the validity of these (essentially theological and metaphysical) assertions, the *Pratyabhijña* philosopher continues his examination of mundane causality, which he treats as his model. He argues that insentient causes work only when prompted by the sentient. If clay, the potter's wheel and other attendant causes could bring about an effect simply by being near one another, then what would be the use of the potter? We must admit the existence of some prompting cause which induces the material cause to give rise to its effect, otherwise why should a given cause not give rise to its effect immediately?<sup>244</sup> Abhinava argues that Siva freely fixes the laws of causality and, having done so, produces the effect through the aggregate of attendant causes and so in this way He Himself assumes that form.<sup>245</sup> To make a jar, for example, clay is required. It needs to be kneaded and formed into a pillaret, fixed on the wheel and so on. The sum total of this activity and the means to it is the way the agent acts to effect his desired aim. Does this mean, then, that the potter and not Siva is the ultimate cause of the jar? Abhinava says that this is not so, because the potter himself, apart from his deeper metaphysical identity, is merely the psycho-physical aggregate which is also insentient. Thus he writes:

In so far as the potter, wheel, rod and jar exist, (Siva) generates by (His) glorious power, various

### *The Stanzas on Vibration*

kinds of egoistic notions, such as, 'I did it,' 'he did it,' '(the intention to do this) arose in my heart,' 'it arose in his heart,' etc. But this egoistic consciousness cannot be attributed to the clay (or the other associated causes), and so it is proved to be the agency within the essential nature of consciousness.<sup>246</sup>

He goes on to conclude:

Therefore one should realize that, in reality, it is the Lord Himself Who is invariably the doer: I am He and, therefore, I am not a limited agent but the creator of all things.<sup>247</sup>

As one would expect, the strongest opponent of this view is the Buddhist. He maintains that there is no permanent underlying principle either in the objective or the subjective spheres. The phenomenal world, along with consciousness, consists of momentary events which give rise to one another in a beginningless causal series. This, the Buddhist doctrine of Dependent Origination (*pratityasamutpada*), can be summed up by the classic dictum: 'when that exists, this exists' (*asmin sati idam bhavati*). This concept of causality implies the following consequences:

1. We cannot talk of a causal relationship with reference to one and the same thing.

2. Two things that exist together simultaneously cannot be related to each other as cause and effect.

3. Two things may appear one after another, but they are not related to each other causally unless the succession from one to the other is regular. We may perceive the color blue one moment and yellow the next but that does not mean that blue is the cause of yellow.

4. The cause invariably precedes the effect.

5. The sequence must be invariable in the sense that there is never any subsequent perception or event which invalidates this invariability.

Abhinava clearly states that he agrees with all these criteria,<sup>248</sup> but insists, as does Utpaladeva, that for the all this to be possible, there must be some inherent need (*apeksa*) on the part of the cause that leads to the production of the effect. If there were none, the succession of one thing after another could not be related causally. We would only perceive 'this and that.' Indeed there would not even be that much connection

between them, in so far as relation is never seen to be an objective property of anything. The relation we perceive between things is not seen in the object, but is experienced within consciousness through its capacity to synthesize perceptions. If cause and effect are felt to be connected, as they must be, the dependence (*apeksa*) of one on the other cannot be other, says the *Pratyabhijna*, than the same sort of need that is felt by conscious beings. There is, in other words, an underlying intentionality on the part of the cause to give rise to its effect. Intentionality cannot belong to the insentient, and so this too indicates that the cause is sentient. A number of other arguments can and have been advanced; there is no need to go into them all here. One may take note, finally, that the relatively simple dogmatic statements of this Stanza and the following two which bear on causality, largely prefigure the *Pratyabhijna* view, where they are developed with supporting arguments.

### *Stanzas Fifteen and Sixteen*

Mahesvarananda refers to these two Stanzas in the course of his commentary on the following verse:

In order to reflect upon one's own being, even when the outpouring of one's own powers (*vibhava*), directed towards the product of one's actions, has been checked, one should know that the cessation of the outer activity (of the senses and mind) is the checking of the vital breath.<sup>249</sup>

Mahesvarananda is referring here to the praxis of inner worship, which is the inner path the devotee treads towards the Supreme Lord, the transcendental Self free of all divisions, inner and outer. At the beginning of this inner rite of union, Mahesvarananda explains, the yogi who wishes to achieve true being (*bubhutsu*) should reflect on his own being (*sattva*) as the pure exertive force (*bald*) of consciousness.<sup>250</sup> This is done by first clearly distinguishing between the inner reality (*antastatva*) of consciousness and outer objectivity. At first, the former is only dimly experienced because of the obscuring and distracting effect of outer thought constructs. These must therefore be removed by the breath control (*pranasamyama*), which spontaneously

takes place as outer activity ceases. It serves, as Mahesvarananda says, as 'a means to the contemplation of the effulgence of one's own nature, even when severed from the disturbance of this or that thought construct.'<sup>251</sup> This introverted consciousness goes on to develop into the transcendental experience of bliss (*mahananda*), the reflective awareness of which is the dynamic pulsing awareness (*spanda*) of one's own inherent nature as containing all things, and as being within all things. In this way, outer activity ceases when the outpouring of objectivity is realized to take place within oneself alone. But this does not mean, as these Stanzas tell us, that the inner reality of the subject ceases because, free of the passage of time, he is eternal.

According to the *Pratyabhijna*, the basis of every manifestation is the direct experience (*anubhava*) the subject has of it. This is a pure awareness which is not to be confused with the conceptions he forms concerning the manifest object. These conceptions are also manifestations that, although not externally apparent, cluster, as it were, around the outer manifestation, labeling it and orienting it spatially and temporally in relation to others. For this to be possible the pure awareness or direct experience of all manifestations must always remain constant. The succession of events is due to the difference between them, and this depends on the existence and non-existence of manifestation.<sup>252</sup> Even so, we do experience the persistence of a series of manifestations through time when we perceive that, 'this jar exists, existed in the past and will continue to exist for some time in the future.' The reason for this is that the perception we have of the jar continues uninterrupted and, as manifestation is always changing, the basis of this unchanging perception can only be the permanent perceiver. The passage of time is not something perceived directly in the object, but in and through the consciousness of it. The primary effect of time (*kalasparśa*) is on experience, through which it goes on to affect the object, not the other way round. But although this pure awareness is the seed of the perception of time, it is not itself temporal, for as Abhinava says:

It is untenable to maintain that consciousness, whose sole nature is pure light can have a begin-

ning or end because in the absence of this light its occurrence could not be established, while if it were established, that light cannot possibly be absent.<sup>253</sup>

It is possible to experience the destruction of objects, indeed, we experience the cessation of all outer objectivity in deep sleep daily, but it is impossible to perceive the destruction of the perceiver, as there is no second perceiver to witness it.<sup>254</sup>

#### Stanza Seventeen

An important matter commentators disagree about in their interpretation of this Stanza is the meaning of the expression '*tadadyante*', which can either be understood to mean 'at the end of the first' or 'at the beginning and the end.' Kallata understands it in the first way, and explains that the yogi who is not yet fully awake can only experience ultimate reality 'at the end of the first,' namely, in the two states following waking, that is, dreaming and deep sleep. Ksemaraja subscribes to the second interpretation, and so maintains that what is meant here, is that the yogi can experience *Spanda* at the beginning and end of each state of consciousness. Ksemaraja contends that this is quite clearly what is meant here and criticizes those commentators who have sought to make their commentaries square with Kallata's forced interpretation. Ksemaraja was not the only one who was of this opinion. He tells us that Bhattalollata, who was probably a contemporary of Kallata, also choose to disagree with him on this point, although his commentary, as the name - Vivṛti - suggests, probably followed Kallata's. Bhagavadutpala suggests alternative interpretations of this Stanza, although he ultimately chooses to follow Kallata, as one would expect in so far as he considered him to be the author of the *Stanzas*. Even Rajanaka Rama, who follows Kallata's commentary closely, feels he must explicitly tell us that he is doing so in this case, thus betraying his reticence or, at least, an awareness of the possibility of a different interpretation.

According to Rajanaka Rama, this Stanza teaches that the yogi should initially attempt to exercise a state of alert attention while in deep sleep until he is capable of remaining lucid,<sup>255</sup>

### *The Stanzas on Vibration*

and be aware of this state as one of transcendental consciousness, free of thought constructs. Once he has achieved this, he can move into the dream state, and there realize the immanent aspect of consciousness as the source of dream images. Thus, realizing himself to be their author, he comes to recognize his universal agency in the waking state as well.

According to Ksemaraja, the practice is another. One must try to fix one's attention on the exact moment the transition takes place between waking and dreaming. This is an important Center (*madhya*) where awareness is freed of all intervening conceptualization between itself and the object of its attention. The practice is described in a verse in the *Vijnanabhairava*:

The Supreme Goddess manifests when (the state which arises when) sleep has not (yet) set in and external sensation ceases becomes accessible to the mind.<sup>256</sup>

The awakened yogi's goal is to realize the blissful, pulsing effulgence of consciousness, namely, the Fourth state (*turiya*), which pervades all the other states and this verse identifies with the goddess. He can do this by cultivating his awareness of it in between the other states, and so, according to his ability, gradually extend it through them,<sup>257</sup> or directly digest all three states into it in an instant.<sup>258</sup> Once he has achieved this, the yogi is said to be 'Well Awakened.' Ksemaraja describes this yogi's state in his commentary on the *Svacchandabhairavatantra*. There we read:

Free of creation and destruction and devoid of time and action, it is said that in the downward movement (of the breath) creation (takes place), and in the upward movement, destruction. It is by the downward movement that (the fettered) is born, and by the upward movement, he dies. Abandoning birth and death, one should abide in harmony with the activity of reality (*tattvavrtti*). This activity is said to be free of all limiting conditions and the categories, paths and attributes (of phenomenal existence), as well as the causes (of bondage). The yogi who is established in the activity of reality is free of all (ego determined) action, attachment and aversion, elation and depression.<sup>259</sup> ... (He is) omniscient, perfectly content, full by his very nature, free, and his power is unimpeded. He is established in that which has no

beginning or end, (his) consciousness beginningless, incomparable, free of time and moment, spiritual discipline, the recitation of Mantra, and is devoid of night and day. (Thus) one should neither be awake by day nor sleep anywhere at night but abide firmly established by virtue of one's own innate nature alone, free of night and day. The yogi who is such becomes equal to the Supreme, nor is he affected by time, even countless spans of aeons. He whose constant meditation is such is free while living, and (being) Siva is constantly steeped (in Him - *bhavita*), and Siva is not affected by time. The yogi moving freely on the path of freedom by the Yoga of Freedom is united to the plane of freedom and becomes equal (to the Lord Who is) freedom.<sup>260</sup>

Ksemaraja comments:

The state of this (yogi) is not that of the worldly man who is 'awake by day,' that is, behaves in (his) daily life (on the basis of a sense) of relative distinctions, sleeps during the night of *Maya* and does not awake. Rather, he is established in unity, and so is not overcome by *Maya*. Whether awake or sleeping, he is not in the waking or dream state because he is never separated from the light of the Fourth state.... (It) is the light which is the perception centered on the Supreme Principle and is of that same nature. It belongs to the Well Awakened in the three states of waking (dreaming and deep sleep) at all times, that is, it is constant and without break in the beginning, middle and end.<sup>261</sup>

Abhinavagupta interprets this Stanza from an entirely different point of view. According to him the three states referred to here are the three moments of perception, namely, its beginning, middle and end. The initial unfolding (*unmesa*) of perception corresponds to the state of *Isvara* (i.e., the awareness that 'all this am I'), while the final state of withdrawal (*nimesa*) corresponds to the state of *Sadasiva* (i.e., the awareness that 'I am all this'). The awakened yogi experiences the world of perceptions in this two-fold way. To the well awakened yogi, the three states are all equally manifest as the pure 'I' consciousness which corresponds to Siva's state. Abhinava says:

the ancient masters maintain that for one who is well awake the Light alone shines undivided in the three states.<sup>262</sup>



Thus in the state of consciousness free of thought constructs, in which there is only the creative awareness of its self-reflective awareness, the two moments at the beginning and end of perception fuse into the single universal pulse of consciousness (*samanyaspanda*).<sup>263</sup>

Finally, it is worth noting that this analysis of cognition into these three states appears only in Ksemaraja's commentaries, and there can be little doubt that it is drawn from the *Pratyabhijña*. It is likely that the three states referred to here were in fact originally meant to be those of waking and the rest, and that only in a later development was the link made with the act of perception. Thus, although the notion that *Spanda* is experienced in the first moment of intent to perceive or act, etc.,<sup>264</sup> is clearly integral to the original teachings, there is no direct reference to the notion that this is in the center between perceptions or states of consciousness, etc., although we are not at all far from this important concept.

#### Stanza Eighteen

Once again Ksemaraja chooses to interpret this Stanza in his own way. Indeed, he dedicates more than half of his short commentary to refute the views of other commentators. All of them agree, including Bhaskara, who refers to this Stanza in his commentary on the *Sivasutra*,<sup>265</sup> and even Abhinavagupta,<sup>266</sup> Ksemaraja's teacher, that the two states in which perception and its object appear are waking and dreaming, and that deep sleep and the Fourth are the remaining states in which consciousness is free of objectivity. Abhinava and Bhaskara explain that in the former state, unlike the latter, there is no awareness of this, and so, although similar in that they are both devoid of objectivity, they are quite different from one another. Ksemaraja agrees that the two states to which the Stanza refers, in which perception and its object appear, are waking and dreaming, but he disagrees with Kallata and the other commentators that the remaining states, in which consciousness appears free of these manifestations of its power, are, in this context, both deep sleep and the Fourth state. According to him the latter is a pervasive state of realization in which all the states are realized to be pure conscious-

ness and so should not be counted separately. But the real reason why he feels that reference to the Fourth state is irrelevant here is because the practice to which he believes this Stanza refers is not the same as other commentators have taken it to be. According to Ksemaraja, this Stanza was not written for the common man who experiences deep sleep, not as pure consciousness but as a state of unconsciousness. Nor was it written for the fully awakened yogi because he experiences all the states equally as pure consciousness. This Stanza, Ksemaraja contends, is meant for the advanced yogi who is able to experience deep sleep as such. To understand why he says this, we are helped by a reference he makes to this Stanza in the course of his commentary on a section of the *Svacchandatantra*, where the progressive rise of the vital breath through the psychic centers of the body is described. There it is explained, as we shall see in greater detail when we come to our exposition of Stanzas 23-25, that as the vital breath makes its ascent, the yogi traverses all the states of consciousness. At a certain point he enters the state of deep sleep, which can block his rise to higher levels. However, the skilled yogi emerges beyond it immediately because, as Ksemaraja explains referring to this Stanza, he realizes that the cessation of objective perception merely marks the beginning of the development of pure, objectless consciousness into the higher states.<sup>267</sup> This realization completes the process begun in the other two states of consciousness in which the immanent creative power of consciousness is realized for what it is in and through the act of perception. Thus Ksemaraja explains:

To the fully enlightened, Sankara, the omnipresent Lord, appears in the two states of waking and dreaming associated with (His) supreme power which manifests itself in the form of knowledge and the object of knowledge in the middle, and in its own form as *Spanda* in the initial and final stages of cognition. There, the fully enlightened, like *Sadasiva* and *Isvara*, perceives the whole universe as his body.<sup>268</sup>

We may note finally, that this is another place where Ksemaraja does not agree with his teacher Abhinavagupta. Moreover, he finds a place here for reference to *Spanda* in the context

### *The Stanzas on Vibration*

of the cycle of perception in relation to *Pratyabhijna* categories, and makes no reference to this in his commentary on the previous Stanza, thus diverging once again from his teacher's interpretation.

#### *Stanzas Nineteen, Twenty, and Twenty-One*

These three Stanzas can be conveniently treated together, as Rajanaka Rama has done. They are primarily concerned with practice, not in the inner sphere of subjectivity so much as with the outer sphere of its activity. The static, spatial model common to most schools of Hindu metaphysical thought here gives way to the dynamic model. The latter has important precedents in the *Samkhya* conception of Nature (*prakṛti*), which is similarly understood to be perpetually active. According to the *Samkhya*, as we have noted already,<sup>269</sup> the universal realization of Nature as a totality is equivalent to the realization of its unmanifest (*avyakta*) oneness that abides perpetually tranquil in itself. Saiva monism transposes the *Samkhya* conception of Nature onto consciousness. This transposition, like the many other syncretisms which have enriched Saiva monism at all levels, right from its original scriptural formulations, has left behind numerous traces of its former identity and content. We can understand much of Kashmiri Saivism as a whole in this way and *Spanda* doctrine in particular. These Stanzas are a case in point.

According to the *Samkhya* the qualities of Nature, i.e., *sattva* (light, pleasure, understanding), *rajas* (activity, desire, energy) and *tamas* (darkness, inertia, delusion), bind the soul until Nature reverts to its unmanifest state by the soul's detachment from them. The liberated state is thus conceived purely in transcendental terms. *Spanda* doctrine here represents, one might say, an advance on the *Samkhya*. As the whole of reality is dynamic-cum-tranquil consciousness, the qualities and all the other principles are just a part of its universal activity. Rightly understood, the *Spanda* yogi realizes that they cannot affect the totality of his authentic nature, which is the whole of this activity. Again, as Ksemaraja and other commentators stress, the teaching is meant for the advanced yogi: the common man cannot experience the

play of the qualities in this way. Pertinently, Ksemaraja quotes the first of these Stanzas in his commentary on the following verses from one of Utpaladeva's hymns:

O Lord, these qualities pulsate radiantly, vivified by You and so, although (inert as) clods of earth, dance like cotton balls carried hither and thither by the wind. O Lord, if the sense of self were absent in the qualities, who would ever be devoid of the realization that You are one with all things?<sup>270</sup>

From one point of view, the qualities represent the activities and sensations of the lower, conditioned level of consciousness belonging to the sphere of objectivity. The fettered soul identifies with them, and so perceives their diversity rather than his own unity, and so, as Ksemaraja explains, they rob him of his power and prevent him from penetrating the empowered plane (*saktabhumi*) of ultimate reality which is his authentic nature.<sup>271</sup> From another point of view they are essentially the powers of consciousness.<sup>272</sup> As we have seen, in the *Pratyabhijna* the universal pulsation of consciousness is sometimes identified with the alternation between the principles of *Sadasiva* and *Isvara*,<sup>273</sup> and in other places with the reflective awareness of the universal egoity of consciousness (*aham*).<sup>274</sup> The former identification implies that the universal pulse of consciousness corresponds to the activity which embraces and is the source of all the categories of existence below Siva/Sakti. The latter implies that all the powers of the individual to know and act are integrated with the categories of existence in so far as they are particular forms of reflective awareness, which, as universal *Spanda*, manifests through the individual powers and faculties of the soul. Abhinava advances both these interpretations with reference to this Stanza.

Bhaskara offers yet another interpretation of this Stanza in his commentary on the *Sivasutra* which reads: 'the enjoyer of the three states is the Lord of the Heroes.'<sup>275</sup> According to him there is a correspondance between the three qualities and the three states, waking, dreaming and deep sleep. The qualities are derived from Nature, while the states of consciousness are the unfolding power of consciousness. The perceive-

er is the source of this parallel development, and it is he who generates the state of wonder in all these states. He writes:

The three, *sattva*, *rajas* and *tamas* are called qualities. They arise out of one's own essential nature (*svasvabhava*) according to (its three) states and are the obscuring covering (which envelops the consciousness of) the fettered, but is not such for the Ubiquitous Lord Who is one's own fundamental state of being (*svasthiti*), because He pervades every (state). Thus, in this way, the body of consciousness (*cidvapu*) (which supports) the flux of the activity of the qualities is said to be the experiencing subject (*bhoktr*) because he appropriates (them) and pervades the unfolding (of this, his divine power). (All this) is one with the activity of his light, and so he is the Lord of the Heroes. Thus the arising of the qualities are the rays (of this light), and he, who in this universe of thought constructs is intent on emitting and assimilating it, is said to be the Lord of the Heroes who reabsorbs into himself (the entire process).

Ksemaraja quite rightly sees a link between the following Stanza and Stanza 48<sup>276</sup> which explains that Siva's power of action can be both liberating as well as binding. The power of *Spanda* can thus operate in both ways in all its manifestations. From the *Krama* point of view, which Ksemaraja adopts here, the power of *Spanda* is identified with the supreme energy of consciousness as the goddess *Vamesvari*, who emanates the the spheres of energy that encompass the mind, senses and body and can operate in this two-fold way.<sup>277</sup> The generic circumstance which binds the soul is its ignorance. This is the obscuration of *Maya* which does not allow him to discriminate between his authentic nature and the principles which obscure it.<sup>278</sup> For this reason the soul is subject to the activity of the qualities, which Bhagavadutpala stresses is essentially the play of thought constructs that cloud pure consciousness and so are the direct causes of his suffering.

The yogi must therefore be constantly alert to discern how thought, perception and every other activity are essentially aspects of the pulse of universal consciousness by exerting himself with that same force of awareness (*udyama*) and exuberance which is the power of alert consciousness,<sup>279</sup> and so discriminate between the

subject - universal Spanda - and its object - these particular pulses of consciousness. The yogi rising from contemplative absorption must take particular care that his consciousness is not overwhelmed again by the dream-like images of thought which arise spontaneously when the higher states of consciousness recede.<sup>280</sup> This state of alert attention is what is meant by waking.

#### Stanza Twenty-Two

The teaching of this Stanza exemplifies one of the most important practices taught in the *Stanzas*. The yogi must try to catch the initial moment of intent. The initial impulse to perceive or act is the point from which consciousness expands out from its pure indeterminate nature into manifestation. This is the point where the power of intent exerts itself to the full. It is here that the yogi experiences the individualized aspect of *Spanda* as the propensity of consciousness towards a given perception or act. This, grounded as it is in the universal vibration of consciousness, is the door to liberation. Accordingly, Abhinava first defines the universal pulse of consciousness:

The vibration of consciousness consisting of the three powers (of will, knowledge and action), beautiful in its universal and individual (aspects), expands and contracts in both the internal and external (domains of reality). Even though it neither expands nor contracts, it manifests as such: (thus the yogi) whose goal is internal and gaze outward, attains the Supreme Abode.

He continues by defining the individual pulse of consciousness:

Therefore the act of awareness directed towards that which has been fashioned by the creative freedom (of consciousness), and whose form is the wonderful diversity of its causal efficacy, is the particular vibration (of consciousness) termed 'intent'.<sup>281</sup>

The firm resolve to follow a command,<sup>282</sup> the intent to utter Mantra<sup>283</sup> or visualize the deity,<sup>284</sup> the devotee's earnest entreaty of the deity,<sup>285</sup> the effort to perceive some object clearly,<sup>286</sup> the desire to eat,<sup>287</sup> or intense concentration<sup>288</sup> are circumstances mentioned in other Stanzas when the individual pulsation of con-

### *The Stanzas on Vibration*

sciousness can fuse with the universal. This Stanza lists other possible occasions in which the energies of consciousness fuse together into a single force intensely directed towards its goal. Here the *Stanzas* is drawing from the Yoga practice taught in the Tantras like the *Vijnanabhairava*, which Ksemaraja quotes in his commentary as does Bhagavadutpala.

All possible emotive states, even the most negative, can serve as an opportunity for the yogi to realize ultimate reality free of the obscuring veil of thought constructs. As the *Vijnanabhairava* declares:

Fixing the intellect in states of passion, anger, greed, delusion and envy, all that remains is Reality.<sup>289</sup>

The yogi must take care to fix his attention on the underlying energized consciousness into which his mental and sensory energies are withdrawn. There they are gathered together into the universal pulsation of consciousness, which is stable and free of the manifold alterations of the countless individual pulsations, which issue from it if the yogi loses his grasp of it, his essential nature, and is precipitated into the whelter of emotions.

#### *Stanzas Twenty-Three, Twenty-Four, and Twenty-Five*

These three Stanzas teach how the yogi can realize *Spanda* in the Fourth state through the activity of the vital breath. Ksemaraja, unlike the other commentators, maintains that the practice taught here carries on from the one taught in the previous Stanza. Thus, according to him, the yogi must first practice to feel that the energy of the throb of consciousness in states of intense emotion is that of his innate nature, and when his experience of *Spanda* is clear and direct, he can move on to the next stage. This begins with the halt of the normal course of breathing, which is a characteristic feature of introverted contemplation (*nimilanasamadhi*) and is often referred to in the Tantras as a prelude to entry into higher states of consciousness. Thus we read in the *Trisirobhairavatantra*:

Listen O Goddess as I explain the entry into the plane of Mantra. It is the upward movement along the central channel which is the attainment of that (plane's divine) nature (*dharma*). It is beyond the plane at the end of emission (*visarga*) and is described as the 'extreme limit'. (The yogi) first experiences the Great Light in the Supreme Abode by suppressing the upward and downward flow (of the breath). This bestows the manifestation of the uninterrupted knowledge (of the Self). Then he should enter the city (of the body) by means of the movement (of vitality that travels back and forth between immanence and transcendence).<sup>290</sup>

The occasion for this development of consciousness is Lord Siva's command, which is the quickening inner impulse to lay aside all outer activity and turn inward with one-pointed intent to reach the goal. The goal is to raise the Upward Moving Breath and lead it through its various stages of development to the highest level of ascent, where it merges with the universal breath and the yogi achieves liberation. Abhinava warns that this process is not to be confused with mere breath control, and quotes this passage from the *Viravalitantra*:

When, by merging the mind one-pointedly into Siva's nature, which is pure enlightened consciousness (*bodhamatra*), the Sun and Moon (of the ascending and descending breaths) set, and the Sun of Life (of the Upward Moving Breath), one's own consciousness, has reached the Upper Twelve-finger Space,<sup>291</sup> that is said to be liberation. Breath control is useless.<sup>292</sup>

The elevation of the vital breath is a major feature of the Yoga practices taught in the Tantras. The inclusion of teachings concerning this practice in *Spanda* doctrine is a clear indication of its close Tantric connections. The same holds true for *Pratyabhijna* for, despite its abstract philosophical conception of reality and the corresponding method of realization it teaches, namely, recognition of one's own identity with Siva directly, it finds a place for this practice also. In this case, however, the adept must rise not just to the level of the Fourth state, but higher to that of Beyond the Fourth. The stages in this ascent can be illustrated schematically as follows:

<i>Center</i>	<i>Deity</i>	<i>Speech</i>	<i>Moment</i>	<i>State</i>
	Paramesvara			Beyond Fourth
Top of the Head	Sadasiva			
Forehead	Isvara			Fourth
Palate	Rudra	Unstruck	Destruction	Dreamless sleep
Throat	Visnu	Middle, Corporeal	Persistence	Dream
Heart	Brahma	Vision	Creation	Waking

Brahma and Visnu preside over the domains in which diversified objectivity prevails, while Rudra presides over the subjectivity of the subtle body when all objectivity is withdrawn. The two breaths fuse in the middle nerve (*susumna*) identified with this subject, and Rudra's third eye opens. The power of the Upward Moving Breath is awakened and it, like a blazing fire, burns away duality.<sup>293</sup> Abhinava explains:

When the activity of the life principle abandons the left and the right passages and follows the upward central path, its movement melts away all duality, (as fire does) congealed clarified butter, and produces a state of unity. This is the function of the Upward Moving Breath, and it operates in all subjects ranging from the Deconditioned (*vijnanakala*) to *Sadasiva*. This state is technically called the 'Fourth'. The Deconditioned (subjects) are beyond *Maya*, therefore the melting away of duality starts with them.<sup>294</sup> But when duality completely disappears, the activity of the vital breath (*pranavrtti*) becomes that of the Pervasive Breath (*vyana*), as it operates in the body consisting of the entire mass of categories, elements and worlds which constitute the sphere of objectivity. This state is Beyond the Fourth and is that of Supreme Siva Who is the whole universe.<sup>295</sup>

The transition beyond Rudra's domain of deep sleep, which marks the end of objectivized consciousness, and the point of entry into the Fourth state, is difficult. It is no less difficult for the *Pratyabhijna* yogi than for the *Spanda* yogi, and the practice is also the same: he must stay awake and not allow himself to be overcome by sleep. Thus Abhinava quotes this Stanza and explains that when the on-going flux of phenomenal existence is interrupted in states of elevated introverted contemplation a decline in the power of consciousness takes place, but it does not become entirely absent.<sup>296</sup> The state of deep sleep which normally prevails when objectivity

ceases to manifest, and the subject is freed of all contact with it, can be converted into one of Yoga by the attentive yogi.

That the yogi must overcome sleep in the last stages of his ascent towards the pulse of consciousness is attested in the Tantras. Thus a similar practice to the one described in the *Isvara-pratyabhijna*, by means of which the vital breath is led out of the body and projected beyond the Transmental (*unmana*), is taught at the end of the seventh chapter of the *Svacchandatantra*. To begin with, the yogi must achieve a state of repose in the Unstruck Sound that resounds in the Heart. In this way all the waves of mental and sensory activity are quelled, and a powerful inner intent to unfold the Mantric power of consciousness develops. The yogi contemplates the energy of the vital breaths that rest in a state of unity in the heart center and leads them down into the navel center, where they fuse and are checked there for the prescribed length of time. The yogi then begins to tremble and sweat. After this the two breaths should again be led upwards to the heart center and fixed there for double the length of time. Now, due to his intense concentration, the yogi topples over onto the ground. The downward moving breath (*apana*) is stilled in this way, and the ascending breath (*prana*) continues upward to the throat center where it is again checked. The yogi now falls into a yogic dream state, following the yogic waking state in which he trembled and fell. When this breath is fixed between the eyebrows, a state of deep sleep ensues. The experienced yogi, faced with the cessation of objectivity in this state, must rise beyond it instantly or else he will get stuck in it. Ksemaraja explains how he does this by referring not to these Stanzas, but to the eighteenth which teaches that this state is one of pure consciousness. The yogi who

### *The Stanzas on Vibration*

maintains his awareness of this consciousness rises to the cavity at the top of the head (*brahmarandhra*) and begins the practice of formless contemplation (*niskaladhyana*). Once he is well practiced, he experiences a subtle tactile sensation like that of an ant crawling on the top of his head. This is followed by a sharp pain like that of a thorn or needle, as the cavity at the top of the head is pierced. In this way the breath quits the body and rises through succeeding levels beyond it until it reaches that of the Transmental (*unmana*), which the yogi experiences in the Fourth state. This takes place when the adept rises from his introverted contemplation and regains bodily consciousness, and he experiences the blissful pulse of consciousness (*ghurni*). By deepening this experience and making it permanent, the yogi penetrates into the Supreme Bhairava and so, through the unfolding of the energy of freedom that takes place in the Fourth state, he attains liberation in this state Beyond the Fourth.<sup>297</sup>

*Krama* practice also foresees a similar obstacle in the way to the expansion of the yogi's consciousness. This is explained by Mahesvarananda in the course of his exposition of the Cycle of the Inexplicable (*anakhya*). This is the fourth cycle of energies that the yogi must consciously experience as part of the Great Sequence (*mahakrama*) of energies that together constitute ultimate reality, as described in the Great Teaching (*mahanaya*) of the Kashmiri *Krama* tradition. It follows the cycles of creation, persistence and destruction, which are included within it. These three moments are equated with the three states of waking, dreaming and deep sleep. The 'Inexplicable' is thus the Fourth state that cannot be defined in terms of the other three.<sup>298</sup> Ksemaraja similarly explains in his commentary on the *Sivasutra* 'that which is preceded by the three states vitalizes them':<sup>299</sup>

There are three planes denoted by the words 'creation', 'persistence' and 'destruction', and they correspond, respectively, to the movement towards the world of phenomena, attachment to it and its interiorization. The ground of these three states is 'that which is preceded by them.' It is the state called the 'Fourth'. It is dense with bliss, and reveals itself as a sense of wonder in the other three states. As yet still obscured by *Maya*, it

appears (momentarily) like a flash of lightning, when taking pleasure in this or that sense object.

The yogi vitalizes the other three states with the Fourth state to the extent that he manages to maintain his awareness of it. If he is unable to do so he becomes deluded and carried away by desire. This state of delusion is like that of deep sleep, that the yogi can fall into experiencing the Fourth state, when the breath quits the body. It is the state which results when phenomenal fettered existence is destroyed, which is not the emptiness of non-existence but that of the Inexplicable. Accordingly, Mahesvarananda refers to these Stanzas in this context and goes on to say:

Therefore it is said to be the Fourth state. The attentive yogi should inwardly reflect in its light how its nature ultimately issues into the unfolding of the wealth of the joy of the experience of Illumination (*bhasa*), which is the supernal effulgence of consciousness.<sup>300</sup>

The three states combined with the Fourth make twelve, which correspond to the twelve senses. Illumination, according to Mahesvarananda, is the condition of the Fourth state when it pervades all twelve. It is said to be the vibration (*parispanda*) of all thirteen. Mahesvarananda thus perceives a connection between the highest states taught in the *Krama* and *Spanda* schools. The Inexplicable (*anakhya*) can only be secondarily described, yet the best description of its most perfect, fully realized form is Illumination (*bhasa*), which is the recurrent pulse of the moments in the cycle of cosmically creative consciousness.

### *Stanzas Twenty-Six and Twenty-Seven*

Ksemaraja explains that these two Stanzas refer to two aspects of Mantra. One is the nature of individual Mantras and how they arise and fall away. The other is the emanation of the pure level of creation (*suddhasruti*), which consists of the multitude of Mantras and their experiencing subjects that range from the level of *Maya* upwards to Siva. This, the sphere of Mantras, is that of unity generated by Siva's power of pure knowledge (*suddhavidya*) and is contrasted with the lower level of the impure creation, which is the sphere of duality generated by Siva's power of *Maya*. Ksemaraja writes:

The Supreme Lord fashions the body and the senses, corresponding (to the sphere of) duality by the power of *Maya*, while through His power of knowledge He generates Mantras. Their body is the self-awareness which is the expanse (*akasa*) (of consciousness), and they denote the wonderful diversity of things.<sup>301</sup>

In order for his Mantra to be effective, the adept's mind should rise above the level of duality to enter the sphere of the pure vitality of consciousness, which is the Mantra's essential nature. Intent on contemplating the deity of the Mantra, the mind of the devotee (*aradhaka*) becomes one with it. Thus Mantra and he who recites it become one in their root conscious nature.<sup>302</sup> Speaking from this higher level Bhaskara writes:

Know that the mind itself is Siva, the unconditioned subject who, free of the diversifications (*kalana*) of time and space, is endowed with omniscience and (every) other divine attribute. It naturally experiences itself directly, and so is said to be Mantra.<sup>303</sup>

Mantras, like the mind, and indeed, the entire psycho-physical organism, ultimately derive their power from Siva Himself. The *Stanzas* and Kallata's commentary refer to this power as the energy inherent in one's own nature (*svatma-bala*), and which commentators identify with *Spanda* and the energy of consciousness.<sup>304</sup> Ksemaraja explains that this energy unfolds when the obscuring coverings that envelop consciousness, namely, the body, senses and the vital breath are merged into consciousness, and one's own true nature is in this way made to emerge from it. Thus to acquire this power is to find rest in one's own nature. This can occur by reciting Mantra in much the same way as it can through the activity of the senses. The condition in both cases is the same, namely, that the yogi should attend carefully to the principle that activates them and makes them effective.

The activity of Mantra is essentially connected with the functioning of the internal mental organ. The basis of both is the same power of reflective awareness which operates in the form of inner speech (*sabdana*). Abhinava explains:

The inner mental organ is threaded through with those particular intimations which are speech

(*sabdana*) and so is pervaded by it. (The mental organ) consists of three functions, namely, ideation and intent (*samkalpa*) (which belongs to the intellect), the self-arrogation (*abhimana*) (of the ego) and the determinate mental representation (*adhyavasaya*) (of the mind). Mantras are also particular forms of reflective awareness. However, their undivided nature is said to be primary (with respect to that operating through the mental organ) because it is (directly) inherently related to the Supreme Lord Who is consciousness. Mantras attain a reflective awareness of the subject because they are essentially his own nature, and it is because the power (*bala*) of his nature is such that they give rise (to their effects) and bestow their special fruits.<sup>305</sup>

Elsewhere Abhinava goes on to explain that the same power inherent in consciousness, which makes the understanding of meaning possible, also animates Mantras. He identifies this energy with the Supreme Goddess (*parabhaktarika*) Who is the hypostasis of the supreme level of Speech, which is identified in the *Pratyabhijna* with the reflective awareness of consciousness. In this context Abhinava explains that this energy operates as the act of listening. The speaker, the spoken and the listener are aspects of the one universal consciousness. It is the form in which it manifests in and as language. Through this creative activity, common speech is possible and, what is more important for the adept, the sacred speech of the revelation of scripture and that of ritual and Yoga. The goddess and the god question one another in the Tantras. Their replies are revelation. The Tantra is brought to earth, so the saying goes, by means of question and answer.<sup>306</sup> The disciple is the embodiment of enquiring consciousness (*prastamvit*), the teacher of the consciousness which replies and imparts knowledge (*prativaktr-samvit*). All this is possible because of the power of consciousness to hear and apprehend meaning. At the embodied level it operates by ordering the arrangement (*samkalana*) of spoken sounds into words.

All the ear perceives is the sound (*kalakala*) which reaches it. The sense of hearing does not "hear" the meaning of words. Indeed, it cannot even distinguish one word from another. All that it does is register sound. When this power

### *The Stanzas on Vibration*

of awareness operates on this sound it discerns distinct phonemes within it and perceives the link between them in the form of meaningful words, and, similarly, between words in the form of sentences. Thus if we do not clearly distinguish one word from another when someone is speaking to us, we say: 'I cannot hear.' This power, Abhinava tells us, is inherent within each perceiver's conscious nature and is the same as that to which this Stanza refers as the power of Mantra.<sup>307</sup> Mantras, like words, are generated through this same process of conjunction of letters charged, in this case, not so much with meaning (although they may well have an intelligible meaning) but with spiritual power.

The source of this sophisticated notion is the more simple idea that ritual action as a whole, of which the recitation of Mantra is a part, is spiritually and even materially effective because of the inherent power of the ritual agent. The Self or 'own nature' of the officiant is the source and depository of this power. To the less sophisticated mind it may seem that the ritual and its ritual formulas are magically effective in themselves, but this is not the case. It is not necessary to perform any outer action. Ritual can be internalized and assume the form of yogic practice. Thus Mahesvarananda says:

In this world it is hard to come across that worship which is attentive awareness of one's own inherent power (*bah*). It is easy to procure (the outer trappings of external ritual), the wine, beetle, scent and flowers of the Lord of the Universe.<sup>308</sup>

Mahesvarananda comments:

It has already been said and will be said again (and again) that (true) deity is the Supreme Lord. And He is the effulgent pulse of one's own Heart. The state of awareness there (in the Heart) is one's own inherent power (*bala*) become one with oneself. It is a state of transcendental detachment from all (outer) disturbance. Worship is an attentive awareness of that.<sup>309</sup>

This concept of worship, as the sacred activity of introspection, is certainly in line with the *Spanda* teachings. Although the *Stanzas* are concerned with Yoga, it does not preach the abandonment of all outer ritual activity. Kallata

and the other commentators rarely refer to ritual, but when they do, *Spanda* doctrine is invariably portrayed as presenting a deepened, refined understanding of the basis of what makes ritual effective, namely, *Spanda* itself and the right understanding of the true nature of the ritual agent. Thus Rajanaka Rama makes the point that Mantras are enjoined in the scripture as a necessary part of Saiva ritual, in so far as it is Mantra and, by implication, the source of Mantra's power, which makes the ritual effective. Similarly, Ksemaraja writes:

In this way all Mantras serve as instruments for the Saiva priests (*acarya*) engaged in the rites of initiation, etc., because (Mantras) penetrate into the power (*bala*) inherent in (the priests') own nature, which resides there as the *Spanda* principle. These priests take firm possession of it as the vitalizing power (of their Mantras), along with the mind (of their disciples) who seek to propitiate those (Mantras) in association with their own, so that may become fit to serve as a means to liberation and the fulfillment of their desire (*bhoga*). It is there itself (in this same *Spanda* principle), when their form as articulate sound that denotes (cosmic principles - *vacakasabda*) is quiescent and hence pure, that they dissolve away.<sup>310</sup>

In order for Mantras to be effective and so 'serve as a means to liberation,' the vitalizing power of the energy of *Spanda* has to be infused into them. This takes place in one way or another in the course of any ritual, however simple or complex, internal or external. The adept may simply just recite a single Mantra as his daily discipline, but even then it can only have its spiritual, or magical effect, if it is originally imparted to him in the course of initiation. The rite of initiation thus involves, among other things, the transference of vitalized Mantras from the teacher to his disciple. In order for this to be possible the Mantras must issue directly from the pure, universal consciousness of Siva, as aspects of His power of grace through which the bonds and impurities of the disciple are removed and merged into the same universal consciousness. The teacher must first realize the true nature of his Mantras himself in order to apply them effectively. The Mantras are then said to be pure, that is, free of the defilement of thought constructs. And they can only be pure



in this sense when the teacher is pure. Ksemara-ja explains that the teacher who is pure is one who is 'absorbed in the bliss of pure, free consciousness which unfolds when the impurity of the gross and subtle body (*purastaka*) has been removed.'<sup>311</sup> The Mantras are at one with the teacher, and so are one with Siva. The *Netra-tantra* explains:

The supreme arising of Mantra takes place by the ordinance of Siva's power and thus, in so far as they bestow (their) fruit in every case, they are said to be Siva. Therefore, they are all equal to Siva and always gracious.<sup>312</sup>

In order to see how this works in practice let us examine the rites of initiation described in the *Svacchandabhairavatantra*. To be more specific, what interests us here is the initiation rite that takes place after the rite of initiation into the Rule (*samaya*) that turns the neophant into a Saivite fit to participate in the daily Saiva rituals. If he desires to develop further, he c'n either become a '*sadhaka*' and practice Mantra independently to acquire perfections (*siddhi*) or become an apprentice to the priest (*putraka*) with the sole intention of attaining liberation. At the beginning of the rite, the teacher will therefore enquire of the disciple which of these two fruits he aspires to. The attainment is diverse according to the latent tendencies of each aspirant, who can thus be of differing types.<sup>313</sup> The following types of aspirant are described in the Saivagamas in general:

A. Those who desire worldly fruits (*bhoga*):

These are the *sadhakas* who can be either:

- i) *Sivadharmin*. This adept has understood the secret of Mantra and the Tantra and has been purified by the Mantra. He is intent on propitiating it in accord with Saiva scripture.
- ii) *Lokadharmin*. He does not practice Mantra but does good works instead, such as bathing in sacred places, giving alms, erecting monasteries, digging tanks and wells, etc., which he does for the good spiritual fruits it may bear for him. Initiation is meant to free him of the inauspicious results of past action. The practice of Mantra serves only this function for him.

B. Those who desire liberation:

- i) Without Seed (*nirbija*): Under this category come children, women, old people and those who lack intelligence, and all others who cannot keep the Rule (*samaya*).
- ii) With Seed (*sabija*): These are the priests and their apprentices, their spiritual sons (*putraka*). They are defined as those who "can bear the opposites" and who must keep the Rule.

If the response is appropriate and the teacher sees fit, the aspirant then undergoes the rites of initiation, which will be described in the exposition of Stanza 32. The Tantra goes on to explain how the six-fold cosmic order - divided into two groups, worlds, categories and the forces which are the objects of denotation, and letters, Mantras and words which denote them - are connected together in unity. Ksemaraja in his commentary explains:

This, in brief, is the meaning of this exposition of the cosmic order. The Supreme Lord Who is compact (uninterrupted) consciousness and bliss is supremely free. By means of His power, namely, His innate freedom known as the 'Transmental' (described in chapter eleven of this Tantra), He manifests simultaneously on the screen of His own nature (the entire cosmic order) from the Void up to Earth, which is both the object of denotation and that which denotes it. (He does this in such a way that), although it is nothing apart from Him it appears to be so. There, the denotator is the subjective aspect and is three-fold according to whether it is gross, subtle or supreme as words, Mantras and letters. The object of denotation which resides in the objective aspect is also such and consists of the worlds, categories and forces. In this way letters are the essence of the reflective awareness of unity which, when they become a little grosser, assume the form of Mantras which are the reflective awareness of unity-in-difference. Then becoming grosser still, they manifest in the form of words, which give rise to the perception of the reflective awareness of difference. In this way the Supreme Goddess, Who is the object of denotation and the energy called 'Force' (i.e., the subtlest division of the objective aspect), becomes the categories and worlds by a process of progressive differentiation. In reality, it is this energy, the Supreme Goddess, Who mani-

### *The Stanzas on Vibration*

feats free of all succession (as all things) and Who, by virtue of Her inherent freedom, exhibits succession here like a city reflected in a mirror. (But even when succession prevails, the preceding (stage) is here the pervador of the succeeding ones, like the clay (which pervades) the pot, etc., while succeeding (stages) abide as a potency in the previous ones, like the tree in the seed. Thus everything is of the nature of all things. Therefore in the course of this initiation with its five categories, all that has gone before pervades (all the) categories up to the Unmanifest (*anasrita*). In this way every single subject is in reality at rest in pure 'Iness', whose essence is the reflective awareness (of all the letters) from 'A' to 'FT', and they are the powers of the Supreme Lord, Who is the unfolding of the cosmic order and so is the Supreme Bhairava Himself. Thus, in order to remove his state of bondage, the Supreme Goddess, Who is the power of grace, shines as She truly is in the heart of the teacher who is one with Siva. Thus by removing the limitation imposed upon the entire cosmic order (projected by the teacher into) the disciple, (this power) unfolds as the essence of his uncontracted power and purifies him by means of the Yoga of Knowledge (which comes through initiation). Thus the Mantras, etc., which are the essence of the expansion of the teacher's (consciousness) are purifying (while those) that reside resplendent in the Self of the fettered soul are the objects of purification. Thus, even when a relationship between the purifier and the object of purification prevails, (oneness) is not compromised in the slightest.<sup>314</sup>

The technique described above is similar to the ones outlined generally in the Siddhantagamas. Other techniques are described in other Tantras. So that the newly consecrated teacher can acquire the power of Mantra (*mantravirya*), the *Malinivijayatantra* prescribes that he should meditate on and recite all the Mantras taught in the relevant scriptures for a period of six months, or until he achieves a state of identity with them. He then has the power to cut through the bonds (*pasa*) of his disciples and initiate them.<sup>315</sup> Abhinava quotes a long passage from the *Devyayamala* which explains how the 'Vow of Knowledge' (*vidyavrata*) is to be practiced, by which the teacher can realize this state of oneness:

(The power of the vital breath) that originates from the Wheel of the Heart is subtle (and bril-

liant) like the moon or a crystal, it is in the form of a line, and its nature is sound (*nada*) that, appeased, passes through the series of Wheels to ultimately rest in the Twelve-finger Space (above the head) where the Central Channel (*susumna*) merges in between the Crossing of the Three Paths. Then, (once the breath descends again and) fills the Wheel of the Heart, the teacher must repeatedly recite the Mantra. (In this way), blazing like the Submarine Fire, it pours out of the cavities of the eyes and the pores of the skin, etc., until it fills the Tuft located in the Twelve-finger Space. There it melts the sacrificial butter which is the universe until, satisfied and propitiated by this flow of butter, it reaches the navel. In this way, Mantras effulgent, awakened and stainless bestow liberation. The Wheels in which the Mantra is recited are those of the root, the bulb, the ether, navel, heart, throat, forehead, palate, the Half-moon, the Obstructress, Sound, the End of Sound, She Who Pervades, She Who is Equal, the Transmental located in the Supreme, and the Wheel of the Pure Self.<sup>316</sup> However many and whatever they be, whether all together or separately, the Mantra which is applied to them is the Great Mantra.<sup>317</sup>

To conclude we may note once again, as we have done in the introduction,<sup>318</sup> that in the Tantras this vitality of Mantra is consistently understood in terms of Siva's energy that operates in this way once correctly activated. The Tantras, like the *Stanzas*, equate this power with the spiritual energy that, contracted and conditioned by the soul's ignorance and other impurities, lies latent within it. But although this power is variously and elaborately described in the Tantras, it is not equated with the pure egoity of consciousness in the way Ksemaraja does in the passage quoted above. The development of a higher understanding of consciousness in these terms has led to a development of the hermeneutics of ritual in the Kashmiri Saiva context and, along with it, that of the *Spanda* teachings that refer to this fundamental energy.

#### *Stanzas Twenty-Eight and Twenty-Nine*

These Stanzas declare that all the individual soul perceives is one with it, and that it is one with Siva. The nature of this oneness can be presented variously in various contexts, even in the *Stanzas* themselves. Here, as is generally the case, the *Stanzas* make a direct one-to-one equation

between the individual soul and Siva. This seems to imply that the individual soul (*jiva*), at one with Siva, is the authentic 'own nature' (*svasva-bhava*) of the fettered soul (*pasu*). It is his liberated identity. But although there is a basic identity between the fettered and the liberated soul, the former transmigrates because it is associated with the subtle body (*purastaka*), whereas the latter is, as we shall see, free of it.

We may make assertions about this identity, but nonetheless, philosophical problems remain that need to be solved. We can ascend to the level of pure consciousness by equating the object with the subject and the subject with consciousness. Once at this level we have identified the individual subject with universal consciousness, so what we say about the latter naturally applies to the former. But what happens to the relationship between subject and object? When we are at the universal level the problem doesn't arise - everything is equally consciousness, but at the level of concrete particulars, objects are related to one another and these to the subject. Most monisms, like Advaita Vedanta, deny that the relationship between subject and object is real. The object exists in relation to the subject and vice versa. Both are relative, dependent and hence not ultimately real. The pure Self is the Absolute beyond all internal or external relationships. This, it seems, is what the fifth Stanza declares when it says that what exists in the ultimate sense is neither subject nor object. At the same time, however, the *Stanzas* affirm that there is an abiding principle that knows and acts as the pure subjectivity of all individual subjects (Stanza 10), that it is the imperishable agent (Stanza 14), the inner being endowed with all divine qualities (Stanza 16), and that it is one with Siva. Moreover, these Stanzas add that the object is a form of the subject. Once non-dualism has been established in this way, there is no need, it seems, to reconcile these two positions - one transcendental and the other pantheistic - so matters are simply left at that. The commentators must reach their own conclusions, as does Rajanaka Rama who says:

There is no object of enjoyment of any sort independent (of the subject who experiences it); the division between subject and object is nothing but

the extending absence of (an authentic) awareness of reality.<sup>319</sup>

Rajanaka Rama means to say that the sole true nature of reality is the one perceiving and acting subject, namely, Siva. But in order for there to be a subject there must be an object. The *Stanzas* responds to this difficulty by simply declaring that the object is the subject. But what is the subject? The *Stanzas* says that he is the 'enjoyer'. In the original Sanskrit, the term '*bhoktr*' - 'enjoyer' - literally means the 'eater'. The soul fettered to phenomenal existence must 'eat' the fruits of his actions. The object is 'that which must be eaten' (*bhogya*). Accordingly, Stanza 50 portrays the fettered soul as helplessly compelled by the force of the residual traces of his past actions to 'eat the food'<sup>320</sup> of the experience of conditioned existence. Thus according to Abhinava the 'enjoyer' (*bhoktr*) is the conditioned soul (*anu*) whose consciousness is contracted to virtual passivity, and then made into an 'enjoyer' by an aspect of its pervasive ignorance, namely, the power of limited action (*kala*). It is this power that gives rise to the distinction between subject and object and their relationship in the sphere of duality which both sustains and is sustained by it. Abhinava writes:

The power of limited action (*kala*), directed by the desire to generate duality (*bhedabhisamdhana*), simultaneously gives rise to both subject and object. Neither is separate from the other as it would be impossible for them to be the 'enjoyer' and the 'enjoyed' if they were disconnected from one another, and if their (nature as such) were to cease, *Maya* would be as if nothing.<sup>321</sup>

Jayaratha, commenting on this passage, quotes the last line of Stanza 29 to support his view that subject and object are in fact one (*advayamaya*), so that even though they are distinguishable at the level of *Maya*, they depend on one another and are therefore inseparable. This state of affairs, however, is unsatisfactory. Jayaratha equates the relationship between subject and object with the disturbance (*ksobha*) that disrupts consciousness, to which Stanza 9 refers, to point out that when it ceases the fettered soul rises from the level of *Maya* to the supreme state (*paramam padam*). One could define this as the transcendental approach.

### *The Stanzas on Vibration*

Coupled with this approach there is another which one might call the pantheistic or 'pan-subjective'. From the point of view of the Doctrine of Vibration this amounts to the insight that there is a relationship of oneness between subject and object because there is no object apart from the subject, not just in the sense that they are invariably concomitant, but that the object is a direct extension of the subject, just as is the physical body.<sup>322</sup> Thus, the individual soul is in reality, as Ksemaraja puts it, 'the perceiving subject (*grahaka*) who, like Siva, is all things (*visvarupa*).'<sup>323</sup> Ksemaraja explains what he means by this in his commentary on the fourth aphorism of the *Heart of Recognition* which reads: "individual consciousness (*cetana*) which is the contracted power of universal consciousness (*citi*) is, in its limited way, all things."

From the level of *Sadasiva* onwards, the Supreme Siva progressively contracts His infinite consciousness to give rise to the graded hierarchy of principles, worlds and particulars. Individual consciousness is the perceiver (*grahaka*), who is the subjective counterpart that results from this contraction, thus expressed in objective terms. The Supreme Siva is endowed with a cosmic body by virtue of this process, and the same holds good for the individual soul for, as Ksemaraja explains:

the point here is that this perceiver is also one with the light (of consciousness)...and so is one with Siva Whose body is all things. It is only because of the power of *Maya* that his own (true) nature is not apparent (to him), and so he seems to be contracted. But even this contraction, rightly considered, is nothing but consciousness because it is perceived (*prathamana*) as one with it, for were it not to be, it would not exist. Thus the body of every perceiver is the universe, and he is Lord Siva Himself.<sup>324</sup>

Again, Bhagavadutpala expounds another perspective on the pantheistic approach, which is supported by Kallata in his *Deliberation on Reality* (*Tattvavicara*). He chooses to merge subject and object into two aspects of cognitive consciousness and maintains, on the contrary to what Abhinava affirms in the passage quoted above, that the relationship between subject and object is intrinsic to the inherent nature (*svasva-*

*bhava*) of all things as consciousness. The fettered state is the result of wrongly identifying oneself with the objective pole of this relationship. This is the worst possible mistake because the subject includes everything within himself - both subject and object - whereas the object is isolated in itself. It can never become the subject, although the subject can become the object of his own awareness. This is why the author of the *Stanzas* chooses a term for the individual soul which is normally applied to it when it is in the fettered state, that is, when the relationship between subject and object prevails. The liberated and the fettered are both 'enjoyers', the latter is compelled to 'enjoy' whatever befalls it due to its ignorance and the consequences of its past actions, the former, on the contrary 'enjoys', as does Siva Himself, whatever he freely chooses to create. Both are one because both are free to choose; one chooses mindfully with understanding, the other foolishly out of ignorance and indifference to the deeper reality. Even so, the oneness of all things ensures, as Mahesvarananda tells us, that Lord Siva graces every living being equally without bias.<sup>325</sup> Thus as Narayanabhata says:

This hope alone befits Sambhu's devotee here in this world, namely that: 'Once I have enjoyed every experience and given up the mistake of profane existence, I will achieve the supreme state.'<sup>326</sup>

### *Stanza Thirty*

The goal the *Spanda* yogi seeks is not liberation after death (*videhamukti*) or freedom from the conditioning imposed by embodied consciousness in a transcendental state free of it: he must realize liberation in the embodied state itself. Liberation while living (*jivanmukti*) is the form of liberation that the *Spanda* teachings acknowledge as authentic and perfect. Thus the *Stanzas* conclude with the portrayal of the liberated soul, not as one with the pure transcendental essence of formless consciousness, but as one with Siva, the lord of the Wheel of Energies through which He manifests as all things. Accordingly, Rajanaka Rama explains that this Stanza, along with the previous two, deals with Siva's immanence as the source of the Wheel of Energies. The first twenty-five Stanzas dealt with Siva's transcendental

nature as the universal experiencing subject of every state of consciousness with which, Ksemaraja explains, the yogi attains identification through introverted contemplation (*nimilana-samadhi*). But he achieves perfect contemplation and is liberated only when his senses and mind are fully active.<sup>327</sup> Accordingly Ksemaraja defines liberation as:

the stability of the realization of one's own oneness with consciousness, even in the midst of the objects of thought including the body and the rest, once the bliss of consciousness has been attained.<sup>328</sup>

Through the yogi's repeated absorption in universal consciousness and realization that it is one with all things, and that this is his true nature, the power of the residual impression it leaves behind (*samskara*) when he rises out of this blissful state, ultimately becomes great enough that his awareness of this unity remains constant.<sup>329</sup> He is then permanently in touch with the exertion and impulse of this consciousness which animates him and all things. Thus Abhinava explains that:

The aim of all sentient beings who are the vessels of the aforementioned knowledge of the Absolute (*Anuttara*) that has developed within them by the grace of the Lord's supreme empowerment, is solely liberation in this life. It is absorption in the unity which is the inherent nature of Bhairava. (This unity is) the oneness of integral egoity and the wonder of one's own nature with all those principles, generally considered to be binding, (that consist of) the duality made manifest by the play occasioned by the fullness of one's own inherent bliss. It is experienced by profoundly understanding and laying hold of one's own nature. It is said that liberation from that which is considered binding belongs only to one who resides on the plane of the vital breath and body, etc., which is the object of the internal and external senses, that is to say, to one who is established in the exertion (of consciousness) (*udyoga*), the power (of one's own nature) (*bala*), the life principle, etc., which is called the impulse (*prerana*) (that gives life to all beings). Once every trace of *Maya* has been removed, then what sense does this word 'liberation' have and in relation to what?<sup>330</sup>

In this state the liberated soul, at one with Siva, plays the same game of creation and

destruction that Siva is engaged in. There is no ultimate purpose to this cosmic sport. It is aimless and delightful like a child's game. Siva assumes all the forms of phenomenal existence playfully, like the king who sports by pretending to be a common footsoldier, just for the fun of it. Commenting on Somananda, Utpaladeva explains:

Just as a king, the lord of all the earth, endowed with the miraculous power of sovereignty imitates the behavior of a footsoldier just to freely play the game of being like him, in the same way the Supreme Lord, because He is perfect in all respects, plays of His own free will (by assuming) the many forms of existing things all vibrant with (His) bliss. Play is (this), the pulse (*Spanda*) (of consciousness) that takes place freely (as the Lord) pleases.<sup>331</sup>

We conclude with another quote from Utpaladeva, this time from one of his hymns:

O Lord of the worlds, worthy of honor in this world and victorious are they, Your servants, for whom this ocean of worldly existence is a vast lake of play.<sup>332</sup>

#### Stanza Thirty-One

As usual, Rajanaka Rama and Utpala follow Kallata's interpretation, taking care to refer to all the elements of it. This essentially gravitates around two basic interrelated points. One concerns the realization of oneness with Siva through merger with the force of intent. This is an important practice taught in the *Stanzas* that we have already had occasion to notice, particularly in Stanza 22 to which the reader is referred. In that case the force of intent was felt in moments of intense emotion; here it is experienced, according to Kallata in the course of the ritual imposition of Mantra on the body, a procedure we shall discuss presently. As the essential part of this practice is the development of this inner intent, Ksemaraja chooses to ignore Kallata's reference to the imposition of Mantra and links this Stanza with the previous one. Thus, as Ksemaraja explains, a man who perceives Siva's presence as all things is successful in all his ritual undertakings. The prerequisite of Tantric ritual in general is that the deity be somehow identified with the officiant. In the

### *The Stanzas on Vibration*

course of an initiation, for example, the teacher who initiates the adept must be one with the deity, and then must conjoin the aspirant with himself, so that he can be conjoined or made one (in the case of monistic worship) with the divinity. The object of meditation arises in the mind of the adept when this identification takes place. Thus, as Ksemaraja points out, the injunction "being Siva one should worship Siva" is fulfilled. The deity of any Mantra will spontaneously manifest to one who is firm in the realization that he is one with Siva, and that his body is the totality of all existing things.<sup>333</sup>

Kallata sees this identification as taking place in the course of the deposition of the deity's Mantra on the body of the adept. The Mantra is recited with the full force of awareness, while its various parts - seed-syllables, syllables, letters etc., are projected onto the body by touching the limbs with the hand. This procedure is called '*nyasa*'. The word is derived from the prefix '*ni*' which means in this case 'below' or 'on top of' and the root '*as*' which denotes 'throwing' or 'projection'. Monier-Williams (Sanskrit-English Dictionary) translates the word to mean: "putting down or in, placing, fixing, inserting, applying...drawing, painting, writing down...depositing, intrusting, delivering...mental appropriation or assignment of various parts of the body to tutelary deities." The *Paramesvara-samhita* teaches that:

He who recites Mantra, once his body is purified, must practice the deposition of Mantra that will make him similar to the God of the gods and qualified to accomplish all the ritual actions, such as worship (*pūja*), etc. (Through this deposition of Mantra) all the supernatural perfections will manifest (within him).<sup>334</sup>

The entire Mantra refers to the deity; it is its verbal counterpart (*vacaka*) and phenomenal representation, just as is, or indeed more so, its image. The deity's body is Mantra, and the supreme deity's body is also the universe. For the adept to become or, at least share in, the being of the deity, he must possess the deity's same attributes and environment. His body and the deity's body must be made one. In actual practice, this is the way that unity between the two is established - it is possible to rise in stages

up to the level of deity by transforming the body step by step into the pure body of Mantra that belongs to the deity. This is done by the practice of the deposition of Mantra - *nyasa*.<sup>335</sup> In this way, the body is transformed into a divine body which contains all the world-systems, cosmic forces and the divine beings that preside over each level. Accordingly, Padoux writes:

In the measure this concerns the "placing" of some divine entities on (or in) the body, divinizing or making it cosmic and, through these transformations, inducing it to play a role in the operations of cosmic and/or divine dimensions that constitute worship (*pūja*), Yoga, or Tantric meditation, one finds oneself involved in the complex Indian problematic of the relationship body-universe-deities-God... One has thus to do with a man who is not separate from a cosmos that has itself been emanated by a deity who operates in the manner of a yogi, all of which is founded on an absolute without form, which is simultaneously both transcendent and immanent.<sup>336</sup>

According to Kallata, the essential part of this process is not the recitation of the Mantra or the gesturing of the hands, but the force of awareness behind them, that is, the strong determination to be one with the deity. Even so, he does not deny the value of ritual, as we shall see in greater detail in the exposition of the next Stanza.

### *Stanza Thirty-Two*

This Stanza completes the section of the *Stanzas* which began with the twenty-eighth. The yogi who realizes that all things are one with consciousness, which is both his true nature and Siva Who is all things, or perceives that everything is nothing but its playful pulse, is liberated and the Deity manifests to him at one with him. This, this Stanza goes on to declare, is the true initiation of *Nirvana* and, Kallata adds, this is also the way in which the teacher lays hold of his disciple's Self in the course of initiation. In order to understand what is meant by these statements, we must make another small detour to explore some of the complexities of Saiva ritual.

We know that Ksemaraja was well acquainted with ritual procedure, as his teacher Abhinavagupta had been. His lengthy and learned commentaries on the *Svacchanda* and *Netra*

*tantras* are eloquent testimony of his deep knowledge of the subject. Although both these Tantras deal extensively with ritual, as do the Tantras in general, the *Svacchandatantra* is particularly systematic in this respect. Although not, strictly speaking, a *Siddhanta* Agama, it follows the procedures laid down in them in many respects, even as it syncretizes them with ritual forms drawn from other, particularly Bhairava-oriented, traditions.<sup>337</sup> In fact, the pattern of ritual action outlined in the *Siddhanta* Agamas frequently serves as a model for the rituals in other Saiva and Sakta Tantras, even if sometimes in a heavily modified form. In Abhinavagupta's synthesis of Saiva ritual into that of the *Trika* which he elaborates in great detail in his *Tantraloka*, *Siddhanta* ritual supplies him with the basic procedures for the common rites, particularly those concerned with initiation, through which the votaries of his form of *Trika* Saivism could follow a graded path of development. In this, as is generally the case with the manner in which he elaborates his complex synthesis, Abhinava follows the methodology already laid down in the Saiva texts themselves, along with that indicated to him by his teachers, particularly Sambhunatha, the master who initiated him into *Trika* Saivism. From Abhinava's point of view, the rites which introduce the aspirant into the Saiva community and initiate him into a state of union with Siva, are common for all Saivites, and these rites are basically those laid down in the *Siddhanta*. He supplements and strengthens them further, as it were, by inserting ritual procedures drawn from other sources, especially the Bhairava and *Kaula* Tantras among which the *Trika* scriptures are located.<sup>338</sup>

In this way Abhinava was making explicit what was accepted implicitly by the monistic Saiva masters who preceded him in Kashmir. This group, although highly developed in many respects, was, it seems, a relatively small one in the valley of Kashmir in those days. The *Siddhanta* dominated the daily liturgical life of most Saivites in Kashmir, and there seems little reason to doubt that even the monistic Saiva teachers participated in some way or other in these rituals, as their followers did. So this reference in the Stanzas would have been immediately meaningful to them. Moreover, we would be

mistaken if we assumed that these Saivites, who developed such a highly sophisticated and abstract philosophy of consciousness supported by an equally sophisticated system of Yoga, based on its development through its abstract properties, should reject the value of rituals. The formal sacrificial initiation continues to serve an important function and has power. Thus Ksemaraja points out that the author of the *Stanzas* does not say that the abstract liberating intuition of the nature of reality is the only way in which the adept is initiated, and declares that this omission implies the express intention of not inducing people to lose faith in the value of the sacrificial initiation.<sup>339</sup> At the same time, he insists that in order for the teacher to be able to lay hold of the disciple's Self, and then conjoin it with Siva, which is essentially, as we shall see, what the initiation consists of, he must himself have realized that he is one with Siva Who is omniscient and free. This prerequisite is not one demanded just by the monistic Saivites like Ksemaraja, but is a basic requirement for the *Siddhanta* also. So what Ksemaraja is saying here, effectively, is that the Doctrine of Vibration maintains that the realization to which its practice leads is the one the Saiva master must acquire to be able to perform his functions. Kallata's accord with Ksemaraja on this point illustrates the continuity in this attitude towards ritual among monistic Saivites. The various forms of abstract Yoga operate effectively because consciousness possesses the power of knowledge, and, similarly, rituals can be effective because it also possesses the power of action. In fact, knowledge and action are two aspects of the one power of universal freedom to do and know all things, which is consciousness itself.

Let us now turn to our attention to a brief account of the initiatory rite.<sup>340</sup> According to common Saiva theory, initiation is the means through which the individual soul is liberated of the fetters which bind it. These are essentially the three Impurities we have already had occasion to refer to before in a number of places.<sup>341</sup> These are: a) the Impurity of *Karma*, b) the fundamental impurity of ignorance which limits the soul and causes the *Karma* to "stick" to him (*anavamala*), and c) the Impurity of *Maya*, which serves as the material substance, as it

### *The Stanzas on Vibration*

were, from which the worlds, energies, bodies and other finite forms which constitute the Saiva universe are made. These impurities surround the soul and obscure its infinite knowledge and power. But although intimately connected with it from beginningless time, it cannot by itself remove them. The Siddhantin maintains that only a grace from outside this sphere of limitations can do that, just as rice cannot remove its own husk but must have it removed by an external agent. It is Siva Himself Who, in the guise of the teacher, graces the soul by performing the rites which free him of his fetters and conjoin him to Himself. Then all that remains for the soul to do is to strictly maintain the rules of conduct taught him during his initiation, and mindfully practice the daily and occasional rites. In this way, the *Karma* which has already begun its course (*prarabdhakarma*) will exhaust itself in the course of time without giving rise to more *Karma* (rituals, rightly performed, do not accrue *Karma* for the officiant), and complete liberation is achieved upon the death of the body. Then the individual soul becomes just like Siva in every respect with the sole difference that Siva is liberated from the beginningless past (*anadimukta*), whereas the individual soul was bound. Thus, effectively, the initiation is concerned with the *Karma* that has already been accumulated (*sancita*).

The initiation which can do this is divided by Somasambhu into three parts. These are:

- A. The Common Initiation (*samayadiksha*).
- B. The Special Common Initiation (*visesa-samayadiksha*).
- C. The Initiation of *Nirvana*.

The first two initiations simply allow the initiate to enter the Saiva community, practice the daily worship of Siva, hear and study scripture, and lend access to the sacred fire and the teacher. The adept who has undergone the final initiation becomes a "son of Siva" (*putraka*) who can be conjoined with Siva, his father, and performs his own daily rites. He can then go on to the consecration which makes him a solitary ascetic and practice Mantra (*sadhaka*), or become a teacher (*acarya*) in his own right.

It appears then, that the Initiation of *Nirvana* is the full initiation in the complete sense of the term, and it is in fact the case that early Agamas treat the other two as preliminary parts of it. Indeed, they are usually repeated when the Initiation of *Nirvana* is performed. But, despite the central importance of this initiatory rite, nowadays in South India it is usually only performed for a person who is going to function as the officiant in the public rites.

In order to initiate his disciple, the teacher must guide him along the Cosmic Path which leads from Earth to Siva's plane. This Path is divided into six parallel ways of two kinds. The first kind is substantial (*dravyatmaka*) and consists of the way of the Worlds which number 224 or 214 in differing Agamas. The second way consists of the 36 Principles (*tattva*) which we have had occasion to refer to elsewhere.<sup>342</sup> This can be reduced to 18, 9, 5 or 3 Principles. The third way consists of five spheres of energy (*kala*) into which the entire range of manifestation up to Siva is divided. The second kind of Path is that of Speech. It consists of the way of the letters of the Sanskrit alphabet, that of Mantra and the sections of that Mantra. Each of these ways contains the others. As each element of any one of these six ways that run parallel in the Cosmic Path has to be treated one by one in the course of initiation, most of the later formulations of the liturgy tend to choose the Way of the Energies as the most convenient. Even so, the most natural way would seem to be that of the Worlds. Each world is inhabited by different types of beings, each working out their particular *Karma*. The teacher causes the soul of the disciple to be reborn progressively in these worlds, one after another progressively until he finally reaches Siva. The following account, based on Brunner's presentation in her translation of the *Somasambhupaddhati* takes the five-fold Way of the Energies as its base.

**THE COMMON INITIATION** The Common Initiation (*samayadiksha*) gives the aspirant the authority to follow the Rule (*samaya*) of an initiated Saivite, and thus admits him to the Saivite community. It begins with certain preliminary rites, such as the installation and purification of the pavilion where the initiation will take place,



homage to the deities and the fire, etc. Siva is then projected by means of Mantras into the supports of the rite, and a fire sacrifice is performed. The rite proper begins when the teacher presents himself as Siva Who will act through him. Then he puts the disciple, who is now standing outside the pavilion, through a series of simple purifications. He is then blindfolded and introduced into the pavilion. Mantras are projected onto his body by the teacher, which thus becomes one with Mantra, Siva's energy, and so he is made fit to be presented to the Deity.<sup>343</sup> The teacher then places his hand, previously charged with Mantric energy, onto the disciple's head. This protects the disciple from negative forces, and Siva takes possession of him. Then the teacher removes the disciple's blindfold to allow him to see the sacred diagram (*mandala*) in which Siva resides that is drawn on the ground of the pavilion. At that moment the disciple throws a flower onto it, and according to where it falls he acquires a new initiatory name. The ceremony concludes with a fire offering.

**THE SPECIAL COMMON INITIATION** In actual fact, this is the second part of the Common Initiation, and is made up of elements drawn from the following Initiation of *Nirvana*, indicating that it was not originally an independent initiation, as, indeed, the early texts confirm. In the course of this rite the teacher extracts the disciple's Self from his Heart center and places it in the sacred fire in which the Goddess of Speech - *Vagisvari* - was previously installed. Here the disciple's soul is consumed and reborn from the womb of the goddess. She is Siva's power of action (*kriyasakti*) and so to be born from her is to be born from Siva. Before this takes place a number of preliminary rites are performed to make the disciple's Self fit to undergo this rebirth. Thus the impurities that the soul may have accrued due to its relation with the body that contains it must first be removed. Then it can be transformed into that of a Saiva Brahmin (*saivadvija*) by making it undergo the sacramental rites (*samskara*) through which this normally takes place. Then the soul is fit to become a 'limb of Rudra' (*rudramsa*). In this way, the aspirant's Self is

merged with Siva's seed, and so can enter and fertilize the womb of the Goddess. Once the rebirth is complete, the teacher restores the Self of his disciple to its original place. The disciple then makes an offering to Siva and the sacred fire, and the teacher tells him the Rule (*samaya*) he must follow. He is then a fully initiated follower of the Rule (*samayin*) and is given five ornaments to wear for the duration of the vow of abstinence (*vrata*) he must observe. He now enters a period of life which is equivalent to that of the Vedic celibate student (*brahmacarin*) who has undergone the rites whereby he receives the sacred thread (*upanayana*).

**THE INITIATION OF NIRVANA BY MEANS OF THE ENERGIES** *The Preliminary Consecration (Adhivasana)* The entire Initiation takes two days. The first day is taken up with this preliminary rite, which is similar in many respects to the rites of consecration performed on sacred images or diagrams. It takes place in the pavilion where a sacred diagram (*mandala*) is drawn with colored powder on consecrated ground (*sthandila*) made of sand and grain. A thread is given to the disciple double the length of his body from head to toe, which serves as a symbolic substitute for his body and the central psychic nerve (*susumna*) which runs along the length of it. The teacher first extracts the disciple's soul from its location in the Heart center and places it in the thread. Then the realities which are to be purified, that is to say, that are to be detached from the disciple's soul, are installed onto it. In this case they are contained in the Way of the Five Energies, which are projected onto the thread one by one along with the other realities they encompass, namely, the constituents of all the other ways on the six-fold Path, and the disciple's vital breath (*prana*), psychic nerves (*nadi*) and the like. The procedure is lengthy because each one of the five Energies must be extracted from the disciple's body individually and transferred onto the thread, and each one of the realities encompassed by a sphere of energy must be taken into account by meditating on them and reciting their Mantras in serial order. When this projection (*nyasa*) is over, the Energies are propitiated and activated. They are now considered to be

### *The Stanzas on Vibration*

inimical forces that must be eliminated. Knots are made in the thread to represent the subtle knots of the Central Channel (*susumna*), fix the Energies onto it, and mark out the spheres between them. By this time the entire day has passed and so the thread is carefully folded and stored for the night. Later in the evening the disciple breaks his fast with a light meal of sacrificial rice and goes to sleep in the pavilion. The following day the disciple tells his teacher the dreams he had, and whatever bad omens they might contain are remedied by the appropriate rite of penance (*prayascitta*).

*The Initiation* The next day the rites of the Common Initiation are repeated, and the thread prepared the previous day is hung on the neophant's shoulder. The Energies are then purified in the order of withdrawal (*samhara*), that is, starting with the lowest, grossest sphere of Energy. This takes place as follows:

1. The teacher must, as he did the previous day, visualize all the realities encompassed in the first sphere.
2. Then he must once again imagine all the wombs in which the soul is to reincarnate.
3. Then the teacher detaches the Energy from the thread and deposits it in the sacrificial pit, where the fire has been burning since the previous day. He invokes Brahma, the lord of the first Energy, into the fire and prays to him to accept the disciple favorably.
4. The teacher then imagines that Siva, as the Lord of Speech (*Vagisvara*), and His power, as the Goddess of Speech (*Vagisvari*), are coupling in the fire. He then removes the disciple's Self from the thread and deposits it into the womb of the Goddess of Speech. The Goddess contains the innumerable wombs into which the disciple needs to be reborn to work out his *Karma*. By penetrating the Goddess, the Self enters all these wombs at once. Thus the sacraments (*samskara*) normally performed from the moment of conception (*garbhadhana*) through pregnancy and birth are now done with relation to these 'future' corporeal beings.
5. Once the disciple's Self is born in this way, the first Energy must be purified and removed from it, and its *Karma* must be destroyed. Three rites are performed to achieve this. The first activates the *Karma*. In the second, the resultant

worldly experience (*bhoga*) is enjoyed, and in the third the *Karma* is destroyed (*laya*).

6. The rites which follow remove all traces of the Self's passage through the sphere of this energy, and detach the *Karma* that has been consumed from him along with the corresponding section of *Maya* and a part of the power of the latent Impurity (*anavamala*) which is the source of the other fetters.

7. The teacher then cuts off and burns the part of the thread that corresponds to the sphere of this Energy.

8. When the purification of this Energy is complete, Brahma is again invoked. He is thanked and asked not to obstruct the disciple's journey to Siva. The senses of sight and touch from the subtle body - the City of Eight (*purastaka*) - are given to him, just as the remaining parts of it will be distributed to the lords of the remaining Energies.

9. Finally, the teacher extracts the disciple's Self from the fire and replaces it on the thread at the succeeding level.

The ritual continues in the same way up to the last Energy. By then all the thread is destroyed, symbolizing the destruction of all the fetters which bind the Self. The disciple's hair is then cut in order to remove the Power of Obstruction (*rodhasakti*) and transform it into the Power of Grace (*anugrahasakti*).

The Self is then replaced in the disciple's body and is ready to be conjoined with Siva. Firstly, the teacher lays hold of the disciple's Self again and places it in his own Heart center. Then he utters the Root Mantra - *HAUM* - and induces the Self which is united with his breath to ascend to a distance twelve fingers' width above the head, where Siva Who is beyond form resides and rules.<sup>344</sup> The ascent takes place in stages as it progressively traverses the Causal Deities (*karanadevata*), which govern the five energies and reside in the subtle centers of the body.<sup>345</sup> This upward movement engenders a series of seven 'fusions' or 'equalizations' (*visuvat*)<sup>346</sup> which ultimately lead to the identification of the Self of the disciple, the breath of the teacher, the central nerve (*susumna*), the Sound that rises in this nerve, the energy which is made manifest by this Sound, and time, with Siva. While this takes place the teacher pours a liba-

tion of clarified butter into the fire. The parts of the wooden ladle through which the clarified butter flows correspond to the various cosmic spheres and, hence, to the subtle centers of the body. As the clarified butter flows through the ladle, the Sound rises along the teacher's central nerve. It falls into the fire just as the Mantra, conjoined with the disciple's Self, reaches the Twelve-finger Space where Siva resides. Then the Self is conjoined with Siva. Another oblation is made to mark this union, and the teacher proclaims that the disciple's Self now possesses the same six perfections which belong to Siva, namely, omniscience, contentment, awakened consciousness, freedom, indestructible and unlimited power. After this the teacher replaces the Self in the disciple's body for the last time. All the disciple has to do now is actualize this virtual union. The prime condition which makes this possible is that he scrupulously follow the prescribed discipline and perform his obligatory rites, both daily and occasional.

In his commentary on this Stanza, Kallata cites the first line of a verse from an unidentified source, which enjoins that the teacher should lay hold of the disciple's Self with the power of his mind. From the brief summary of the initiatory rites presented above, we can see that the teacher has in fact to do this a good number of times, and that it is a procedure which is most essential to the completion of the rite. By means of this procedure he can extract and replace the disciple's Self, as well as the series of cosmic forces and elements. The passage quoted below from the *Somasambhupaddhati* exemplifies how this takes place. It relates to the principle rites which are performed in the course of the Special Common Initiation:

(The teacher) strikes the heart of the disciple with a flower over which he has recited (the Mantra of the) Missile (*astro*) and imagines his consciousness (*caitanya*) to be there in the form of a brilliant spark. He enters there (into the disciple's heart) by exhaling the breath in conjunction with the syllable *HUM*, attracts the soul (by means of the gesture of the hook, lays hold of it) by means of the gesture of retraction and, by inhaling, deposits it in his own heart. Then, by means of the gesture of emission, he deposits it by exhaling into the womb of *Vagisvari* as he recites the (following)

Mantra, (which reveals) the Self located in the cavity of the Heart: 'OM Ham Ham Ham, salutations to the Self!' In order to obtain what one desires (the teacher) must offer oblation in a flaming fire that does not smoke. The officiant: (*hotr*) is not successful if he offers oblations in a fire which is not burning well or is smoking...<sup>347</sup>

The text goes on to list various ways in which the fire can burn and explains how each indicates one or other sin the disciple has committed in this or previous lives. Once the teacher has prognosticated the disciple's sins in this way, he offers oblations to the fire, accompanied with the appropriate Mantra in order to remove them. He then offers five hundred oblations while reciting the Root Mantra. In this way the disciple's soul becomes a limb of Rudra (*rudramsa*), and is fit to be reborn as a Saiva Brahmin from the womb of the goddess *Vagisvari*, who is in the fire, and pass through all the necessary sacraments (*samskara*), which the text now enumerates and reinterprets to accord with the present context. The text goes on to conclude:

By means of the gesture of withdrawal (the teacher) should lay hold of the Self which shines brilliantly like a spark and install it in the lotus of his Heart. Then, by retaining the breath while reciting the root Mantra, he must bring about the union of the Self (of the disciple) with Siva in his Heart. Once he who knows the method has, by exhaling, led the Self to Siva by progressively passing through and abandoning each of the Causes (*karana*) starting with *Brahma*; he should lay hold of it and deposit it by means of the gesture of emission onto the pericarp of the lotus of the Heart of the disciple as he exhales (reciting) the Mantra encapsulated by the (seed-syllable of the) Heart.<sup>348</sup>

In her notes on this passage, Brunner outlines the procedure by which the teacher lays hold of the disciple's Self in this particular case as an example of how this is done repeatedly throughout the course of the entire initiation. Three energies, all aspects of Siva's power of action, which operates through the teacher, make this process possible. They are:

1. *Vama*: This energy resides in the left nerve (called 'ida') through which the inhaled breath is drawn in. This energy brings about conjunction (*yoga*, *slesa*) and constraint. At the universal level, this energy brings about the creation

### *The Stanzas on Vibration*

and persistence of the cosmic order and the obscuration of the soul. In the ritual context, *Vama*'s function is to conjoin the Self to various levels of existence or states. In this case, for example, *Vama* is the energy responsible for the conjunction of the disciple's soul with womb of the Goddess.

2. *Jyestha*: This energy resides in the right nerve (called '*pingala*') through which the exhaled breath travels out of the body. It brings about the separation (*viyoga*, *vislesa*) of the Self from its location. Thus, in this example, this energy separates the disciple's soul from his body. Its cosmic function at the universal level is dissolution (*samhara*).

3. *Raudri*: This energy resides between the other two in the central nerve (*susumna*) along which the Ascending Breath (*udana*) rises during the period of breath retention, when the other two breaths fuse together to merge into this one. Its function is to elevate (*uddhara*) the soul and lead it away (*harana*) towards Siva. In this way it bestows the grace (*anugraha*) which liberates the soul.

The ritual procedure moves through a number of stages which can be summarized as follows, leaving aside differences in detail found in various texts:

1. Firstly a flower is consecrated by sprinkling it with water while the teacher recites the appropriate Mantra. He then strikes the disciple's chest with it in order to gather together into a single compact point, located in the Heart center, the soul of the disciple, which pervades the psycho-physical organism.

2. Next the teacher enters the disciple's Heart center by uttering the syllable *HUM*. *Vama* is the energy which brings this about as the teacher fuses his exhaled breath with the disciple's inhaled breath that enters his body through the left psychic channel.

3. The soul is then separated from the ties which bind it to its place in the body by means of the power of *Jyestha*, which he activates with the appropriate Mantra.

4. The next stage is known as the attraction (*akarsana*) or elevation (*utkarsana*) of the Self. The gesture the teacher makes to do this as he recites the appropriate Mantra is that of the hook (*ankusamudra*). According to some texts

the disciple's soul is drawn out of his body as he exhales through the right nerve which exits out of the right nostril. According to this view *Jyestha* is the energy which brings this about. Other texts suggest that this takes place in the Twelve-finger Space where a body made of Mantra is given to the soul, which is elevated to this level by the power of *Raudri*.

5. The teacher must now catch hold of the disciple's Self at the point where it exits the body, which is done by means of the appropriate Mantra.

6. The teacher then inhales reciting Mantra and the disciple's self is thus placed in the teacher's Heart.

7. The disciple's self is now conjoined with Siva Who resides in the teacher's Heart by the power of *Raudri*.

8. Next an upward movement from the Heart of the teacher up to the Twelve-finger Space takes place. The teacher then lays hold of the self again and brings it down through the center between the eyes and expels it via his right nostril.

9. Finally, the teacher deposits the disciple's Self in the womb of the Goddess. He does this as he recites the appropriate Mantra and makes the gesture of emission. The energy which operates now is *Vama* who conjoins the self to the womb.

To conclude we can now return to Kallata and understand better the point he makes when he says that the teacher cannot lay hold of the formless consciousness of the disciple in a mechanical, physical way as the hand does, for example, when picking up a stone. Initiation is only possible if the teacher has grasped the true nature of consciousness, which is possible only in the higher liberated state. Accordingly, Ksemaraja quotes the following passage from the *Paratrisika*:

Just as a great tree exists in a potential form in the seed of the banyan tree, so all this world, with its moving and unmoving things, rests in the seed of the Heart. He who knows this in truth possesses an initiation which leads to *Nirvana*, free of doubt, devoid of (the offering of) sesame seed, clarified butter and oblations.<sup>349</sup>

Abhinava quotes this same Stanza in the course of his commentary on these verses.

There he explains that they refer to the realization that all things reside within the Heart of universal consciousness in such a way that: every single thing within it is of the nature of all things.<sup>350</sup> This is because the manner in which consciousness expands out of its undifferentiated oneness into the multiplicity of manifestation is in this way, and it is in this way also that all things are withdrawn back into it. Elsewhere, quoting this Stanza again, Abhinava outlines the yogic practice by which this is realized. He explains that when we wrongly identify our sense of self, which is in actual fact the self-reflective awareness consciousness has of itself as 'I', with the body we think: 'I am fat' or 'I am thin,' 'I am hungry' or 'I am thirsty' and the like. We generally do the same with relation to the other aspects of the psycho-physical organism, as when we think: 'I see' or the like. Similarly, false identification operates with respect to the mind when we reflect: 'I think this or that,' and in the case of the intellect when we feel: 'Ah yes! I understand' and in the case of the vital breath: 'I live.' In all these cases extroverted object-centered consciousness, which is focused on the psycho-physical organism, comes to the fore and dominates the field of awareness, relegating the pure subjectivity of one's own true consciousness nature to the background of the field of awareness. All this changes, Abhinava explains, when one realizes that the psycho-physical organism is not really outside consciousness and, like all that lies in the sphere of objectivity, is one with it. By practicing to develop this insight, the yogi takes possession of the inherent attributes of consciousness as his own and, without outer ritual, goes through the successive stages of consciousness expansion marked by a series of heightening mystical experiences until he attains the final one, which is that of the dynamic stillness of universal consciousness, and so is liberated.<sup>351</sup>

*Stanzas Thirty-Three, Thirty-Four, and Thirty-Five*

Stanza 21 dealt with the realization of the dynamic activity of consciousness in the waking state, and Stanzas 23 to 25 taught how the yogi can realize it in deep sleep, now these Stanzas teach how to do this while dreaming. Centuries

before the *Stanzas* were written, the Upanisadic sages had already taught that the alternation between states of consciousness which we all commonly experience can serve as a means to achieving the realization that the Self is absolute Being - the *Brahman* - which, free of the troubles of the limited, transient personality, is supremely blissful. Thus we read in the *Brhadaranyakopanisad*:

Verily, there are just two conditions of this person: the condition of being in this world and the condition of being in the other world. There is an intermediate third condition, namely, that of being in sleep. By standing in this intermediate condition one sees both these conditions; namely being in this world and being in the other world. Now whatever the approach is to the condition of being in the other world, by making that approach one sees the evils (of this world) and the joys (of yonder world).<sup>352</sup>

The same Upanisad explains that when one reaches this state, as a fish goes over to the other side of a river and back, one may have an actual experience of that reality of bliss in contrast to which the waking life is but a bad dream.<sup>353</sup> The practice prescribed to achieve this 'reality of bliss' in the dream state which, according to the Doctrine of Vibration, is the pulse of consciousness, parallels that of the waking state. When we are awake, the will directs our attention to specific objects out of a large group before us, and in so doing generates fresh appearances (*abhasa*) in the field of awareness. Thus, as we have already seen, the will of each individual, which directs the act of perception, is vitally connected to the will of universal consciousness through which it makes everything manifest.<sup>354</sup> The yogi becomes master of this universal will by exerting his own will with great force and determination, one-pointedly entreating the universal reality to fulfill his earnest intentions. In this way he comes to recognize that it is his true nature which he so earnestly implores, and that the power of its will is his own. He catches hold of "the power of consciousness which is engaged in emanating and withdrawing (all things), and which serves as a means of friction between the two creative poles (of externally emanated diversity and inwardly withdrawn unity)."<sup>355</sup>

### *The Stanzas on Vibration*

The poles of this movement are symbolized by the Sun and Moon, and it expresses itself in three ways. At the supreme (*para*) level, where everything is contained within consciousness, the arising of these polarities is experienced as the awakening of the inner light of transcendental consciousness and the outer bliss of cosmic consciousness. At the intermediate (*parapara*) level, they are inner knowledge and outer action, while at the lower (*apara*) level they represent the inhaled and exhaled breath (*prana* and *apana*). Thus 'the arising of the Sun and Moon' bestows on the yogi all he may desire at all levels of practice, the Divine (*sambhava*), Empowered (*sakta*) as well as Individual (*anava*).<sup>356</sup> At the Individual level of practice, all the yogi needs to do is inhale and exhale once, and he is immediately in possession of this power. At the Empowered level all he has to do is observe a single movement of awareness as it passes from knowledge to action, while at the Divine level he can rise instantly to the supreme state through the light and bliss inherent in his own thought-free awareness.<sup>357</sup>

For his freedom to be perfect and suffer no obstruction to its creative activity, the yogi must achieve it not only in the waking state but also while asleep. Otherwise, like any other man, he remains bound by the thought forms and sensations of the dreaming and waking state, which appear to him to arise from a reality independent of himself. According to the terminology of our texts, the basic prerequisite for this practice is that the yogi should remain 'established in his own nature.' He must, in other words, constantly exert himself to remain conscious of himself as the knower and the agent. This self-awareness may be present to varying degrees while waking as well as when one dreams, but it is essential in both cases. Self-awareness while dreaming is only possible if the dreamer is 'lucid' when he dreams, and, vice versa, lucid dreaming is a result of a degree of self-awareness while dreaming. Lucid dreaming which modern psychologists define as 'awareness of dreaming while in the dream state'<sup>358</sup> has far back in the Indian tradition been important for religious purposes, especially, as we should see, when this lucidity extends also to deep sleep. This is true not only of the Hindu religious tradition and

the extensive speculations on the states of consciousness found in the Upanisads to which we have referred more than once, but also of the Buddhist. Thus, one of the six teachings of the Buddhist Tantric sage, Naropa, makes use of lucid dreaming to pierce through images and forms to the formless Void:

If.. the dream be about fire, think, 'What fear can there be of fire which occureth in a dream! Holding to this thought, trample upon the fire. In like manner, tread under foot whatever be dreamt.'<sup>359</sup>

Kallata would call this 'freedom to dream' adding that mastery over one's dreams is possible because of the abiding existence of the dreamer. He follows the Upanisads which teach:

When one goes to sleep, he takes along the material (*matra*) of this all-containing world, himself tears it apart, himself builds it up, and dreams by his own brightness, by his own light. Then this person becomes self-illuminated.

There are no chariots there, no spans, no roads. But he projects from himself chariots, spans, roads. There are no blisses there, no pleasures, no delights. But he projects from himself blisses, pleasures, delights. There are no tanks there, no lotus-pools, streams. But he projects from himself tanks, lotus-pools, streams. For he is a creator.<sup>360</sup>

These Stanzas teach one way in which the yogi can achieve what Kallata calls the 'freedom to dream'. The *Vijnanabhairava* teaches another, which involves penetrating the center between waking and sleep by catching hold of the exact moment in which the waking state ceases and that of sleep begins:

When the external field of awareness has disappeared and sleep has not yet come, the state which reveals itself, which is to be grasped by the mind (*manasa gamya*), is the Supreme Goddess.<sup>361</sup>

This practice requires no outer support and does not involve thought. The yogi who manages to penetrate into this Center directly experiences the Fourth state of consciousness in the yogic sleep halfway between waking and sleeping. To an outside observer he appears motionless and tranquil, deep in meditation; from his own point of view, the yogi is enjoying the rest (*visranti*) found in the Center, with no sense of his own

body or the presence of outer objects or inner mental images. The power of his vital breath (pranasakti) rises through the psychic nerve in the center (*susumna*) where the breaths meet, and he experiences the bliss of the supreme power of consciousness within himself. Elsewhere the *Vijnanabhairava* teaches a similar practice:

Meditating on the energy (of the breath) gross and weak in the region of the Twelve-finger Space (*dvadasanta*) and having entered the heart meditating, one attains the freedom to dream.<sup>362</sup>

Here too, the practice is to catch hold of the center between waking and sleep. This time it commences at the Individual level as the yogi must initially concentrate on his breathing. He is instructed to sit upright late at night before going to bed and breathe in such a way that he can hear the sound of his breath (this is the gross power of the breath), and then gradually relax and extend its length more and more so that it becomes 'weak,' less turbulent and more like the tranquil breathing of deep meditation. At the same time he must fix his attention on the center of the chest, the heart, throat, or between the eyebrows and follow the movement of the breath as it passes through the center of his choice. If his practice is successful, he will be able to observe the point of transition between waking and sleep. He does not fall asleep then but remains wakeful in Yogic Sleep (*yoganidra*) and can direct his dreams as he wishes. Moreover, he can, when he rises from his sleep to return to the embodied state of consciousness, create whatever he wills.

Lucidity, as we have already noted, must also extend beyond dreaming and into deep sleep. Stanza 25 taught that when all mental activity ceases through the merger and rise of the vital breaths, contentless consciousness can be experienced by the yogi who resists sleep and remains lucid. Kallata refers to lucid dreaming coupled with complete control as 'the destruction of the cover of darkness' that obscures consciousness. In the following account of a Buddhist Tantric Yoga as presented by Gillespie, himself an experienced lucid dreamer, we notice that the penultimate stage and final obstacle to the pure light of the Void is also described as dense darkness:

For the purpose of meditation, a dream image of Buddhist content is formed intentionally by the dreamer. This visualization is seen as part of the dream. It is the form of a deity, a syllable or symbolic physiology of the dreamer's body. This image becomes the object of the dreamer's concentration. The dreamer tries to remain free from all thought as she concentrates on the image. When all other sense and mental activity is inhibited, dream images stop arising. This is the beginning of quiescence. The image is held in view until the dreamer appears to be united with the object. The image then vanishes and the dreamer enters what is considered to be the state of dreamless sleep.... Now that the dream image has disappeared and the dreamer (if we may still call her that) has fallen into dreamless sleep, she begins to see a series of phenomena. These visions are not considered to be dreams. They are signs that one's meditation is leading one towards the experience of the voidness which lies behind all worldly manifestations. They are the same signs that are seen in successful daytime meditation and at the time of death. The first four visions are minor signs. The last four are considered experiences of voidness. All are visions of some form of light or darkness... The four experiences of voidness are visions of solid light or darkness, as in seeing a clear and cloudless sky at different times of day or night. The first is a vision of a moonlit night sky. The second is of a glaring, sunny sky. The sun itself is not present. The third vision is of complete darkness. There is no conscious activity whatever in this darkness, unlike the awareness maintained in the visions of moonlight and sunlight. The last experience is of a very bright lasting light, compared to the light of dawn. This is the light of the universal void, the light from which all else comes forth.... If the dreamer beholds this light, she experiences *Nirvana*, liberation. *Nirvana* is beyond dreamless sleep. These experiences of voidness are associated with feelings of bliss, the greatest bliss being in the final experience of light.<sup>363</sup>

Recalling Stanzas 12 and 13, the *Spanda yogi* should take care not to evaluate this experience as one of total negation, which includes even the fundamental pure consciousness which knows and acts universally. Moreover, if he is able to maintain a constant awareness of it when images again reform in his descent through the dream state back to that of waking, he will realize that this emptiness is the fullness of his true nature, which creates and perceives them. Oth-

### *The Stanzas on Vibration*

erwise, as Stanza 35 warns, they will appear to be independent of his will and separate from his consciousness, as they are for the ordinary man.

In reality, this descent takes place every time we make the transition from sleep to waking, just as the ascent occurs when we fall asleep. The difference between the average man and the yogi is that the latter is conscious of this process and experiences it as one of a movement through a graded series of divine energies located at their corresponding levels in the universe of manifestation, both external (i.e., immanent) and internal (i.e., transcendental), each represented in centers of the microcosm of the yogi's body.<sup>364</sup>

Abhinavagupta quotes Stanza 33 as an authority to establish that Brahma (dhatr - the Benefactor) is the divine potentate who resides in the Heart and operates in the waking state. The waking state corresponds to that of creation (*srsti*), as it is from the Heart of consciousness, which marks the unfolding of manifestation at the level of the Speech of Vision (*pasyanti*), that the initial intent to manifestation arises (*prathamakalpana-srsti*). The form of this intent is the cosmogonic energy of intuitive and creative consciousness (*pratibha*). Similarly, dreaming corresponds to the state of persistence (*sthiti*), as it is conditioned by the latent traces of the experiences had in the waking state, and so marks the persistence of the contents of that state in a latent condition. To be free of these latent traces in the dream state marks the entry into the waking condition in which the new creation of phenomena takes place.<sup>365</sup> Deep sleep, as one would expect, corresponds to dissolution, while the higher states of consciousness - the Fourth state and Beyond - correspond to the 'dissolution of dissolution' which marks the cessation of phenomenal existence and its transitory phases through its conscious assimilation into the universal atemporal activity of consciousness.

Abhinava has occasion to refer to Stanza 33 again when he discusses how memory operates. Each time we recall a previous experience, consciousness traverses through all the phases of consciousness. Moreover, the formation of thought constructs necessarily involves memory. Thus, when we perceive an object, the initial moment of perception in which it is sensed in its bare being, as it were, as 'this', gives way to

the subsequent determinate perception in which the specific nature of the object is identified as, for example, a table, by comparing the present sensation with similar ones had in the past in which the object was labelled with its corresponding mental verbal representation, in this case 'table.' The result is the notion 'this is a table.' An analysis of the manner in which memory operates is therefore central to the understanding of how perception and our empirical knowledge of things comes about. Accordingly, Utpaladeva and his commentator, Abhinavagupta deal with this matter at length.

Abhinava begins his exposition by declaring that the one who knows the object experienced in the past must continue to exist up to the time it is recalled, and this is possible because he is pure consciousness which is free of the duality of time and space, and as 'experience-as-such' contains all that is experienced in any way. The immediate experience of an object in the present entails, as we have seen already, the establishment of a relationship between the perceiving 'I', which contains all things in itself and hence transcends them and the spatial and temporal order to which they are confined, and the object - 'this' - which is juxtaposed with it once it emerges from it as an independent reality. When an object is recollected, it is not purely objective. It is not, in other words, altogether different from the perceiving 'I' consciousness as, indeed, it was not at the time of its original perception. It is an object, says Abhinava, which at the time when it was originally experienced was differentiated from the universal Self by its association with the individual subject, specified by the time and place of the former perception, and so not merged in pure T consciousness. In that condition it was stored as a residual trace wrapped, as it were, in a cover of darkness whereby it is not experienced unless recalled and this cover removed.<sup>366</sup>

When the desire arises to recollect something, consciousness, which knows of its existence within itself, withdraws from the immediate experience of sensory objects and turns in on itself, entering inwardly into the 'cave of the Heart' of its essential being. There consciousness, the supreme and universal Self, spontaneously stimulates its power of freedom which



operates beyond the Fourth state and rests in the Fourth state. Then it descends to the level of deep sleep which is the 'seed state' of past experience, where the perception of the previously experienced object abides shrouded in its cover of darkness. The specific object which is to be recalled arises out of this 'seed state' and becomes manifest to the limited perceiver as an object associated with some past time and place. The perceiver thus reflects upon it in the dream state,<sup>367</sup> when the vital breath and the other constituents of the psycho-physical organism are active, through which the remembered object manifests independently of the psycho-physical organism and of consciousness. Abhinava quotes Stanza 33 in order to account for the fact that recollection takes place selectively. Only a specific object of recollection is made manifest in this way because it is chosen out of the mass of other objects in the 'seed state' of deep sleep by the creative autonomy of consciousness which, in this case, is the power of the will in the form of the desire to recollect that object. Thus this function of the power of consciousness can be used by the yogi to lay hold of consciousness, for as Bhaskara says:

O Great Knowledge, when the mind is sent near You to perceive an absent object, and You by some expedient make it known, one who knows reality perceives Your inward expansion.<sup>368</sup>

To conclude we can note with Abhinava that memory - and hence dreaming - can serve as a means to self-realization when, coupled with Mantra or some other form of inner spiritual activity, it assumes the form of contemplation, the object of which is the wonderful activity of the one universal and divine consciousness which is our own most authentic nature.

#### *Stanzas Thirty-Six and Thirty-Seven*

Abhinavagupta quotes these two Stanzas in his *Malinivijayavartika* as a part of the conclusion to his exposition of a philosophical view formulated by Narasimha,<sup>369</sup> which he calls the 'doctrine of the oneness of direct perception'.<sup>370</sup> Narasimha's contention is that all that is known in any way through the acknowledged means of knowledge, namely, direct perception, inference and valid testimony (particularly that of the

scriptures), is ultimately known through direct perception. He seeks to prove this by demonstrating that all the means of knowledge are ultimately based on direct perception, which he defines as the direct awareness that consciousness has of all things. Abhinava tries to demonstrate this by analyzing three means of knowledge from this point of view, directing his attention especially to inference. Fire, he argues, is inferred by perceiving the smoke it produces. Moreover, the knowledge that there is a relationship of invariable concomitance (*vyapti*) between smoke and fire can only be based on the prior perception of both together, and the perception that one of the two is absent when the other is not present. In the absence of this knowledge, the perception of smoke could not serve as the basis on which it is possible to infer the existence of fire.<sup>371</sup> To those who object that what is perceived is not fire but smoke, Abhinava rejoins that the smoke is a part of the fire. Even when we see an object directly, we only see a part of it, not all. Even so, that is enough to form a clear idea of what it is. We do not say that we infer that what we are seeing is that particular object of which we see a part, but say that we see it, and this is because the perception we have of it ultimately becomes one with consciousness in the final stage of perception. This is just as happens in this example with the perception of fire, that is inwardly associated with in consciousness with the perception of smoke.<sup>372</sup> In this way a single clear intuitive awareness (*mati*) arises which makes contact with an aspect of the object and, as Abhinava says, 'the clearly manifest form (apparent) in this one aspect should be called direct perception'.<sup>373</sup> An example of how this works is the manner in which a jeweler assesses the value of a gem among a group of others. When all the attendant conditions are present, namely, the eye, mental perception, the object, latent impressions of past experience, etc., and consciousness, the value of the gem is perceived, and this perception, which is direct and unmediated by thought constructs, manifests clearly within consciousness.<sup>374</sup> The expert jeweller simply sees the valuable gem amid others of no value and instantly discerns its true worth.<sup>375</sup> Similarly, a person who is hungry eats

### *The Stanzas on Vibration*

the food offered to him, perfectly sure that his hunger will be appeased without wasting time to reason over it.<sup>376</sup> According to Abhinava, these examples serve to refute those who maintain that inference is based on the formation of thought constructs (*parikalpana*), the basis of which is past experience of the invariable concomitance of the two terms (i.e., the fire and smoke of our example). In this respect inference differs from direct perception, that does not require the formation of such constructs. His opponent maintains that the process of conceptualization upon which inference is based happens so fast that one is not aware of it, thus what is really a thought construct appears to be a form of awareness.<sup>377</sup> Abhinava refutes this, the Buddhist and logician's view, by pointing out to his opponent that he himself maintains that the intellect is momentary, and that it manifests the object of sense the instant it is set into operation. An object is made manifest the very instant it appears in the field of awareness. Those whose power of perception (*drsti*) is limited feel that the knowledge of something in the sphere of time takes longer than the direct perception one has of it.<sup>378</sup> In actual fact, it is within perception itself, that like a lightning flash momentarily illumines the object, that the awareness of the object as being one that exists for a period of time, is made manifest. In this way the difference (*bheda*) between objects as being of a longer or shorter duration is a function of momentary perception.<sup>379</sup> Again, the perception of concomitance between the terms of an inference is not part of inference itself, even if we agree that perception takes place repeatedly for an object to become clearly defined in all its aspects. But in the case of the series of perceptions of smoke, etc., how can a single perception, even if manifest clearly within this series, encompass all of it? If the opponent replies that the last perception in the series serves to connect together all the others, Abhinava rejoins by asking how a perception which is the same as all the others in the series, and is quite distinct from them serves to do this. The previous perceptions in the series no longer exist when the final one arises, so how can they be conjoined together?<sup>380</sup> The only possible answer to this objection is that memory serves as the connect-

ing link between perceptions. But memory is the result of an original direct experience (*anubhava*) of the object remembered. That too, in other words, is based on direct perception free of thought constructs. And even the opponent agrees that it is unreasonable to maintain that perception can be experienced within perception, as no two perceptions can occur simultaneously.<sup>381</sup> Abhinava concludes that the perception of cognition and that of its object take place together. They cannot contradict one another as would previous and subsequent forms of experience. Therefore, although awareness (*mati*) of concomitance precedes the manifestation of an object which concords with it, it continues to be present at that time as well, and it is this pure awareness (*vedana*) of the existence of the object which, free of succession, is direct perception.<sup>382</sup> According to Abhinava, inference takes place immediately when the obstacles which obstruct its occurrence are removed. It is like the man who has just woken up and opens his eyes, rubs them and does whatever else is necessary to remove the obscuration which covers the objective aspect, and seeing something before him is aware that: 'Ah yes, this is visible (*pratyaksamiti*).'<sup>383</sup> In the contrary case, namely that of the man who has just woken up but is still immersed in the dullness of sleep, he not only fails to grasp where he is but also loses consciousness of himself.<sup>384</sup>

Abhinava goes on to apply the same reasoning to the way in which we apprehend meaning and identify objects. The same kind of intuitive knowledge that a small child or the experienced jeweler of the example cited above possess underlies all verbal knowledge and hence all thought, the vehicle of which is speech. This intuitive awareness is luminous (*prakasadhi*), illumining both itself and what it manifests. It is one and the same when a word is heard and its meaning understood. The case is analogous to the perception of a jar whose parts are seen one at a time. Word and meaning are connected together just as are the various perceptions of the parts of a jar because, as Abhinava explains, there is one universal consciousness of the Deity Who connects subject and object, along with the former's perceptions of the latter, within Himself.<sup>384</sup> Moreover, not only does the Deity make our day

to day perception of things possible in this way, but He also manifests Himself as the things perceived by alternately revealing and concealing Himself. The yogi who is aware of this process and his inherent identity with the Deity transforms his ignorance into consciousness (*vijnana*) which, clearly apparent in and through each thing and every perception, is what Abhinava is talking about when he says that all things are directly perceived (*sarvapratyaksa*).<sup>385</sup>

But if this direct perception 'unfolds everywhere,' as Abhinava says, 'one without a second,' how is it that we do not all perceive the same thing? Abhinava supplies the answer to this question by quoting this Stanza. In this way he makes the point that perception operates in such a way that the object of perception is seen just as it is, in the place where it is located, and at the specific time in which it is perceived. The perception of a jar and of anything else that is not a jar are not the same.<sup>386</sup> In this way, perception alone unfolds throughout the sphere of objectivity, sustaining the multitude of diverse perceptions, without this compromising its oneness.

In the course of his discussion, Abhinava incidentally makes another point which Ksemaraja develops more fully in his commentary on this Stanza and in that on the *Aphorisms of Siva*. He says that the yogi who persists in the practice of his awareness of the intuitive perceptive nature of consciousness acquires all the powers that come from the practice of Yoga. Thus he can perceive far distant objects or whatever else comes to his mind.<sup>387</sup> These Stanzas thus form a part of the third section of the *Stanzas* which, according to Ksemaraja's division of them, deal with the yogic powers which come from the development of the awareness of the pulse of consciousness by merging one's own limited consciousness with the energy of the universal consciousness of one's own nature.<sup>388</sup> When this happens the energies which fetter the unawakened, dulling their consciousness and sustaining their ignorance, reverse their functions and give the yogi these powers.<sup>389</sup> The vital energy experienced as the eternal omnipresent bliss of the timeless, spaceless consciousness, which is at once Sankara and one's own true nature, becomes clearly manifest to this yogi when he forcefully directs his attention, through

intense contemplative absorption, to its inherent identity with his innermost being by laying hold of his finite, conditioned subjectivity and merging it with this, his true nature. He can then find hidden treasures and accomplish other such feats by means of the enhanced sensory faculties the body possesses if he chooses to maintain the conceived (*kalpita*) subjectivity which operates at the physical and mental level, while drawing from the vital energy of the pulse of consciousness.<sup>390</sup>

#### Stanza Thirty-Eight

Abhinavagupta quotes this Stanza in the course of his commentary on the *Stanzas on the Recognition of God* where Utpaladeva explains that the three states of waking, dreaming and deep sleep are subject to the alternation of the opposites of pleasure and pain, and so should be abandoned in favor of the Fourth state and that beyond.<sup>391</sup> Abhinava explains that suffering is experienced by all embodied beings in the first three states of consciousness. Although it is not inevitable, it is a necessary corollary of the loss of the higher universal consciousness which is free of all extraneous limitations. This consciousness contains all things, and so does not need to strive and suffer to gain anything or avoid the undesirable. But when that principle of pure sentience, which is free and rests blissful within its own infinite nature, is reduced through ignorance and false identification with the elements of the psycho-physical complex to a lower subordinate position, the vital energy of that organism assumes the dominant role. As a result, the pure sentience of consciousness is obscured, as it were, and to the degree to which this occurs, suffering increases. Conversely, the more consciousness becomes prominent, the greater the experience of pleasure. Thus, for example, a hungry person feels pain because the activity of the vital breath in the body dominates the field of awareness. Again, when this person has eaten his fill, the activity of the vital breath recedes into the background, and the repose consciousness enjoys in its own nature as a pure awareness of 'I' unaffected by the body comes to the fore. In the three states of waking, dreaming and deep sleep the vital functions of the body and mind generally take precedence

### *The Stanzas on Vibration*

over the agency of consciousness. It seems that it is this vitality which enlivens the body, rather than the universal consciousness which sustains and does all things. The Fourth state beyond them is one in which this situation is reversed and hence corrected. In this state, it is the self-awareness of the true agent and hence of one's own essentially blissful nature which feeds the body and mind directly, strengthening it to perform the tasks set for it. The yogi who is inspired by the recognition of the universal agency of consciousness now has the power which is technically called 'the conjunction of the elements' through which he can promote the growth and development of his own mind and body, as well as that of others.<sup>392</sup> In other words he becomes a healer and works zealously for the benefit of the world, drawing his inspiration from the divine consciousness which shines within him.

#### *Stanza Thirty-Nine*

Consciousness sustains the components of the psycho-physical organism, giving it life and feeding it with its vitality in such a way that it is conscious of itself and its activities. If we ignore the relationship between consciousness and the body, we unconsciously assume that consciousness has no separate, distinct existence. Thus, inevitably, the feeling or notion we have of ourselves relates not to the condition and being of consciousness, which is unlimited and universally potent, but to the body, senses and mind, which are the very opposite of consciousness even though they draw their existence and vital energy from it. In this Stanza, the teacher reasons with us. He first tries to help us understand the infinite by indicating its presence in the midst of the finite. Then he offers us a choice. We can either go on passively letting this infinite consciousness sustain its outer finite vehicle through which it acts and perceives, and continue to project our notion of our self-identity onto it, or else ground this notion and the self-awareness that it is based upon on consciousness itself. Ksemaraja explains that there are two ways of doing this. One is to withdraw all the activity of the senses and the mind along with their perceptions into the unity of consciousness on which they are grounded. The other is

to expand the activities of the senses and mind through the development of the awareness of the omnipresence and universal activity of consciousness.<sup>393</sup> Although logically distinct, these two methods are not different. Ksemaraja explains how this is so in his commentary on an aphorism of the *Sivasutra* which, according to his interpretation, means: "By uniting the mind in the Heart, every observable phenomenon and even the void appear as a form of consciousness."<sup>394</sup> Ksemaraja says that the Heart is "the light of consciousness because it is the place where all things are firmly established."<sup>395</sup> In other words, it symbolizes consciousness as the ground and vessel of phenomenal existence. Accordingly, Ksemaraja quotes this Stanza once he has explained that:

When the restless movement (of the senses and mind) is fixed therein, the perceptible, that is, (all objectivity ranging from outer objects such as the color) blue (as well as) the body, intellect and vital breath, along with the emptiness of deep sleep in which it is absent is (perceived in the singleness of) vision that, freed of the distinction between subject and object, illumines (it all) in accord with its true nature as if it were one's own body. (In short) the mind, intent upon the light of consciousness, perceives the entire universe as pervaded by it.<sup>396</sup>

#### *Stanza Forty*

All our commentators follow Kallata's interpretation of this Stanza. They all understand it as referring to another of the numerous powers the yogi acquires if he manages to tap the vitality of the pulse of consciousness. As Rajanaka Rama and Bhagavadutpala generally follow Kallata, it is not surprising that they should do so in this Stanza as well. But that Ksemaraja also follows suit is surprising in view of the fact that his teacher, Abhinavagupta, understands this Stanza differently, and Ksemaraja generally has no qualms in disregarding Kallata's commentary. Thus Abhinava reads the first line of this Stanza as follows: 'Lassitude ravages the body. Transmigration arises from this which is ignorance.'<sup>397</sup> Abhinava takes pains to refute those who understand this line to mean, as our commentators do, that lassitude is generated from ignorance.

According to Abhinava, what is meant by lassitude here is ignorance itself. It is, in other words, as we have seen already,<sup>398</sup> one of the numerous synonyms for the ignorance which fetters the individual soul, and is its most basic impurity (*anavamala*). This impurity, which is the root of the other two impurities - those of *Maya* and *Karma* - is said to be: 'the seed of the decrepit tree of transmigration which, standing in front of the supernal and intense fire of consciousness, is burnt down in an instant.'<sup>399</sup>

Again, according to Abhinavagupta, in a more specific way, 'lassitude' denotes what Abhinava calls, 'doubt'. As he says:

Indeed doubt, that is, impurity, lassitude and contraction are the firm bars that seal the prison of transmigration.<sup>400</sup>

Elsewhere he adds:

This plane of omniscience is realized all together in its uncreated and fully uncontracted form by those who have reached the summit of meditation and have been purified by supreme grace. (It is revealed to those who), with the pestle of continuous practice have gradually crushed the stain of doubt variously known as uncertainty, lack of confidence, etc.<sup>401</sup>

In a broad, general sense, doubt is the aspect of ignorance which generates the thought constructs that obscure consciousness. When we perceive an object, the first instant of perception is one of pure sensation. This then gives way to a phase in which it is variously conceived. In the final phase a sense of certainty (*niscaya*) arises that comes from knowing the object correctly, and so consciousness again comes to rest within itself. Normally, this process takes place so quickly that we are not aware of it, unless we are unsure of the nature of the object perceived. Then we can observe the movement of thought as it hesitates between alternatives until, if ever, it reaches the desired certainty which marks the cessation of thought and the emergence of a pure tranquil consciousness. In such cases we can easily observe that doubt prompts the formation of thought constructs, and that the elimination of doubt marks the elimination of unnecessary thought.<sup>402</sup>

From the point of view of the more specific

terms of reference of the Tantras, doubts may arise in the mind of the practitioner concerning the nature of the offerings presented to the Deity. Certain rites require the offering of meat and other things such as liquor or even sexual fluids produced during intercourse. Such things are generally considered to be impure, hence not fit to be offerings to the Deity. The Tantric rituals which require these offerings serve, among other things, if we understand them from this point of view, to liberate those who are bound by the belief that there is a radical distinction between what is pure and what is not. The problem with this belief is not only that it is unnecessary, but also that those who strive to maintain ritual purity are easy victims of the pride of self-righteous piety, while those who do not may become a prey to needless self-recrimination, which distracts them from the essential point of practice, namely that of developing a higher more expanded state of consciousness. The Tantra Abhinava quotes below as his authority invites its followers to view reality as it is, and not overlay it with their own personal prejudices:

Due to (his) ignorance, the ignorant man is a prey to doubt, and so creation and destruction (persist for him and he is not free). Mantras consist of letters and all the letters are Siva. (All that) can and cannot be drunk is all (equally the gross element) Water. All that can and cannot be eaten is (equally) Earth. All that is beautiful or ugly is (equally) Fire. All that can and cannot be touched is (equally) Wind. Every cavity is Ether. O goddess, the offering, he who makes the offering and those that receive it, all consist of the five elements, nothing exists devoid of them. Thus may the Self manifest the desire to overcome doubt. How and where can there be doubt?<sup>403</sup>

Referring to this passage Abhinava comments:

How can any confusion (*samkara*) arise with regards to the Mantras that consist of letters, the sacrificial offerings (*dravya*) that consist of the five elements, and the living beings (that are sacrificed and are all equally) essentially consciousness. As there is no confusion, what is this doubt? And even if there (is some uncertainty), one should not doubt, and so, by disregarding it, it dissolves away.<sup>404</sup>

### *The Stanzas on Vibration*

The rituals of the Tantras which Abhinava considers to be of the highest order are not subject to prohibitions and injunctions. What matters is that consciousness should develop through them. As Abhinava says:

Whatever and by virtue of which, however, whenever and whenever one's own consciousness becomes serene and well disposed is the right sacrificial substance, and the procedure adopted the right one. (The devotee) can and must therefore make use here of all sorts of sacrificial substances, both ordinary and extraordinary, if free of disturbing (thought constructs). But if disturbed, he must set about diminishing this disturbance. Anything by means of which, gradually or otherwise, this, his inner doubt, decreases is the means on which he must concentrate with all effort.<sup>405</sup>

Ultimately, however, the highest form of ritual is internal. Its elements are aspects of the yogi's mystical experience - his contemplation. As Abhinava explains:

The offering of all things to consciousness in identity with it, this, scripture declares, is true worship (*arcana*). Reflection (*anusamdhana*) that is thus full of all things is meditation (*dhyana*). He who manages to make this reflection firm and thus thinks, in union with inner discourse, knows the true repetition of Mantra (*japa*). He who of the things offered to consciousness dissolves away all differentiation and presents them inflamed to it, offers the true oblation. He who doing so sees how all things are equal to each other and acquires an unwavering certainty of this equality observes the true vow - the Vow of Equality (*samyavrata*), spoken of in the *Nandisikhatantra*. This perfect fullness attained by performing this worship, meditation, oblation and vow is called 'contemplation' (*samadhi*) by the ancient masters.<sup>406</sup>

When Abhinava quotes this Stanza as a part of this teaching, he implies that all this is achieved by the expansion of consciousness through which the disease of doubt and ignorance is destroyed.

#### *Stanza Forty-One*

Commentators and others who quote this Stanza all agree with Kallata's interpretation of it. The practice taught here requires, as I have already discussed in my *Doctrine of Vibration*, that the attention be fixed in the center between

one thought and the next.<sup>407</sup> It is there that the pure consciousness of the perceiver resides. In the Center, the yogi can lay hold of the intuitive consciousness which contains all things within itself in their latent form as energy.<sup>408</sup> Perceptions arise out of this pure intuitive awareness, gradually assuming clearer and more specific forms to ultimately form a part of the variety of manifestation. Then this same intuitive consciousness grasps them all together in the undivided span of its vision - just as a person on a mountain views a town in the valley below him. Abhinava identifies this intuitive consciousness with the goddess who embodies the energy of universal consciousness of which he writes:

This intuitive consciousness that manifests in each interval between the two perceptions, one that precedes it and the other that follows after it, encompasses all things. The disease which is the non-being (of consciousness) can find no place in one who is immersed in this and identifies himself with it, the supreme power.

Our Heart (immersed as it is) in the body and vital breath, etc., does not know joy, aesthetic delight, the supreme treasure, and so is afflicted by the greatest of diseases. But if the supernal goddess who creates the whole universe enters into it may it light up in all its fullness as does clarified butter (poured in the sacred fire).<sup>409</sup>

The way the Center can be found is taught in the *Vijnanabhairava*. There, the yogi is taught that he must first be conscious of the flow of perceptions as they follow each other one after the other. Then, once he has clearly distinguished between prior and subsequent perceptions, he must try to rest between them in such a way that the interval between them increases until he can finally abandon both, and the reality of consciousness alone remains, shining in the center.<sup>410</sup> He may also practice to check his consciousness from moving on to a second perception. If he is successful, the contemplative absorption (*bhavana*) of higher levels of consciousness will expand spontaneously from the Center he has managed to penetrate.<sup>411</sup>

These two methods can analogously be applied to the volitional aspect of the activity of consciousness, just as it is to the cognitive, as Sivopadhyaya explains in his commentary on the following verse from the same Tantra:

Once observed the desire that has just arisen, (the yogi) should immediately pacify it. Thus it dissolves away there in that very place from whence it has arisen.<sup>412</sup>

Sivopadhyaya presents two alternative methods for the attainment of that state of consciousness free of thought constructs that is the goal of each of the 112 meditations (*dharana*) taught in the *Vijnanabhairava*. The first method requires that the yogi catch hold of the arising of a single desire or intention at its very source. Thus, he should inwardly reflect on the arising of a desire, engendered by the agitation brought about by *Maya*, from formless, pure consciousness. Once he has observed it fully formed, it should immediately be stilled. Desire arises from the Center of pure, formless consciousness solely due to ignorance. Consciousness can have no desire. Desire and the object of desire are nothing but forms of ignorance, and although ignorance is the source of desire, it is empty like the sky. For the yogi who understands this, all desire dissolves away and the thought-free state is attained.

The yogi can apply the second method if he is unable to still his desire in the first instant of its arising in this way. He must wait for another desire to arise within himself and take care to practice with sustained, unbroken attention, concentration (*dharana*) on the unfolding of consciousness (*unmesa*) from which it arises in such a way that both desires are stilled. In this way the expansion which is the vital pulse - *Spanda* - of consciousness continues to unfold uninterrupted with full awareness.

Now, although Ksemaraja agrees with this explanation of this Stanza, he proposes another. Through intense concentration, he says, on a single thought, all thought falls away in the expanding consciousness of the Center and the pulse of pure consciousness manifests as the wonder (*camatkara*) of the transcendental outpouring, not of another thought but of another, higher reality.<sup>413</sup>

In his *Heart of Recognition*, Ksemaraja explains that when consciousness descends to the lower level of embodied existence, it contracts itself down into the form of the vital breath (*prana*). It opens a channel for itself and

descends down the central axis of the psycho-physical organism to which it gives life, and spreads out through countless channels large and small which branch out from the central one. It finally comes to rest as *Kundalini* at the base of the main channel and from there radiates life and consciousness to the body. In this state, the Center is contracted and consciousness is restricted. When the Center expands the breath reverses the course of its downward movement by which it was contracted and travels upwards, expanding as it does so until it reaches its fullest extent and reverts to its original unlimited form. Then the yogi, as Ksemaraja says, 'attains bliss by the unfolding of the Center.'<sup>414</sup>

Ksemaraja explains that there are a number of ways to bring this about, one of which he calls the 'practice of expansion' which he links with this Stanza. To explain this practice he refers to the *Vijnanabhairava*, which teaches that the yogi should concentrate on the state of fullness that results from enjoying a good meal or merge with the pleasure that one feels when listening to fine music or taking delight in any aesthetically pleasing object. Indeed, one should fix one's attention on whatever delights the mind, for it is there that the supreme bliss of consciousness manifests.<sup>415</sup> This is because consciousness is free on such occasions of thought constructs, given over as one is to the pleasant experience. The common man is content just to take pleasure in the transitory object, while the yogi avails himself of the opportunity to catch hold of his own nature, which is the true source of his pleasure and which, unlike the object, will persist.

#### Stanza Forty-Two

Abhinavagupta suggests an interesting interpretation of this Stanza, to which none of the commentators make any reference. While he agrees that the Point, Sound, Form and Taste refer to four of the five types of sensation, he feels that the omission of touch is very significant. Its absence indicates, according to him, that of all the sensations the yogi may experience in his ascent towards pure consciousness, touch does not disturb it but, on the contrary, helps him to rise further. He writes:

### *The Stanzas on Vibration*

Smell, taste and color reside in a subtle state in the Earth element, in the principles up to the constitutive qualities (*guna*) and up to the end of Maya, respectively. Thus, according to this teaching, a certain subtle tactile sensation, which yogis constantly aspire to achieve, (is experienced) at the end (and within) the principle of Power. At the end of this sensation the power of awareness (*samvitti*), which is the pure Sky of Consciousness, (becomes manifest). He who is established in this attains the supreme self-illuminating (state of consciousness).<sup>416</sup>

Abhinava writes this in a section of his *Tantraloka* in which he explains how the entire sphere of existence can be divided into five parts. In this case, these parts correspond to the five Elements - Earth, Water, Fire, Wind and Sky, which, in their turn, correspond to the sensations of smell, taste, vision, touch and sound, respectively. In this context, the Elements are said to exist in the form of the five energies (*kala*) which pervade the spheres of manifestation.<sup>417</sup> Moreover, according to the commentator, Jayaratha, Abhinava is also alluding to another division of the sphere of existence described in the Tantras, namely, one that corresponds to the stages in the recitation (*uccara*) of the syllable *OM*, which in the *Svacchandantra* is represented as the Path of Mantra. Padoux explains:

(The stages of) the Mantra *OM* show how the 'gross' sound vibration of the three phonemes which constitute this Mantra [i.e., *A*, *U* and *M*] arise, affirm themselves and then dissolve away in the pure transcendental energy which is one with Siva, where the sound and breath are reabsorbed and from which they originate. This upward movement of the energy of sound is that with which the yogi identifies himself in order to merge into the energy (of consciousness). But this process has two aspects, human and cosmic. The yogi attains liberation by identifying himself with increasingly elevated levels of energy. This movement of return to the source of energy is not only that of the yogi towards liberation but also that of cosmic reabsorption (*samhara*) and, in the reverse direction, that of emanation (*srsti*).<sup>418</sup>

Om (pronounced *AUM*) is one of the oldest seed-syllable Mantras. The Vedic tradition conceives it to be the male seed which fertilizes the

Vedic hymn which is the (female) Speech, through which the world is created, and so it is the first sound uttered when a Vedic text is recited. In Upanisadic times it came to symbolize the stages of consciousness. The first three - waking, dreaming and deep sleep - correspond to the three audible letters - *A*, *U* and *M*, respectively, and the 'Silence' beyond contains the resonance which represents the higher Fourth state in which the identity of the Self with the Absolute is realized. The Tantric tradition develops this symbolism by enumerating in detail the phases of this 'Resonance' up to the perfect Silence of the transcendent, within which resides the supreme form of Speech. Graphically the syllable *OM* and its parts are represented on page 253.

Above the Point are a series of states. Moving upwards they are: the Limit (*nirodhika*), Sound (*nada*), the End of Sound (*nadanta*), Energy (*sakti*), the Pervasive (*vyapini*), the Equal One (*samana*) and the Transmental (*unmana*). The principle (*tattva*) of Energy (*sakti*) extends from the state in this series called Energy through to the Transmental. According to Jayaratha, who bases himself on the authority of the *Svacchandantra*, Abhinava's reference to the 'end of the principle of Power' refers to the end of the state called Energy. I would add that it also refers to the principle of Energy, which fits with the commonly accepted view that this principle contains the last four states in this series, that is, those from Energy to the Transmental. The final stage in this series ultimately leads to the pure power of awareness inherent in the supreme principle - Siva which, because it transcends the realm of manifestation and hence the cycles of creation and destruction, does not form a part of this, or any other series. Let us now turn our attention to a brief exposition of these states.

THE HALF MOON AND THE POINT The upward progression corresponds to the process of withdrawal (*samhara*), through which objectivity is initially merged into the subjective aspect of consciousness, which is then absorbed into the pure consciousness which transcends subject and object. The Tantras understand this process in terms of stages in the development of Speech. The audible sound of the letters of the



*Transmental*

*Unmanā*

*Equal One*

*Samana*

*Pervasive*

*Vyāpinī*

*Energy*

*Śakti*

*End of Sound*

*Nādānta*

*Sound*

*Nāda*

*Limit*

*Nirodhikā*

*Point*

*Bindu*

*Half Moon*

*Archacandra*



### *The Stanzas on Vibration*

syllable *OM* represents the Corporeal Voice (*vaikhari*). Above this is the sphere of the ideal objects denoted by speech (*vacya*), represented by the Point and the Half-Moon. The Point symbolizes the union of transcendental Siva and His energy, which corresponds to the sphere of immanence.<sup>419</sup> It is energy gathered together in a highly concentrated state that contains in potential the entire sphere of manifestation which, from the point of view of the development of Speech, is everything that it denotes (*vacya*). This stage corresponds to the principle *Isvara* in which objectivity (*idanta*) comes to prominence, while still remaining within the subjective aspect (*ahanta*). In other words it stands at the threshold of manifestation as the subject which contains within itself the world of objects. The condition of consciousness is like that of a man who has a complete knowledge of the scriptures but does not speak.<sup>420</sup> The Half-Moon represents the point at which this potential is just about to actualize itself and emerges to manifest externally. As such it is said to be the 'vitality of emission' (*srstivirya*) which manifests objectivity and, nectar-like, falls onto the Point which contains what is to be made manifest. It is the first sign of the awakening of the Point and its rupture. The Half-Moon goes on to develop into the full Moon of the Point once filled with the 'nectar' of the bliss, which accompanies the emission of objectivity. In this way, the power of action (*kriyasakti*), through which consciousness creates and destroys all things, becomes fully active and ready to continue to the next stage. In the process of descent this is the emission of objectivity and, in the process of ascent, its withdrawal, both of which take place through the energy of the Half-Moon.<sup>421</sup>

**THE LIMIT** A sound energy is located above the Point which serves to separate the lower objective sphere (that of the denoted object) from the higher subjective sphere (that of the 'denotator'). It is called the 'Limit' or the energy which blocks or obstructs (*nirodhika*) because the divine beings which govern the lower spheres are prevented from rising beyond it and being capable of perceiving the pure undifferentiated unity of the supreme form of Siva. Hence,

below this level we find a diversity of gods rather than the unity of the one God Who manifests variously above it. The pervasive presence of the Deity of the upper levels, here gives way to the fragmented pervasion of the Deity of the lower levels,<sup>422</sup> administered through the office of the divine beings which govern the various spheres of pervasion. This state represents a serious obstacle to the yogi's ascent but, as it operates by enforcing the present state of consciousness, it can also help to prevent him falling below it, if he manages to rise above it. As Mahesvarananda puts it: 'it checks the entry of limited yogis into Sound and the entry of unlimited yogis into the sphere of duality.'<sup>423</sup> It may be because of this dual function of the energy operating at this level that the *Netratantro* refers to it not only as the limit, but also as the power of Mantra (*mantrakala*).<sup>424</sup> As such it is the energy of the higher order of beings that operates through Mantra. It is the level in which the Mantric Power of the energy of consciousness is particularly powerful and helpful in maintaining the higher states.

**SOUND AND THE END OF SOUND** 'Sound' (*nada*) is the name given to the pulse (*spanda*) of the supreme level of Speech (*para vac*) which animates the highest reality. The *Netratantro* refers to it as a form of sound which pervades the universe.<sup>425</sup> Ksemaraja explains that the energy of the higher levels initially manifests itself in two aspects. One is subjective, as the aggregate of the energies of Speech which function as the denotators (*vacaka*) of the second aspect, which consists of the aggregate of the energies of speech which they denote (*vacya*). When the initial impulse towards manifestation arises, the energy of consciousness retains the pulse of the second aspect within itself and expresses the pulse of the first aspect in the form of undifferentiated Sound.<sup>426</sup> As this Sound is the Denotator of the world of objects, which are its denoted meaning, it manifests (*sphutati*) the universe, and so is called the 'Manifestor' (*sphota*). As such it is the aggregate of phonemic energies (*sabdagrama*) that generates the universe identified with the Absolute Word (*sabdabrahman*) - the absolute reality in the form of sound (*dhvanirupa*, *sabdanasvabhava*). Viewed from the reverse per-

spective, Sound is the resonance which follows the Point that condenses the energy of Mantra which, through Sound, merges into Siva's energy. Accordingly, it is defined as that which remains of the synthetic awareness of the conscious subject in itself, when the duality of thought comes to an end.<sup>427</sup>

Sound is the reflective awareness of the energy of transcendental consciousness<sup>428</sup> which, becoming conscious of itself, assumes the form of 'Unstruck Sound' (*anahataadvani*). It is not manifest as the individual phonemic energies of Speech, but is the phonemic energy (*varna*) of all these as the instrumental cause of their manifestation, and underlies them when they are manifest individually. As such it can be identified with the emissive power of consciousness (*visarga*), as yet unmanifest,<sup>429</sup> that resides in the junction between transcendent Siva and His immanent energy. The *Netratanta* identifies it with the principle *Sadasiva*, which corresponds to the state in which manifestation rests in Siva's energy, and where it is conscious of itself in its essential subjectivity (*ahanta*) and contains all the objectivity (*idanta*) that is to be made manifest.<sup>430</sup>

The 'End of Sound' (*nadanta*) corresponds to the stage in which Sound dissolves into Energy, which is the following stage and the point of entry into the principle of Power (*saktitattva*). It is said to be like the final resonance (*anurana*) of a bell that can be faintly distinguished just before the sound of the bell ceases completely.<sup>431</sup> It is also said to be like the sound of running water because even though there is no physical sound, the 'resonance' of the energy of consciousness is rapid and indistinct. At this stage Siva has a global consciousness of the universe that resides within Him, and is pervaded by the evanescent vibration of the End of Sound. Here the unity of the aggregate of phonemic energies, made manifest as the End of Sound, is full of the power of the supreme form of Speech from which it issues forth.<sup>432</sup>

ENERGY AND BEYOND The final phase of Sound merges into that of Energy, which is its source in which it abides, as the pulsation (*span-da*) of its potency. It marks the beginning of the union of Siva with His power that takes place in three stages, manifested by the three energies

called the 'Pervasive' (*vyapini*), the 'Equal One' (*samana*) and the 'Transmental' (*unmana*), respectively. The first of these energies is immanent in manifestation that, pervading it, gives it life. The second is transcendent. It marks the stage where the first pulse (*spanda*) of consciousness takes place that gives rise to the universe of manifestation. It absorbs it into itself when it is reabsorbed, and projects it out of itself when it is emitted.<sup>433</sup> Finally, the Transmental is the supreme transcendental energy that is united with Siva and is virtually one with Him.<sup>434</sup> It is the highest and most subtle limit of immanence.<sup>435</sup> As such it is the final point of transition into Siva, which it pervades and in which it is stilled.<sup>436</sup> Thus it is described as the transcendental Void of the energy of consciousness, and as uncreated, immobile Speech.<sup>437</sup> This is the 'end of the principle of Power' to which the passage quoted at the beginning of this exposition refers.<sup>438</sup>

The *Svacchandatantra* explains that the yogi attains various powers as he rises through these stages and experiences a series of sensations. The first of these is of light, and it occurs as the yogi rises to the level of the Point. This stage of the ascent bestows Perfection in Yoga (*yogasiddhi*), which gives the yogi a complete knowledge of all things both in the past and in the future. The second sensation is that of sound, which extends up to the End of Sound and gives the yogi the power to fulfill whatever he says he intends to do. After this comes a tactile sensation that extends from Energy upwards, through which the yogi is said to become the cause of the universe.<sup>439</sup> It is extremely subtle, like an ant crawling along the body.<sup>440</sup> Transcending the opposites of subtle and gross, it is the blissful, pervasive contact the power of consciousness makes with all things on the one hand and with the transcendent emptiness of Siva on the other.

#### Sanza Forty-Three

Abhinavagupta quotes this Stanza in his commentary on the *Paratrisika*<sup>441</sup> in the context of a long exposition of the integrity of the Deity - Bhairava - as universal non-discursive consciousness and the manner in which the yogi can penetrate into it. Bhairava's light illumines all things by its expansion (*vikasa*) from the

### *The Stanzas on Vibration*

highest undifferentiated level down to the grossest physical object, in such a way that every stage of this descent contains all the preceding ones as their culmination, while all the successive ones abide within it as a potential. In this way consciousness contains in its entirety every part of this sequence in a state of perpetual expansion. In order to realize this intrinsically free and universal nature of consciousness, Abhinava prescribes a spiritual discipline which frees the aspirant of the particularized thought constructs and individualized cognitions which seemingly obscure this, his essential conscious nature. He must find a place where his vision can range freely without obstruction in order to experience a pure state of awareness which, uncluttered by individual objects and hence undivided, contains within the fullness of its expansion the infinite variety of things. This, Abhinava tells us, is the wonder of the light of consciousness, which those who are

the followers of the Supreme Lord, helped by the instruction of their teachers, must experience for themselves. For if the lotus of the Heart of the souls in bondage is not made to blossom by the rays of grace (*saktipata*), the thorns of even the most subtle reasoning of this world are unable to open and unfold it.<sup>442</sup>

Once the yogi is well practiced in this way, he can achieve this same intuitive awareness whenever he perceives any single thing. In order to do this, the yogi must be able to elevate his consciousness from the grossest perception to its subtlest source. In this way he rises progressively through the gross elements, sensations, the senses, mind, individuality, the principles which obscure consciousness, and up through the principles representing aspects of the inner state of non-objectivized consciousness, until he reaches the state of pure cognitive intent. This is the 'desire to see' to which this Stanza refers. At one with this pervasive, empowered state of consciousness he realizes his authentic conscious nature in its fullness and unconditioned expansion.

Abhinava teaches an analogous practice in his *Tantraloka* when he deals with the manner in which the Path of the Worlds is deployed within consciousness. There he writes:

Through and mediated by consciousness, this Path rests subsequently on that which it has emitted, namely, in the void, in the mind, in the vital breaths, in the wheels of the channels in the secondary wheels (of the senses) and in the external body. This Path deserves to be taught for this reason, namely, that the yogi who reflects (*anusamdhatr*) on its configuration attains in a short time unity with Bhairava.... Once he has known this Path in its entirety, the yogi must then dissolve it into the deities which sustain it, and these progressively into the body, into the breath, into the mind (and into the void) as before, and all these into his own consciousness. This, once full and the object of constant veneration, destroys, like the fire at the end of the aeons, the ocean of transmigration.<sup>443</sup>

The first step in this process is to make the entire cosmic order a single object of knowledge. This is possible because it is in fact the yogi's own nature which illumines itself in this form.<sup>444</sup> Then the yogi must realize his identity with it by perceiving the inherent unity of this, the macrocosm, with the microcosm which is the psycho-physical vehicle of his consciousness. In this way the consciousness which, through ignorance, once appeared to be limited and individualized is now realized to be universal and full of the entire sphere of objectivity that it itself makes manifest.

#### *Stanza Forty-Four*

The main point this Stanza aims to make is that all perceptions, thoughts, and sensations, along with the entire range of our experience should be gathered together and united in the oneness of consciousness. The dichotomizing activity of thought cannot continue to break up the unity of consciousness when it is all brought together in one place.<sup>445</sup> When this happens, as we shall see when we come to the final Stanza, the yogi attains liberation by becoming the master of the energies of consciousness that have been brought together into the unity of his dominion. This 'one place' is, as Kallata says, consciousness. All the commentators agree on this point, while presenting the nature of this consciousness variously. Bhagavadutpala stresses that consciousness actively assimilates the diversity of perception, just as fire consumes its fuel. Rajanaka Rama prefers to focus his discussion on the uni-

versal perceiver, who is the unity of consciousness within which the split between subject and object is overcome in the fullness of the knowledge that results when perception is complete. A state of awareness which is constantly alert recognizes this to be the one light of consciousness which uniformly illumines all things, even as they are perceived in their diversity.

Bhaskara presents an interesting interpretation of this Stanza in his commentary on the Aphorism of Siva which reads: 'Waking is the second ray (of consciousness).' He writes:

The waking state is said to be the knowledge (born of sensory perception). Observing the field of his (awareness) with it, the lord of yogis should gather together all things into a unity and, thus eliminating delusion should remain awake at all times and free of duality. The ray (*kara*) (of sensory awareness) is like a hand (*kara*) because it has the power to gather together the waking state in this way, and so is said to be the second (ray) because of its wonderful nature.<sup>446</sup>

Bhaskara's anonymous commentator adds:

Observing whatever happens to lay (on the path of) the rays (*kara*) (of his) power of knowledge, and is made manifest by virtue of its form, the light which illumines it and the activity of the mind, the awakened yogi gathers it together as one would pick something up (with one's hand - *kara*) by seeing that it is *one* with the supreme light (of consciousness, although seemingly) obscured by the notions (*vikalpa*) of unity and diversity. In this way he realizes that the inner and outer world, all of which is his own nature, reposes in the one pure awareness (*samvedana*), and so, possessing the wealth of liberation and behaving in everyday life as one who is liberated, he sports in his true nature.<sup>447</sup>

Ksemaraja understands this Stanza as following on directly from the previous one which taught, as he says, how the yogi 'submerges embodied subjectivity in his own nature, which is the expansion of consciousness and attains the supreme subjectivity which is of that very form (i.e., expansion).'<sup>448</sup> Thus the previous Stanza taught how to develop consciousness expansion (*unmesa*) and this one how to consolidate it by merging all differentiation into this expansion, which he identifies with the universal pulsation of consciousness.<sup>449</sup> Thus, the

yogi, who manages to remain alert in all the states of consciousness and in all the phases of perception, maintains the awakened state of enlightenment, lays hold of the pulsation of consciousness, which has expanded out, and does not allow it to contract back again. In this way all things are brought together into the yogi's true nature equally in both states of introverted and extroverted contemplation.

*Stanzas Forty-Five, Forty-Six, and Forty-Seven* Stanzas 40 to 44 dealt with consciousness expansion (*unmesa*); the Stanzas which follow are concerned with the forces that prevent the realization of this expanded state. These are essentially the energies that generate thought constructs that seemingly obscure and contract consciousness. In order to avoid unnecessary repetition and to streamline the exposition, I will deal with these three Stanzas together.<sup>450</sup> As I have already explained elsewhere<sup>451</sup> consciousness, understood as the source of Speech and thought which is permeated by it, is conceived to be an energy that contains the phonemic powers of the individual letters that, coming together in diverse configurations, constitute the words and sentences that make up language. These are fifty and are divided into eight groups according to the number and grouping of the letters of the Sanskrit alphabet. As Abhinava explains:

The varieties of the letters beginning with 'K' (the first of the consonants of the Sanskrit alphabet) is beyond enumeration; therefore their infinitude is illustrated in the Agamas. (The consonants are) brought to life by the vowels (*svara*) starting with 'A' in so far as these (unlike the former) are self-manifest (*svayam rajataya*). (They are diverse) because they denote all that exists by obscuring the reflective awareness of the inner bliss, etc., (of consciousness). This is so because they are (the power through which) words are formed, which is the seed of the vitalizing impulse of the Supreme Lord's nature. They are generated, fixed, connected and disconnected by the deities of the categories of consonants whose many names are well known in each Agama transmitted (to man). (This is so) because they create and sustain, etc., the outpouring of worldly experience, which originates from the phenomena (linked with) the countless types of perceivers, such as (the gods) Brahma,

### *The Stanzas on Vibration*

Rudra and Visnu, because they possess the power to manifest the variety of creation and persistence, etc. This they do when they are engaged in making thought constructs manifest either as a collective whole, individually or as (mutually) contradictory. They are diverse also because of the variety of the (forms of Speech), ranging from the Corporeal onwards according to whether (Speech) is apparent, unclear or unmanifest.<sup>452</sup>

Siva's divine consciousness, understood as the source and ultimate resting place of the universe of words and the things they denote, is called *sabdarasi* - 'the mass or assemblage of words or sounds'. It is the totality of sound contained within Speech at its highest level (*para vac*), which generates the world of word and meaning through its component phonemic energies. Resting within Siva in this way, these powers constitute His transcendental manifestation. All the powers of absolute consciousness are held together in the single act of awareness (*amarsa*) of the pure divine subjectivity that, encompassing all things, is not confronted with any alien reality, and hence is free of all objective elements that could engender the differentiated awareness of thought. At the lower level, however, in which consciousness deprives itself of its all-encompassing fullness (*purnata*), the phonemic energies of Speech contained within Siva, the Mass of Sounds, generate the thought constructs that obscure the consciousness of the fettered. Ksemaraja explains how this takes place in his *Heart of Recognition*. There he defines the liberated soul as one who, having realized his fundamental identity with Siva, experiences himself as the agent of the five divine operations (*pancakritya*) of creation, persistence, reabsorption, obscuration and grace. The fettered state, is on the contrary "the condition that arises if (the soul) fails to know this, and in which he is deluded by his own powers."<sup>453</sup> In other words the fettered soul is bound because he does not experience the pulse of his innate nature, and this subjects him to the false notions of his own mental constructs. Ksemaraja explains:

The power of Supreme Speech (*paravacchakti*) is one with the light of consciousness. Containing within itself the entire Wheel of Energies from 'A' to 'KS, it is the reflective awareness of perfect 'I'

consciousness, which is the ever manifest Great Mantra. She, being such, makes the plane of the individual subject (*grahaka*) manifest by progressively (descending to the lower levels of Speech, namely those of) the Voice of Intuition, the Middle Voice, (and corporeal speech). There She hides Her own supreme nature from the *Maya-subject* and generates the activity of thought (*vikalpakriya*) which, novel at each instant, consists of the indistinct appearance of specific objects. (At the same time, this power) also manifests the pure plane, free of thought constructs, that is obscured by (that mental activity). There (in this condition), the ignorant soul, deluded by the diverse powers (of the letters) 'K', etc., presided over by Brahmi and the other goddesses, thinks himself to be the body, vital breath and other (constituents of the psycho-physical organism) which is conditioned and helpless. In the soul's fettered state, Brahmi and the other goddesses manifest creation and persistence in the sphere of duality (*bheda*), and withdrawal in the sphere of unity, and so make the (fettered soul) fit (to do no more than grasp) limited thought constructs. In the soul's liberated state (*patidasa*), however, they manifest reabsorption in (the field of) duality and creation and persistence (in the field of) unity. As they do so, (the formation of) thought constructs is gradually reduced to reveal the great plane (of being) which is free of thought constructs. (In other words), they generate the power of pure thought (*suddhavikalpasakti*) which, merged in the contemplative absorption of the bliss of consciousness, (is characterized in the following verse as): 'the sovereign power of the Great Lord (*mahesata*) (that the fettered attains when he) realizes that "all this glorious manifestation is mine," even while the universe of thought constructs continues to flow on.' Thus, as explained, the fettered state is that of being deluded by one's own powers.<sup>454</sup>

Abhinava explains that thought as inwardly spoken, mental speech is permeated by varied configurations of letters,, such as 'this is a friend' and 'this is an enemy.' In this way, it engenders the private (*asadharana*) (mental) creation of the individual soul.<sup>455</sup>

The *Pratyabhijna* distinguishes between two types of creation. One is God's creation, and the other is that of the individual fettered soul. The former is common to all living beings and is independent of their will. The latter is personal and depends on an individual's desires, passions

and fears, which induce him to imagine various things. Abhinava goes on to explain that:

God's creation is not the cause of bondage, rather it is the fettered soul's (creation) which is so. Moreover, (the latter) is not sustained by ultimate reality (*brahman*) and is nothing but the essence of the emergence of duality, which consists of the outpouring of the impurities of *Maya* and Individuality (*anavamala*),<sup>456</sup> and is the creation of thought which nourishes the Impurity of *Karma*. The supreme Nectar of Immortality is the dense (uninterrupted) bliss of repose within oneself. The arising of the creation of thought marks its disappearance, due to which the individual forfeits his freedom. Again, this arising of thought follows on from (and is based on) the sense objects, such as sound, created by the Supreme Lord, and it arises as attachment and aversion, etc.<sup>457</sup>

According to the *Pratyabhijna*, objects are manifestations of consciousness (*abhasa*). These can be linked together by the power of consciousness, whose function it is to do this, into configurations of manifestations that form a unity representing the distinctive characteristics of a particular entity. They may also be conceived separately, in which case they do not constitute particulars but universals. Both these types of object - universal and particular - are objectified in consciousness as 'this' (*idam*) free of conventional denotations. This form of awareness is likened to that of a newborn baby. It is like pointing to something without speaking. In his failure to grasp this pure awareness, the fettered soul is carried away by the flux of thought constructs. Choosing the latter at the expense of the former, he loses touch with the reality of things just as they are, and hence of himself as infinite, pure consciousness.

#### Stanza Forty-Eight

The commentators variously explain what is meant here by the power of action from different points of view. In the most elevated sense, it is the supreme energy of consciousness, *Spanda* itself, which is so called because it is by virtue of His inner dynamism that Siva, the one universal consciousness and innate nature of every perceiving and acting subject, creates all things and acts through them.<sup>458</sup> At the same time it is through this, His universal energy,<sup>459</sup> that *Maya* - the

world of duality is generated.<sup>460</sup> Thus it has two aspects. One is internal and the other external. The internal aspect is one, and free of all change and succession. The external aspect gives rise to duality and the succession of manifestations which make up action, and so is successive.<sup>461</sup> These two aspects operate in opposite ways. The outer aspect makes action possible for the limited individual soul, and hence subjects him to *Karma* - his actions. The inner activity of Siva's energy frees him of it.

It is because we perceive reality in the perspective of our limited conceptions that we make distinctions between the goals we seek to achieve and the means to achieve them, and so we act and our actions bind us to their consequences. Ultimately, the one reality is always present and complete in every respect - there is nothing to attain that is not ours already nor is there anything to avoid. Everything forms a part of this same reality. When we realize this, we experience Siva's power acting within us, and the things we do are understood to be the actions of Siva Himself, Who acts freely within Himself as He does through us and the outer world. The diversity of manifestation, based on the relative distinction between things and the countless living beings that perceive them, is possible because Siva has the power to act and generate it. Ignorant of this fact, the individual soul is bound, but when he understands that it is Siva alone who acts, and that this is his true identity with which all things are one, the same power is liberating.<sup>462</sup>

This realization is based upon the intuitive understanding of unity along with multiplicity. Just as reality is not simply a pure oneness, it is not a totally passive absolute. Nor would it be right to say that it solely consists of the many diverse things we perceive and conceive, all actively changing from one moment to the next. The former extreme requires that we deny the reality of all that we commonly experience, while the latter deprives the world of change, and our experience of it of the continuity which is essential to account both for the subjective fact of memory, and conception, which is based upon it, and the objective fact of action along with causality and time, which are both based upon that. The *Pratyabhijna* accordingly focus-

### *The Stanzas on Vibration*

es an important part of its concern on the nature of action, as action involves both the diversity of the many movements that constitute it, and the unity of the one consciousness that encompasses all its phases. Action, from this point of view, is a cardinal example of the relationship between unity and diversity, of which the relationship between the universal and the particular, substance and quality, time and space are other instances. To the opponent who objects that these relationships are based on a contradiction, in so far as the same reality cannot have opposite characteristics, he retorts that relationship is the very basis of daily life. It is not an illusion because it is never contradicted, as happens, for example, with the erroneous perception of silver in the place of nacre. Moreover, relationship is functionally effective. It is not just the individual things or perceivers that operate, but also, indeed especially, the relationship between them and the things manifest to them.<sup>463</sup>

Consciousness with its unlimited power of action accounts for the fact of relationship. Its nature is such that it is possible for the variety of its manifestations to co-exist and arise and fall away in space and time without this contradicting its oneness. The example given is that of a mirror in relation to its reflections.<sup>464</sup> The power of action is like a river whose waves are all the forms of spatial and temporal relationships. It flows between subject and object and is made manifest by Siva in the mirror of His own nature.<sup>465</sup> An object is said to exist not just because it possesses 'Being' (*satta*) or even because it possesses causal efficacy, but because it is manifest to consciousness, provided that our perception and conception of it is not subsequently contradicted and found to be erroneous.<sup>466</sup> This manifest nature of things is the light of consciousness, which assumes a variety of forms that, because they cannot all manifest simultaneously, do so in succession. It is the eternal inner ground of outer action<sup>467</sup> which is set in time, the hallmark of which is the succession of events which we perceive as action. The successive nature of action is due to the power inherent in Siva, this same light, to make phenomena manifest as individual entities, cut off from one another. It is time which is an aspect

of the power of action. The measure of time is the activity of one thing in relation to that of something else. The rising and setting of the sun, the changing of the seasons, the movement of the dial around the face of a clock, are all measures of time.<sup>468</sup> And all of them depend upon the succession (*krama*) of a series of manifestations that are mutually distinct, in such a way that the existence of one manifestation entails the absence of the others that either have already occurred or are yet to appear. The power of time, the aspect of the power of action which brings this about, cannot therefore operate within Siva's universal consciousness, as there is nothing other than consciousness with which it can be contrasted.<sup>469</sup> Temporal succession manifests only to the individual subject, not the universal because, despite the subjectivity operating through the former, he belongs more to the sphere of objectivity than that of consciousness. He is not self-manifest. Severed from the universal subjectivity, he would be as insentient as any external object. The individual subject is sentient because the pulse of the radiance of consciousness (*samvitsphurana*) illuminates the activities of his body, senses and mind. When that radiance is absent, as happens in deep sleep, the continuity of its illumining light is broken. The individual subject is caught up in the flux of time due to the intermittence of his states of consciousness. This sign of his finite, dependent nature is also apparent when he mistakenly perceives himself to be no more than a succession of manifestations, such that he reflects: 'I am no longer a child - now I am a man.' While consciousness, the eternal subject, on the contrary, manifests constantly and so is not subject to successive change and hence time. Similarly, there is no succession in the object related to it because they are one.<sup>470</sup>

The continuity of action is based on the underlying unity of the will which instigates it. Cooking, for example, consists of a series of actions performed with a single intention. This desire expresses itself through these actions and is fulfilled by them. It is unchanging and persists throughout without succession. The will which gives rise to action is thus the power to act as well as the capacity to be affected by the action which it engenders.<sup>471</sup> This is true also of the



activity of consciousness which creates, sustains and destroys all things. As Abhinava explains:

The Lord's power to create, which is (His) power of action, is (apparent in) the manifestation of mutual differences between limited perceivers (of various types) such as the empty (perceiver in deep sleep) and the rest. (These differences are) characterized by spatial and temporal succession, between (one perceiver and) another, as well as (between them and) the objects of perception, and between (each object). Action is not solely confined to the limited subject, (Siva) is said to possess the power of action because, omniscient, He knows the variety of subjects and objects, because it brings about action and also because all move, and ever have their being within Him.<sup>472</sup>

Every single detail of our experience is constantly changing not only in its form but also in its spatial and temporal relationship with others. Even so, it manifests to us as a single thing in so far as it is recognized to be the same despite the changes. For action to be possible this continuity must be maintained and is represented by the unique identity of each object. This identity is 'internal,' and its persistence is what allows us to recognize that it is the same throughout its existence and activity. The *Pratyabhijna* recognizes this internal identity to be the inner consciousness which, as the basis of action, is single and undivided. When it assumes the form of the object of perception, it manifests as the diversity we perceive between things due to their diverse locations in space and time. Abhinava explains:

This same internal reality, because of its connection with (this) place 'here' and (that place) 'there', the time 'now' and 'then', and the forms 'lean', 'fat' and the like, and, consequently, because it has become an object of the external senses, is perceived as many.<sup>473</sup>

In this way unity and multiplicity co-exist in the one reality of consciousness, as its internal and external aspects, respectively. The inner reality of action is unity. As an object of perception, it appears to be multiple due to its association with diverse places, times and forms. The inner unity is the pure appearing of things, while the outer diversity is represented by the series of mental reactions based on the perception of

their appearance. But even though these reactions are essentially mental constructs, and it is through and as these that action is perceived, neither are unreal, as they too are manifestations of consciousness.<sup>474</sup> In other words, thought does not falsify reality; rather it enhances it further in the external sphere of existence created by the very thought that operates within it. And this sphere is the complex network of interrelated manifestations that make up our daily life. Self-confined objects, unrelated to others, even if such were to exist, would serve no practical purpose.<sup>475</sup> Moreover, they could not be related to any perceiver, or originate from anything, or give rise to anything else.

Thus, daily life is based on the relationship between things. This relationship is of two types, namely, the relationship between subject and object and that between cause and effect. We have seen how the latter is essentially the relationship between the agent and the result of his action,<sup>476</sup> and hence a manifestation of the power of action. The former is also such in so far as the manifestation of an object to the subject requires that the latter be affected by the former as a specific individual entity. As the essential nature of both subject and object is the same universal consciousness, in order for a relationship between them to be possible and give rise to the empirical knowledge of particulars, consciousness must limit itself. This limited consciousness is oriented towards the object of perception in such a way that, when it is perceived, it is affected by it in various ways according to the variety of the object. The perception of the color blue, for instance, must have its own distinctive effect on consciousness, which is different from, say, the color yellow, even though both are the same as perception *qua* perception. So the power consciousness has to perceive individual objects is based on the power consciousness has to act on itself in such a way as to limit itself and cut itself off from its objective aspect, while maintaining a relationship with it.<sup>477</sup>

Abhinava explains how the true nature of the power of action, which is responsible for the creative split between subject and object, can be intuited to be the energy of one's own universal consciousness and hence 'set on its own path'. He also brings out another important aspect of

### *The Stanzas on Vibration*

this energy, to which our commentators also refer, namely, its identity with the highest level of Speech, which is the active energy of the reflective awareness of consciousness (*vimarsa*) that is the source of all Speech including that of thought. He likens transmigratory existence to a vast tree with many branches that represent the various types of creation (*sarga*). The extending chain (*prapanca*) of thought, and the evolution of Speech associated with it, is its root. Attachment and aversion, based on the clinging to life to which ignorant man is a slave, reside there within them, and they are watered by the juice (*rasa*) of the many transient emotions to which they give rise. Attachment and aversion is only possible if there is a relationship between subject and object, and it is between these two polarities that they reside. This, the center between subject and object, is thus the ground in which this tree grows, and so the yogi who seeks to uproot it must attend to this juncture, and so discover the creative energy of consciousness - the power of action - as it is when it rests within its 'own abode.' Thus established in its real ground it is liberating. Conversely, when it moves outside and does not reside in itself but in the soul in bondage - the subjective polarity in the interaction between subject and object - it is binding.<sup>478</sup> This bondage expresses itself by the projection of thought onto the Center.

The connection between the creative power of action and Speech is its identity with the energy of Speech, technically called the power of *Matrka*, which, as we have already noted,<sup>479</sup> is the collective aggregate of the phonemic energies of consciousness expressed in the series of letters that constitute the Sanskrit alphabet. When this aggregate or 'wheel' (*cakra*) is not known according to its true nature, it binds by the thought constructs to which it gives rise. To know it is, as the *Aphorisms of Siva* declares, the 'awakening of the Wheel of *Matrka* which according to Bhaskara takes place as follows:

One should know *Matrka* to be the light of one's own nature (*svabhasa*) and the Lord's supreme power of action. Her Wheel, it is said, is the aggregate of Her powers, and the complete and correct knowledge (of its true nature) is its awakening. When this happens, the diverse (world of) apparent change consisting of words and the objects

they denote is, by virtue of this (awakening), always (one and) undivided (*abhinna*) because the power of action has emerged (out of consciousness and operates).

(This transformation takes place in stages), the first of which is the body of the light (of consciousness) that is ever manifest and never sets. (Then), by being intent on (its inherent) vitality, the power of the Lord's will (*icchasakti*) emerges, followed by the pure awareness (*samvedana*) (free of thought constructs which heralds manifestation), and a subtle tactile sensation (*sparsa*) (which corresponds to the direct vision of supreme consciousness).<sup>480</sup> Then comes the universal manifestation of all things (*sarvarthapratibhasa*) followed by the unstruck resonance (*anahatahvanī*) (of awareness). After this comes the activity of the vital breath which contains within itself the meaning of (every) word and sentence, and Speech (*vac*) that contains (all) fifty letters (of the alphabet). Thus all things come into being.

Therefore, the one root of (all) Mantras and every existing thing is also said to be *Matrka*. This, Siva's power of action, unfolds in this way. If the awakening of the Wheel of *Matrka* has taken place in this way, then (the yogi thus) awakened is Lord (of all and) whatever he says becomes the king of Mantras.<sup>481</sup>

As we have already noted in the introduction, Abhinava adds a new dimension to the symbolism of the concept of *Matrka* by equating it with the dynamic energy of universal 'I' consciousness.<sup>482</sup> When actively extending itself, it is identified with the energy of emission (*visarga*), which is the supreme subject that manifests itself as both the inner individual subject and the outer world of objectivity at all three levels of existence, namely, Siva (corresponding to unity), Sakti (unity-in-multiplicity) and the Individual Soul (diversity). These five spheres correspond to five aspects of the supreme subject engaged in the act of cognition, symbolized by the Point (*bindu*) that pervades the body from the Heart center up to the top of the Twelve-finger Space above the head. The energy of emission symbolized by the letter 'A' emerges out of itself and manifests all the energies down to the grossest level of manifestation. The completion of emission is represented by 'Ha', the last letter of the alphabet, and then is withdrawn into the Point, the letter 'M'. These

three aspects are held together in 'AHAM' which is universal 'I' consciousness. When this cycle is experienced in its all-embracing fullness as rotating from the upper to the lower limit of the pervasion of the Point in the body and back again, and it is brought to rest in the dynamic stillness of the absolute through the activity of its emissive power, which is its power of action, and the supreme principle of *Matrka*, the yogi achieves liberation. Otherwise this same energy binds him by generating thought and the duality it entails.<sup>483</sup>

Finally, to conclude our discussion we should take note of another way in which the power of action operates. As we noted before when discussing Saiva ritual,<sup>484</sup> not all action is binding. The things the yogi does to develop his consciousness do not bind him, but help to liberate him. This activity which ranges from the subtlest form of Yoga to the performance of ritual is, like all else he does, possible because of the power consciousness possesses to act. In this case, this power operates as Siva's grace, and so this kind of activity is the direct expression of the power of action, not *Karma*. *Karma* dispenses a lower order of experience which hides the true nature of it recipient.<sup>485</sup> It seemingly shatters the unity of one's own nature and is the binding force of the power of action.<sup>486</sup> Its twofold nature is an expression of the two ways in which Siva operates. Thus it functions as *Karma* when Siva freely chooses to phenomenize Himself and hide Himself in the bondage of His self-imposed obscurity. Again, it operates as His own pure power of action, as the grace through which He reveals Himself to Himself, thereby freeing the individual soul of its *Karma* and the other impurities.<sup>487</sup>

This insight is beautifully expressed in the symbolism of the rite of initiation we have described in the exposition of Stanza 32. At the conclusion of the rite the Goddess of Speech (*Vagisi*) by whose power the disciple was purified and conjoined to Siva is worshipped and sent away. The teacher says:

O Mistress of the gods! Be gracious for I am troubled for the sake of this fettered soul. Now (You) should not obstruct (him any more). O Goddess, go to Your supreme abode.<sup>488</sup>

Ksemaraja explains that the supreme abode of the Goddess is the place the initiate has been rendered competent to attain, namely, the inherent nature of his true Self, which is Siva in His highest state. The request the teacher makes to the Goddess expresses the hope that She will be one with the initiate as She is one with Siva, and so, 'established on Her own path,' will bestow upon him the ultimate perfection of liberation.<sup>489</sup>

#### *Stanzas Forty-Nine to Fifty-One*

According to Ksemaraja there are three bodies: the gross (*sthula*) physical body, the subtle (*suksma*) body and the supreme (*para*) body. The supreme body contains all the principles and energies ranging from the vital breath up to the threshold of the energy of Transmental consciousness (*unmani*). The subtle body is the City of Eight.<sup>490</sup> Rajanaka Rama makes no mention of the supreme body, but does refer to the City of Eight as the subtle body and to the gross physical body which develops out of it. The City of Eight is the subtle body which transmigrates after death to a new physical body. The individual soul (*jiva*) who transmigrates in this way is the subjectivity which identifies itself with the City of Eight<sup>491</sup> and consists of *Karma* (*karmatman*). This subjectivity is transported from life to life along with the obscuring coverings (*kancuka*), inner and external sense organs, the subtle and gross elements, all of which are sustained and presided over by the Wheel of Energies.<sup>492</sup> Deposited in the City of Eight are the latent traces of past actions which are at the root of the many desires that govern the behavior of the fettered. This is true not only of those accumulated and operant in a single life span, but also those that are transmitted from life to life. Just as these latent tendencies influence behavior in this life and so contribute to creating the circumstances in which the soul finds himself, they also induce particular types of rebirth. Ksemaraja writes:

It is because the City of Eight continues to exist that the various latent impressions (of past actions - *vasana*) (embedded in it) are repeatedly re-awakened and (the soul) transmigrates, acquiring the bodies best suited for the appropriate experiences. Thus he takes up and abandons (the body time and again).<sup>493</sup>

### *The Stanzas on Vibration*

When active in the physical body, the City of Eight contains not only all the physical sensations transmitted through the senses, but also the conflicting turmoil of inner sensations. Identification with the City of Eight is bondage. When this identification is overcome, the soul discovers his authentic subjectivity and so, no longer affected by pleasure and pain, experiences only the natural, innate bliss of consciousness (sahajananda).<sup>494</sup> He then experiences the physical body as something external to him, like a cloak that covers him, with which he is not inherently connected. In this way he is liberated and becomes like Siva while the body he resides in is felt to be nothing more than a mere machine (yantra) - just a vehicle of consciousness and not at all its essence.<sup>495</sup> Ksemaraja writes:

Submerging the plane of the City of Eight with all its feelings of pleasure and pain into the inner reality (of consciousness), the outer (world) associated with it, the body and (physical objects) like jars fall away, and so (the yogi) recognizes his own essential Siva-nature. Thus one should always exert oneself to quell (and thus eliminate) the City of Eight.<sup>496</sup>

What is the City of Eight? There are different views about this. *Saivasiddhanta* theologians and exegetes also talk about the City of Eight as the subtle body in much the same way as Kashmiri Saivites do. However, they generally understand it to be more extensive so as to include all the Principles and conditions necessary for embodied existence. According to the *Light of the Principles* (*Tattvaparakasa*), a *Siddhanta* tract attributed to king Bhoja of Dhara, the City of Eight consists of the inner mental organ along with the senses of knowledge and action.<sup>497</sup> Aghorasivacarya comments saying:

The City of Eight is the specific subtle body allotted to each individual soul from the beginning of creation up to the end of a cosmic cycle, or (according to others) until liberation, and consists of the thirty Principles ranging from the Force of Obscuration (*kala*) to Earth.

The *Compendium of Principles* (*Tattvasamgraha*) endorses this view.<sup>498</sup> The inner mental organ in this case is not only the intellect, ego and mind but also the other necessary inner factors

that make worldly experience possible for the individual soul, namely, the five Obscuring Coverings (*kancuka*), along with Nature (*prakrti*) and its qualities (*guna*). For the same reason, the senses of knowledge and action are not only the ten senses but also their objects, namely, the five gross and subtle elements. Kumara, commenting on the same verse in the *Light of the Principles*, says that some understand it to mean that the City of Eight consists of the five subtle elements, the senses of knowledge and action and the inner mental organ. Others say that it is made up of the senses of knowledge and action, the inner mental organ, the five breaths, the five subtle elements, desire (*kama*), Karma and ignorance (*avidya*). Similarly, the commentator on the *Yogavasishta*<sup>499</sup> enumerates the parts as follows: the gross elements, the senses of knowledge and action, the inner mental organ, ignorance, desire and Karma. The *Compendium on Freedom* (*Svacchandasadamgraha*) quoted in Amrtananda's commentary on the *Heart of the Yogini* (*Yoginihrdaya*)<sup>500</sup> refers to a subtle City of Eight, presumably to be contrasted with a gross form. It consists of the power of consciousness (*citi*), the substance of the mind (*citta*), consciousness (*caitanya*), awareness (*cetana*), dualistic Karma (*dvayakarma*), the individual soul (*jiva*), the Forces of Obscuration (*kala*) and (according to some manuscripts) the body (*sarira*).<sup>501</sup>

At the same time, some sources do agree with the *Stanzas* that the City of Eight consists of the intellect, ego and mind along with the subtle elements. This is the opinion of the *Yogavasishta* in one place<sup>502</sup> and the *Kalottaragama*,<sup>503</sup> as well as some Siddhantins,<sup>504</sup> even though they generally tend to interpret passages in the Agamas which refer to the City of Eight in other ways. For example, Aghorasivacarya tells us that Ramakantha, commenting on the verse of the *Kalottaragama* referred to above, says that the five subtle elements also include the gross ones, and that the inner mental organ includes also Nature (*pradhana*), the qualities (*guna*) and obscuring coverings (*kancuka*).

None of these alternatives are adopted or even mentioned by Kashmiri Saivites; there is one other, however, and that is as follows. There are times, such as during deep sleep, states of profound contemplation or in the acosmic state

prior and subsequent to creation, that that principle which obscures consciousness rests entirely in itself. When this happens, the active agential aspect of consciousness also rests, and the entire sphere of objectivity is annulled. This state of pure negation Kashmiri Saivites call 'emptiness' (*sunyata*), which is defined simply as 'the absence of all objects' ranging from the subtlest - the intellect - to the grossest - the body and outer things. This emptiness does not, however, entail a total destruction of the objective sphere, but its reduction to the form of latent traces which, residing in the residuum of consciousness, serve as the seeds from which it can subsequently redevelop. The perceiving subject that abides in this state of emptiness (*sunyapramatr*) is, one could say, the naked individual soul, as it is in itself, divested of all outer objective adjuncts. Although the soul in this state is completely inactive, it possesses a power (*preranasakti*), inherent within it, to impel the activity of the five principle vital breaths and those of the senses of knowledge and action. Thus the self-consciousness (*ahanta*) rooted in this emptiness that impels the senses is the life force (*jivana*), while the emptiness is the individual soul that transmigrates. A possible alternative view is that the soul is the vital breath identified with emptiness. Either way, from this point of view, the City of Eight consists of the five vital breaths, the senses of knowledge and action and the faculty responsible for the formation of determinate cognitions (*dhi*).<sup>505</sup> Ksemaraja identifies this form of the City of Eight with the inner self (*antaratman*), that is, the soul that resides in the body controlling and impelling the senses and vital forces operating in it.<sup>506</sup>

To be free of the City of Eight is to achieve freedom from the inner constraining forces that reduce consciousness to the lower levels of subjectivity. The *Stanzas* teach that to remedy this painful condition of instability, the soul must fix itself in one place that it itself creates and destroys at will rather than shift restlessly from one state to another, thought, perception or emotion to the next. Bhagavadutpala and Rajanaka Rama follow Kallata and explain that this place can either be a gross or subtle body or the pure conscious nature. Ksemaraja chooses the

last of these options and expressly rejects the others.<sup>507</sup> This pure conscious nature is the radiant absolute egoity that is full of the energy of the reflective awareness of Supreme Speech which encompasses all the phonemic energies of consciousness. It is the plane of the universal vibration of consciousness in perpetual expansion (*unmesa*).<sup>508</sup> Rising to this level by recognizing his identity with the highest degree of subjectivity, the yogi no longer views merely what is apparent to the senses and mind but the entire range of reality from Siva at the highest level down to the most concrete particulars. At one with the rhythm of the universal pulse of absolute egoity, the yogi experiences himself as the creator of all things as he rises from introverted absorption and the point of their ultimate demise when he merges the outward expansion of the energies of the senses back into himself. In this way he is no longer a victim of the powers but their master and achieves what for Ksemaraja is the ultimate goal of all the schools of Kashmiri Saivism: mastery of the Wheel of Energies.

*Part III Aspects of Spanda Yoga*

## Chapter 13 The Means to Realization

We have noted in the introduction that the classification of practice into three basic types is an innovation first introduced into the literary tradition by Abhinavagupta, who probably received the idea by oral transmission from his Trika teacher Sambhunatha.<sup>1</sup> Strictly speaking it does not belong to the original content of the *Spanda* teachings. Even so, Ksemaraja feels that it does and so accordingly presents the division into three sections of the *Aphorisms of Siva* as reflecting this scheme. Similarly, just as the all practices taught in one of the three sections of the *Aphorisms* belong to one category of practice, the first section dealing with the highest and the last with the lowest, such is also the case with the three sections into which he divides the *Stanzas on Vibration*.

The first section, according to Ksemaraja, discusses the practices which lead to the realization of Siva's true nature directly in a flash of intuition. This takes place by laying hold of the upsurge of the universal will that, through the channel of each individual center of consciousness, pours out from the universal consciousness that is its ground and fundamental nature into the world of perceptions, notions and objects. Thus, practice at this level is centered on the unitary source of diversity that, adored as Siva, is the sacred consciousness that abides as the inner sense of pure self-existence which affirms itself spontaneously as 'I am'. Siva wills Himself to become all things without this affect-

ing His oneness in any way, because such is His freedom (*svatantrya*) that it is within His power to do even that which seems impossible.<sup>2</sup> The instant the will to perceive or act arises in the microcosmic sphere of individualized consciousness, the yogi can discover the oneness (*abheda*) which contains and sustains the incessant cycles of creation and destruction that mark the arising and falling way of all things that, reflected in this divine consciousness, appear and disappear within it, like images in a mirror.<sup>3</sup> This unconditioned, all-encompassing and perpetual motion is the vibration (*spanda*) of the pure I-consciousness that contains all the divine powers of the absolute. The yogi who attends one-pointedly to the spontaneous (*svataudita*) and self-evident (*svatah siddha*) awareness he has of his own existence which expresses itself in the profound sense of 'I am', comes to share in the experience of Siva Himself Who, along with His power, is this pure sense of 'I-ness' in every living being. Practice that is of this type, i.e., centered on the creative-cum-destructive power of the will (*iccha*) discovered in the unity of Siva's consciousness, that is the very center and Being of one's own true nature, is appropriately said to belong to Siva, the Divine Means (*sambhavopaya*).

The second section of the *Aphorisms*, Ksemaraja says, is concerned with those practices that operate through the power of thought and perception. Siva, the Lord of Consciousness

### *The Stanzas on Vibration*

(*cinnatha*), generates the Cosmic Idea through His infinite capacity, not only to imagine, which is in the domain of His will, but also to know, through which He perceives, cogitates, reflects upon and represents to Himself, the universe that lies latent, yet fully formed, in His divine intention. In short, while the object of the first category of practice is Siva Himself, Who is the underlying oneness of all things, the second category is centered on the infinite activity of His manifold energy. Siva is full of energy, in a sense that is what He is.<sup>4</sup> Existence affirms itself through its powers which are its very nature. From this point of view, to exist is to be that which is, whatever, be its form, state, place or epoche of existence.<sup>5</sup> But while existence has the power to affirm itself this way, in so doing it simultaneously negates itself in its Being-as-such, in a way that may be equally conceived as illusory or the denial of Being's inherent oneness. Thus this power to be which is the paradox of Being is the very nature or 'own Being' (*svabhava*) of Being. At the same time, the spontaneous, overt exercise of this power demarcates the sphere of manifestation, that is to say, the world of empirical existences. This is where the Divine Being presents Himself through the multiplicity of subjects and objects, that is, ourselves and the common world we all perceive around us, along with our private mental world of ideas. And all this happens afresh at each instant. Being is older than the most ancient of things and yet newer than the most new.<sup>6</sup> This is Being viewed as the perpetual becoming of the cycles of creation and destruction that mark the appearance and disappearance of the phenomenal images reflected within its infinite conscious nature.

The second category of practice includes all those means to realization that are based on this dynamic, self-renewing energy of perpetual becoming. In concrete terms this means that the yogi practicing in this way seeks to be fully conscious of the process of the arising, persistence and falling away of each act of cognition, realizing at the same time its grounding in the ineffable divine consciousness that generates, sustains and withdraws it. This is possible only once the yogi can perceive the reality of the divine Being-cum-Becoming directly through and beyond

the normally dense screen of thought constructs which, at the individual level of consciousness, accompany this process and is spontaneously generated by it as a natural corollary of its activity. Viewed through the multicoloured glass of thought, the play of the power of the infinite conscious Being takes on the complex form of the world of things, ideas, people and history.

Thus, the second category of practice is known as the Empowered Means, (*saktopaya*) based as it is on this power. It operates in the domain of the cognitive energy of consciousness (*jnanasakti*), that is, in the sphere of cognition that links the oneness of Siva with the diversity (*bheda*) of His manifestation. Practice here is designed to lead the yogi to the liberating insight into the nature of the cycles of perpetual Becoming through profound and detached reflection (*vimarsa*) on the movement of cognitive consciousness from the subject, through the means of knowledge to the object in all its phases, conscious all the while that this is the activity of the ineffable Unnameable power (*anakhya-sakti*) which the yogi experiences as a higher, fourth level of consciousness beyond those of waking, dreaming and deep sleep, all of which are sustained by it. Experiencing this power directly as his own, the yogi recognizes the paradox of Being as the continuum of Becoming, that is, the cycle of consciousness (*samviccakra*) that, as Abhinavagupta puts it, goes beyond all we may say about it as consisting of either successive phases of manifestation or as devoid of them.<sup>7</sup> To be able to perceive reality in this way, the yogi must purify his thought constructs, in the sense that his representation of reality must coincide with reality in such a way as to reflect its true nature in notions that develop in clarity and depth, until the yogi reaches the certain conclusion (*niscaya*) that his true and most essential nature is Siva Himself, the master of this process. The mental representation of an object in the form of notions such as: 'this is a jar,' necessarily involves the elimination (*apohana*) of all other contrary ideas and is based on the perception of relative distinctions (*bheda*). Even so, the ultimate result of mental representation is not a thought construct but knowledge and this the subject experiences not as the doubt which stimulates thought but as a certainty that,



satisfying him completely, allows him to rest tranquil in his own pure conscious nature. This repose is 'knowledge free of thought constructs, and its nature is the true apprehension of one's own nature.'<sup>8</sup> It is, in other words, the pure 'I' consciousness which is reality itself and the underlying ground of all things including thought. Normally this self-awareness is fleeting. The subject hardly has time to rest in his own consciousness that another thought arises that carries him away from it. He must therefore seek to maintain this state of self-consciousness even as these thoughts arise within him. To the degree in which he succeeds in this his thoughts become less opaque, more pure, and so allow this underlying consciousness to shine through them more and more until ultimately it is this pure thought-free consciousness which dominates attention rather than the thought constructs sustained by it.<sup>9</sup>

Finally, the third section of the *Aphorisms*, says Ksemaraja, deals with the means to realization that are based on individualized (*anava*) consciousness. These are, practically speaking, more numerous than those in other categories and this is as one would expect because practice at this level includes the entire range of outer ritual, meditation on the breath, recitation of Mantra and every other spiritual activity to which the individual can apply his mind and body. Practice in this way can lead to realization because even though the psycho-physical complex belongs to the objective sphere and is therefore not the true subject that acts and perceives, consciousness is nonetheless both present within it and contains it. Thus, operating through the power of action (*kriyasakti*) in the objective sphere of diversity (*bheda*), the practices belonging to this category are based on the activity of the intellect, vital breath and body of the yogi.<sup>10</sup> The aim is, as before, to purify consciousness of obscuring thought constructs and so acquire the certainty (*niscaya*) of liberating insight.<sup>11</sup> The *Malinivijayatantra* defines the nature of the mystic absorption that results as follows:

The perfect penetration (*samavesa*) that results through utterance (*uccara*), postures of the body (*karana*), meditation (*dhyana*), the phonemes

(*varna*) and the formation of centers of concentration (*sthanakalpana*) is said to be that pertaining to individualized consciousness (*anava*).<sup>12</sup>

The practices based on the vital breath are, potentially, those closest to consciousness because the breath is the first transformation of consciousness in its descent towards objectified manifestation.<sup>13</sup> Even so, Abhinavagupta chooses to deal with that based on the intellect first, namely, meditation. This is possibly because the initial starting point of this practice is subtler than others. Essentially, as Abhinava presents it in the passage quoted below, meditation consists of the conscious experience of the movement - *Spanda* - of the cycles of cognitive consciousness out through the body, that is, through the complex unity of the senses, their objects and the vital breath.<sup>14</sup> At the Empowered level of practice, the yogi attends to the movement alone whereas at the Individual level, he takes the support of the body to do this. Abhinava writes:

This creatively free Light which is, as we have already said, consciousness consisting of all things, resides in the Heart. As the *Tantra of the Three-headed Bhairava* declares: 'He who knows truth sees this reality within the flower-like Heart that, in a manner similar to the calix of a banana plant, encapsulates within itself all things, both internal and external.'<sup>15</sup> (The yogi) should attend one-pointedly to the fusion that takes place therein of the Sun, Moon and Fire.<sup>16</sup> The fire of mighty Bhairava that burns in the great fire pit of the Heart, aroused by the firesticks of this meditation, waxes great. (The yogi) should then meditate on the (three) abodes of subject, object and means of knowledge as one with (himself), the possessor of power, and the radiance (*tejas*) of Bhairava with (His) power fully manifest (*sphita*). This triad is, in effect, that of the powers of the Fire, Sun and Moon corresponding, respectively, to the supreme (*para*) energy (that generates oneness), the middling (*parapara*) (energy of unity-in-difference) and the lower (*apara*) (energy of diversity). Again, each member of this triad is three-fold, according to whether it is being emitted, sustained or withdrawn. Moreover, they possess a fourth form which is unlimited, uncreated and fully real. In this way these goddesses are twelve as are (the twelve aspects) of the solar disc, for present in each one is the Fire, Sun, Moon and their extinction.

This Wheel of the Absolute (*anuttaracakra*) flows out from the Heart through the void of the eyes, etc., onto each sense object. The rays of this Wheel progressively engender the Fire (of the subject), Moon (of the object) and Sun (of the means of knowledge) in (each phase) of the destruction, creation and persistence of the external world. In this way (the yogi) should contemplate (how everything) in the field of sound, etc., becomes one with this Wheel as it falls upon it along the path of the voidness of the sense of hearing, etc. This Wheel, which is all things, like a universal monarch, (is followed by its vassals, the senses) wherever it falls in this (all-embracing) process. In this way the Cosmic Path (*adhvan*) (of emanation) spontaneously merges with the great Wheel of Bhairava and (His) surrounding (goddesses) of consciousness. Then, even though the universe has merged (into it) leaving behind nothing but its faint latent trace, contemplate this great whirling Wheel as the outpouring (*ucchalatta*) of one's own nature. When all the fuel (of objectivity) is consumed (in the fire of the Wheel) and its latent traces are destroyed, contemplate the Wheel on the verge of extinction, in the process of extinction (and finally as totally) extinct. In this way, by this meditation, the universe dissolves into the Wheel and this into consciousness, which finally shines forth void of all objects. The nature of consciousness is such, however, that there is again a new creation, for such (is the activity of the) Goddess of Consciousness (*cinmahesvari*). He who every instant dissolves the universe thus into his own consciousness and then emits it, is eternally identified with Bhairava.<sup>17</sup>

The practices based on the vital breath mentioned in the passage quoted above from the *Malinivijayatantra* are two, namely, those called 'utterance' and the 'phonemes'. In broad, general terms, the former refers to the recitation or utterance (*uccara*) of Mantra and more specifically, according to Abhinavagupta, it denotes the activity of the vital breath which rises up or exits (*uccarati*) from and through the body. As Abhinava explains:

One who wishes to utter forth the vital breath first reposes in the emptiness in the Heart (of consciousness); then (he rests) in outer reality through the arising of the Ascending Breath (*prana*). Then due to the filling of the Moon of the Descending Breath (*apana*), he perceives his own nature as being all the things of the external world

and so is free of all other desires. Then, by the arising of the Breath of Equality (*samana*) he experiences the repose that comes from the dynamic union (*samghatta*) (of all things). Then, when the fire of the Upward Moving Breath (*udana*) arises, he devours the differentiation (*kalana*) of subject and object, etc., and when this devouring fire is quelled and the Pervasive Breath (*vyana*) arises, he shines free of all limitations. These six states of rest, ranging from that of the void to that of the Pervasive Breath are named, according to the teachings, the six planes of bliss called Innate Bliss (*nijananda*), Blissless (*nirananda*), Supreme Bliss (*paramananda*), Bliss of the Absolute (*brahmananda*), Great Bliss (*mahananda*) and the Bliss of Consciousness (*cidananda*). The one reality that, free of arising and falling away, unites these (six blisses) is Cosmic Bliss, which is the real ground of all inner rest. He who rests on these planes of utterance whether on all of them together or on one or two, etc., attains the Principle of Repose which is independent of the body, the vital breath and the rest. He who is intent on the secret practice of this, the utterance of the seeds of creation and destruction should purify (his) thought constructs (*vikalpa*).

Moreover, there are five states in each one of these (levels of) rest in so far as there is a regular progression in the degree of penetration (into consciousness) (*pravesataratmya*). In this context, the first (degree of) bliss is due to the (initial) contact with an aspect of the plenitude (of consciousness). Then (the next thing that happens is a sudden) leap (*udbhava*) that takes place because (the yogi) penetrates for an instant into the incorporeal state (of consciousness). Then (the yogi) trembles (*kampa*) because the (mistaken) identification with the body is loosened when (he) lays hold of his innate strength (*svabala*). Next, (the yogi) experiences a form of sleep (*nidra*) because the extroverted (activity of the senses) ceases. (Finally, when) in this way the (false) notion that that which is not the Self is the Self ceases, because one's own Self (is realized) to be all things, and so that which is not the Self dissolves away in the Self, the Great Pervasion (*mahavyapti*) dawns, which is the vibration (*ghurni*) (of consciousness).<sup>18</sup> These (five experiences) correspond to the states ranging from waking (through dreaming, deep sleep and the Fourth state) upto (the liberated state beyond the Fourth) that arise (progressively as the yogi) penetrates into the wheels of the Triangle, the Root, the Heart, the Palate and the Upper Kundalini (respectively). (The yogi experiences) in this way the supreme vibration of conscious-

ness (*spandana*) free of all objectivity in the repose of (this) utterance.<sup>19</sup>

Abhinava understands the 'phoneme' to which the passage of the *Malinivijayatantra* quoted above refers, as being the subtle movement of the vital breath. It is the inarticulated resonance (*dhvani*) of consciousness that manifests in the 'utterance' of the vital breath. As he says:

The primary form (of this phoneme) resides in the seeds of creation and destruction. It is by practicing this that one attains supreme consciousness. Thus by uttering within himself or recalling to memory the consonants (of the Sanskrit alphabet that range) from 'K' to 'M' with or without vowels, (the yogi) comes in contact with the vibration of consciousness (*samvit-spandasparśa*) which, because it does not depend on the conventional relationship (that is established between the phonemic sign and that which it denotes), is full and perfect.<sup>20</sup>

Two types of practice remain, namely, the posturing of the body (*karana*) and the formation of centers of concentration (*sthanakalpana*). The former involves the transforming visualization of the body which includes the subtle and causal bodies as well as the gross physical body, into a representation of the universe. This arouses the microcosmic forces that constitute the psycho-physical complex and induces them to merge with the cosmic forces that are their counterparts through the awakening and upward movement of *Kundalini*. This is the highest, subtlest sense of *Mudra*. *Mudra* is much more than merely the symbolic gestures made in the course of ritual.<sup>21</sup>

As for the formation of the centers of concentration, Abhinava explains that:

The centers are said to be of three kinds according to whether they are in the vital breath, the body or outer reality. The vital breath is five-fold, the body two-fold according to whether it is internal or external. Again outer reality, without counting further subdivisions, is of eleven kinds, namely, the sacred circle (*mandala*), the sacrificial area (*sthandila*), the chalice (*patra*), the rosary (*aksasutra*), the book (*pustaka*), the phallic emblem of Siva (*linga*), the skull (*tura*), the cloth (*pata*), the papier mache figure, the stone idol (*pratima*) and divine effigy (*murti*).<sup>22</sup>

## Chapter 14      The Transition of the Moment and the Sixteen Phases of Perception

Bhagavadutpala quotes Kallata as referring to a particular method by which the yogi can attain the powers of universal consciousness by paying attention to a moment or phase in the act of perception technically called 'the transition of the moment' (tutipata).<sup>1</sup> Abhinavagupta refers to Kallata in several places as teaching this practice which he links with another that involves not just catching one moment in the act of perception but 'measuring out' or 'enumerating' (*kalana*) each one. The premise at the root of this practice is that, in so far as the phases of perception and those of the movement of the vital breath are both aspects of the pulse - *Span-da* - of consciousness, they reflect one another. Moreover, they both relate to degrees of subjectivity, ranging from the most universal and expanded to the most restricted and particular which thus ultimately presents itself in and as the sphere of objectivity. According to the teachings Abhinavagupta received from Sambhunatha who initiated him into *Trika* Saivism, each act of perception can be analysed into sixteen moments. These range from the initial moment of unity, namely that of pure Siva-consciousness up to the presentation of the object as it appears to the individual perceiver who represents it to himself conceptually. It is possible to retrace these phases to their source to the degree in which one develops an awareness (*vimarsa*) of this process. In this way, the suc-

ceeding phases of conceptual representation give way to the preceding, higher phases that belong to progressively decreasing orders of discursivity which approach closer to Siva, the pure conscious nature. Translated below is a passage from the *Tantraloka* where Abhinavagupta explains this process in detail:

Sixteen moments are discernable here in all that is an object of perception. (Each moment) is conceived to occupy a distance of two and quarter fingers length in the movement of the breath which is thirty-six fingers long. The first (of these moments) is that of supreme oneness and consists of the undivided aesthetic delight (*rasa*) (of consciousness) while the second is perceived to be the outpouring of the subject. The last moment is at one with the object of knowledge and so assumes the condition of its innate nature. (Although objective) one must think that it is separate from the (first which is the) supreme moment, namely, that of the subject (in its fully evident state). The six moments starting from the third (up to the eighth) are free of thought constructs and consist of the obscuration of discursive thought in the process of its arising. These (six moments) are Siva (as His own) Supreme Power. The second middle group of six moments, corresponds to the condition of the Middle Power (of consciousness) (*Parapara*) which is that in which the development (*rudhi*) of discursive thought (*vikalpa*) takes place as it becomes progressively more apparent. The first group of six consists of the three goddesses who, in the act of unfolding (*pronmesa*)

### The Stanzas on Vibration

and quickly folding back on themselves, touch and so become six. The same is also the case with the second group of six, here, however, (these goddesses) follow the path of objectivity and so, colored by it, abide as the Middle Power (*parapara*). The goddesses in the first group of six, these goddesses are also propense to lay hold of limitation but they do so purely through the outpouring of their freedom and so do not fall from the supreme state. The succeeding moments in this (group of six) are in some sense superior to the preceding ones as those rich in discrimination have clearly explained.

According to some, the (last) moments which we attribute to the subject and object of perception, are one and so there are just two groups of seven each. But as only those (yogis) who are intent on calculating (these moments) in this subtle consciousness experience their (true) nature directly, what use is there to argue about this? Such then, according to (our) line of teachers, is the configuration (*prakriya*) of the fifteen aspects pertaining to the principles ranging from Earth to Nature within the vital breath.

As the divisions progressively diminish, so do the moments also. This decrease corresponds to the decrease of discursive thought (*vikalpa*) as non-discursive consciousness becomes increasingly evident. Just as a person long afflicted by his suffering forgets his past pain once he finds happiness because he rests carefree in it, similarly those who are established in consciousness free of thought constructs no longer think they have any existence because (the activity of) thought is at rest. In this way as discursive thought diminishes, the nature of consciousness which, free of thought constructs, is ultimate reality, becomes clearly evident and so the wise man should exert himself to attend to this closely. It is said in various places (in the scriptures) that this is the attention with which one should attend to the relationship between subject and object because (like the wishfulfilling cow) it bestows all that one desires.

In this way, just as the divisions progressively decrease two by two so do the moments, two at a time, along with them. It is for this reason that absorption in Siva (*Sivavesa*) is said to take two moments. The first of these moments is absolutely pure and perfect (*purna*), the second corresponds to (Siva's) power which is all knowledge and all action. The yogi who is intent (*avahita*) on this, what does he not know or do?

The venerable Kallatabhatta has also said that (the yogi) attains omniscience and omnipotence during the transition of the moment by which he

means the transition of the second moment. Indeed, during the first moment everything is in all respects perfect and at one so what can one indicate there as being either an object of knowledge or of action? Therefore, in order to attain omniscience and the rest, the wise seek (to discern) the first phase of the outpouring of division, namely, the Goddess of Intuition (*pratibha*) said to be Siva's power. The Great Lords of Mantra along with their powers, the Lords of Mantra and the rest arise successively in the third and subsequent moments. Absorption in their respective perfections (*siddhi*) arises of itself spontaneously for one who contemplates these (moments) with a mind that is wholly attentive.

For this reason, just as distance consists of the abundance of divisions (between the units of space or things interposed between the perceiver and a distant object), such is the case with consciousness (which appears distant) due to the many moments (that stand between the fettered soul and it) like the absence of contact between the organs of sense and their objects. As moments diminish through the decrease of division so consciousness approaches closer until one reaches Siva. Thus Siva is said to be the closest principle of all and so no effort is required to penetrate into Him (directly). Effort becomes increasingly necessary as the distance (between the fettered soul and Siva) increases. Thus those who possess the wealth of a sound spiritual lineage think that meditation (*bhavana*), ritual or anything of the sort finds no place in Siva. Similarly, observe how in daily life the common man appears as if to make an effort to perceive a jar or any such (external object) but not to experience a pleasant sensation. This, they say, is interiority, namely, a close proximity to consciousness and corresponds to the expansion (*unmesa*) of the consciousness nature while externality is, (on the contrary) its contraction (*nimesa*). Although (Siva) is close to those subject to transmigration in this way, He does not manifest as such and (so is felt to be) extremely distant. Once something distant has been brought up close, it manifests nearby, but (although this happens with outer objects) how is that possible here (in the case of consciousness)? Moreover, consciousness does not issue forth in succession, as do the seed, sprout, stalk, petals, flowers and fruit, etc. The sprout issues from the seed, and the stalk from the sprout, not the seed. In this case, however, absolute consciousness (*samvittattva*) is manifest here in every circumstance (*sarvatah*) (of daily life as) the cause of all things because it is everywhere emergent (*udita*) (as each manifest entity).

### *The Transition of the Moment and the Sixteen Phases of Perception*

Therefore, if and when this activity of the vital breath (*pranavrtti*) manifests, even in relation to a jar and there quickly (*asu*) comes to rest, it merges into Siva, the seed (of all things). Indeed there is no succession of any sort at any time in Siva's nature.... He who discerns all things at all times in this way quickly becomes the Lord of the Wheel of consciousness and Bhairava Himself.<sup>2</sup>

The aim essentially is, as Abhinava tells us, to become fully conscious of the second moment in the act of perception which Kallata calls 'the transition of the moment.' Bhagavadutpala links this moment with the state of consciousness in which thought is momentarily suspended as happens when one is angry, frightened, extremely elated or in any other state of psychic intensity.<sup>3</sup> All the powers of the body, senses, mind and consciousness then fuse into the universal pulse (*samanyaspanda*) of consciousness at the point where it expands, intent on its further development into the domain of conceptual representation and objectivity. This state Abhinava identifies with Sakti, the inherent nature of the Goddess as power, whom he addresses as Kali and identifies with the creative intuition (*pratibha*) which is the supreme level of Speech of universal consciousness. He writes:

We will now describe here the plane of Supreme Speech wherein abides the non-conventional, permanent, authentic and pure conscious nature. Each and everything is of the nature of all things. This (realization) is permanently manifest in (Bhairava) Who is pure consciousness, while this supreme and venerable Goddess, even though She is endowed with the most excellent form of oneness encompasses within herself (all the levels of Speech) from the Voice of Intuition (*pasyanti*) onwards which correspond to the unfolding of the Middle (*parapara*) and other (energies) and so, being such, consists of the totality of every single thing that constitutes the endless variety (of manifestation). One cannot say of Her that that which is not there is elsewhere. Reflect on this, the first (and highest of all levels), the blessed Goddess of Consciousness, free of even the slightest stain of impurity and limitation, known as creative intuition (*pratibha*). Whatever exists, be it mobile or immobile, abides in its ultimately real, eternal and essential form as pure vitality (*viryamatra*) in this consciousness, the venerable Lord Bhairava. And this can be proved by the perception of the infinite

variety of individual things perceived in the moment of emission (*srsti*) that initially (in an indistinct state) when about to arise, then becomes slightly more evident, then more evident still and so on gradually (until they become fully manifest). This plane of omniscience which is that of unconditioned (*asamkucita*) and ultimate reality manifests all of a sudden (*sahasa*) in its most authentic form to those who, sanctified by the highest grace, are fully established in this contemplative attention (*avadhana*) and who, by grinding the whetstone of practice, have freed themselves of the impurity of that doubt which is a lack of right understanding (*apratyaya*) of each individual thing and is known by countless names such as 'the tremor of fear' (*kampa*) and others. (The state) that manifests to those who are not entirely free of (this metaphysical) doubt is still subject to some degree (however small) of limitation (*samkoca*) due to the (lingering) objectivity of that which appears before them. As the venerable Kallata has said: 'It is during the transition of the moment that omniscience, omnipotence and mastery of all things, etc., (become clearly manifest).'<sup>4</sup>

## Chapter 15      The Principles of Passion, Pervasion, and the Stainless

The principles of Passion, Pervasion and the Stainless are complex symbolic concepts found in the Kaulatantras and affiliated schools that aim to express the totality of the dynamics of absolute consciousness experienced through sexual union practiced as a form of Yoga that brings about its realization. They represent the three moments in the Union (which is what 'Yoga' literally means) of the polarities of existence actualized concretely in the sexual act, in its prelude, climax and repose. As follows:

*Kamatattva* - the Principle of Passion. This is the power of the universal will (*icchasakti*) identified with the emissive energy (*visarga-sakti*) of absolute consciousness. The Kaula Tantras refer to the former as '*Kula*' and the latter as '*Akula*'. In its supreme form, *Kula*, the power aspect, is the unstruck sound (*anahata*) of the pure resonance (*nadamatra*), which is the reflective awareness of consciousness. Externally it manifests as the sound 'ha-ha' the Tantric consort spontaneously makes at the beginning of sexual union. Absorbed in the pleasures of love making, the mind is temporarily free of objective referents, thus allowing the underlying consciousness, resonant with awareness to become clearly manifest. The outward form of the breath (*prana*) which emerges from consciousness as its first transformation is now experienced as the vehicle of the blissful power of emission, and the force of the universal will

that perfect (*purna*) and unobstructed instigates the flow of emission and spontaneously assumes the concrete physical form of the sounds of love making.

*Visatattva* - The Principle of Pervasion. Just as the letter '*Ha*' represents *Kamatattva* experienced through the inward flow of the breath (*prana*), similarly the letter '*Sa*' represents *Visatattva* experienced in the outward flow (*apana*). In the first principle all the energies are drawn together, fused into the unity of consciousness just as it is about to pour out into the womb of the created order; in this one the creative power of intent is fully expanded. As such it pervades all the moments of union as it does, at the universal level, the entire cycle of creation and destruction. It is the experience of the Absolute (*Brahman*) as universal Being (*sat*) in which all things are gathered together in the unity of expanded consciousness. Its symbol is the full moon that oozes the vitalizing nectar of life (*amrta*)<sup>1</sup> that feeds and sustains the sphere of objectivity. Jayaratha quotes a verse from an unknown source to describe how the energy of consciousness in this state functions and is experienced at the highest levels of blissful spiritual awareness:

The supreme energy (of consciousness), perfectly pure, plays here in its uniqueness. Powerfully and all at once (*rabhasat*) it brings about the emergence of the wheel of the rays of the senses which,

### *The Stanzas on Vibration*

by the aesthetic delight (*rasa*) of supreme bliss, attains stability there (within it). Here (too) it dissolves away by freeing itself of the burden of supreme consciousness.<sup>2</sup>

The pervasive, blissful awareness of *Visatattva* is experienced by yogis in all three moments of sexual union - at the beginning, when the senses are stimulated into activity, in the course of love making when they delight in the blissful absorption of union (*samarasya*), and finally at the end when they merge into it completely to become fully absorbed. The yogi moves through three corresponding forms of mystic absorption (*samadhi*) in which the powers of supreme consciousness manifest. First comes the absorption that takes place in the resonance of consciousness manifest in the sounds of love making (*sitkara*). After this follows the blissful experience of repose during the act itself (*sukhasadbhava*). This leads to the final stage which is total penetration into consciousness (*samavesa*) through which bodily subjectivity is submerged to give way to the emergence of the pure subjectivity of consciousness. All this, as Jayaratha explains, is made manifest in the sexual centers and other parts of the body and mind, known as the 'Centers of Bliss' (*anandasthanas*).

Both *Visa* and *Kamatattva* are the pure vitality of consciousness (*prananamatra*), the universal breath that sustains the other breaths in the body. As such, in their universal form as the resonance of consciousness (*nada*), they are essentially one. In their specific form, *Kamatattva* is *prana*, the sound of which is 'Ha' and *visatattva* is *apana*, the sound of which is 'Sa'. The yogi must concentrate on the sound of the breath as he unites with his consort in the Primordial Sacrifice (*adiyaga*). If he succeeds in maintaining an undistracted state of awareness, he will experience the breaths as these two principles. *Kamatattva* is experienced as a state of plenitude, that is, as the perfect contentment of resting in one's own conscious nature without desire for anything else. *Kamatattva* is not just 'kama', i.e., sexual desire, but the 'tattva', i.e., the ultimately real form of sexual desire which is not a mere physical urge but the microcosmic aspect of the universal will that engenders all things. When the sexual act is performed in the

spiritual state of consciousness that arises when *Kundalini* is awake and active, the yogi experiences an expansion of consciousness through the falling away of the limited, conditioned bodily consciousness that obscures the innate plenitude of knowledge and action which his universal nature naturally possesses. Thus, freed of the duality that divides subject and object, he experiences the expanded state (*vikasadasa*) of consciousness in which it pervades all things even as all things abide within it as its universal manifestation. In this way the infinite radiance of the pervasive power of universal consciousness engulfs the tiny light of individualized consciousness and fuses it within itself.

*Niranjanatattva* - the Stainless Principle. The fullness of *Kamatattva* which, as we have seen, is the power of the universal will (*icchasakti*) in which all things are contained in the state of withdrawal (*nimesa*), develops spontaneously into the power of knowledge (*jnana*), which is the state of expansion (*unmesa*). These two aspects of *Spanda*, the pulse of consciousness, fuse in the universal activity of the power of action (*kriyasakti*) through the mediation of the absolute (*anuttara*) that is its ground and ultimate nature. This state, symbolized by the vowel 'AU', is one in which absolute consciousness presents itself in its clearly evident, universal activity, as the ever changing and diverse combination of its countless energies that arise from it and fall back into it like the waves of the sea. In this state the activities of all the energies of absolute consciousness fuse in the power of action. The outer manifestation of these energies is of three basic types, according to whether they are aspects of the powers of will, knowledge or action. They emerge successively in this order out of their repose in consciousness and become active, assuming as their support the energies which precede them. Thus the power of action contains within itself the other two powers and so is three-fold. As such, it is called the Trident of Power on the three prongs of which are seated the Supreme power (*parasakti*) of unity (*abheda*), the Middle power (*parapara*) of unity in diversity (*bhedabheda*) and the Lower power (*apara*) of diversity (*bheda*). When these three energies balance each other out in this way, they do not condition their object. When the power



of the will acts alone it conditions the object of desire and is itself apparently limited by it, the same is the case with the powers of knowledge and action with respect to their objects. In this state, the object of desire does not condition knowledge or action, the object of knowledge does not condition the will or action and, similarly, the object of action does not affect either knowledge or the will. Thus the consciousness of the yogi who penetrates into this triad becoming one with it is unconditioned and so is pure and stainless (*niranjana*). '*Anjana*' means a 'stain' or 'coloring' and hence, by extension, it denotes manifestation which seemingly stains or colors consciousness. Thus '*niranjana*' is not only the stainless but also the unmanifest. But how can this energy be said to be unmanifest if it operates throughout the manifest order which is the sphere of the play of the energies of consciousness? The answer, Abhinava says, is that the energies make their objects and possessor manifest, not themselves. The activity of the will, for example, is made evident by the subject as the one who desires and also by the object of the will that is perceived to be desireable. Thus this energy which, as the activity of all the energies together, is not conditioned by anything nor conditions anything, is unmanifest. It is experienced through the fusion of *Kama* and *Visa*, i.e., the two breaths, knowledge and the will, in the Heart, the center of consciousness. There they form the Seed of the Heart - the syllable *SAUH* - that represents the forces and processes that operate in and through the act of creation (*srsti*).<sup>3</sup> In this way the yogi is empowered with the universally creative energy of consciousness that contains all things within itself.



Listed below are the names of authors and texts quoted in the works translated for this volume. A brief note on each follows, greater attention being devoted to texts that have not been recovered.

To begin with, it would not be out of place to make a few remarks here about the function that citation plays in these commentaries. The passages quoted in these works are carefully chosen for well pondered exegetical purposes, they are not just passages the commentator has managed to locate in the works he studied that seemed to him relevant merely because they fit with his exposition and nothing more. Citation serves a number of functions that are consciously applied. Quotations serve to lend authority to the commentator's exegesis. His views are backed up in this way by scripture or those of a recognized authority. Moreover, the citation of a passage from a known source does not just indicate that only this passage agrees with the commentators view, but also implies that the source as a whole similarly concurs with it. Again, a source can itself serve as a representative of a class. To quote a passage from a work known to be, for example, a *Trika* Tantra, implies that the *Trika* teachings as a whole are not at variance with the view being expressed. Not infrequently in the commentaries we come across a series of quotations drawn from various sources belonging to different schools. Their alignment in this way implies that they

essentially agree with one another, as well as with *Spanda* doctrine, at least as far as concerns the point the writer seeks to make. A good example of this exegetical method is the way in which Rajanaka Rama quotes alternately from the Saiva *Stanzas on the Recognition of God* (*Isvarapratyabhijnakarika*) and the Sakta *Hymn to the Womb of Reality* (*Tattvagarbhastotra*) to demonstrate that their conception of the categories of existence (*tattva*) is fundamentally the same. The implication here is that the Kashmiri Sakta position, as represented by Pradyumna-bhatta, the author of the *Hymn to the Womb of Reality*, and that of the Saivites, as represented by Utpaladeva, are not basically at variance with one another.<sup>1</sup> Sometimes, on the contrary, quotations may serve to present an opponent's point of view in a brief and direct manner. But in this case also, the same principle applies, namely, that a passage from a text is taken as representative of the entire work's standpoint on the matter in question.

Moreover, quotations not only serve to confirm what an author has said but are a means whereby he can incorporate other views into his own conceptual system. By quoting with approval from a source, the author may often imply that that source contains additional material which can also be incorporated. A single verse can serve to remind the reader of the entire section from which it is drawn. Thus, for example, referring to a series of states in a progression

## Appendix 1

of increasingly higher levels of realization, an author may quote only the last verse or two of a passage which describes the ultimate level reached, leaving it to the reader to recall the entire passage, the whole of which serves to make the author's point.<sup>2</sup> Thus, at times, if the original context is known, a quoted passage becomes more meaningful. On the other hand, a verse or short statement may be regularly quoted as a standard definition or as making an important point directly and concisely. These passages often stand alone in their own right and may not refer in any particular way to a wider context or back to their source. These are what we might call 'standard quotations' that are cited where it is relevant to do so, even by an author who has never had access to their original sources. Generally, however, if we take careful note of where a quote appears, and try to understand why the author chooses to quote it there, we can gain much insight into his exegetical method and the meaning and relevance its source had for him.

Finally, quite apart from all these practical exegetical considerations, quotation serves to enhance the beauty of an author's work. Ksemaraja, for example, declares that his commentary on the *Aphorisms of Siva* is 'beautiful by virtue of its coherence with the scriptures (quoted herein) and the *Stanzas on Vibration*.<sup>3</sup> These authors felt that it was important that their works should not only be sound and instructive, but also aesthetically pleasing. The author the *Stanzas* is praised for his words, which are marvellous in themselves, as well as for the meaning they convey.<sup>4</sup> Bhagavadutpala praises Kallata as a 'great poet' because his writings are full of a deeper suggested sense (*dhvani*), just as are those of great poets.<sup>5</sup> The aesthetic appeal of these works is not, however, of any value just for its own sake - its purpose is to lead to salvation.<sup>6</sup>

### *Abhedarthakarika (Stanzas on Undivided Reality)*

This work is quoted by Bhagavadutpala<sup>7</sup> who tells us that the author is Siddhanatha. Bhagavadutpala also quotes three verses by a certain Siddha<sup>8</sup> who may or may not be the author of the *Abhedarthakarika*. One of these citations<sup>9</sup> refers to the Brahman as the ultimate principle,

which seemingly agrees with the view expressed in the *Abhedarthakarika* that to name ultimate reality 'Siva' is merely a notion. It is not possible, however, on the basis of the evidence available at present, to identify this 'Siddha' with the author of the *Abhedarthakarika*.

It seems likely, as the appellation 'karika' indicates, that this was a monistic Saiva philosophical tract which dealt concisely with basic principles. The passage quoted here refers to the inexplicability of change in the absolute, despite the fact that it becomes manifest as all things. We see in this reference an attempt by a non-dualist Saiva to go beyond the concepts of real and apparent change by declaring both equally valid as notions to explain manifestation. This approach clearly falls in line with that of non-dualist Kashmiri Vaisnava works such as the *Samvitprakasa*. Indeed, Utpala aligns the two by quoting it directly after the *Abhedarthakarika*. See also under: Siddhanatha, Siddha and Sidhapada, and the *Samvitprakasa*.

### *Ahimbudhnyasamhita*

Bhagavadutpala quotes a verse as belonging to a Pancaratra scripture which Schrader identifies as being the *Ahimbudhnyasamhita*.<sup>10</sup> This identification seemed important to Schrader who for this reason dated the *Ahimbudhnya* as belonging to the eighth century AD.<sup>11</sup> Although the earliest Pancaratra scriptures are certainly as old as this, if not older, it is hard to establish such an early date for the *Ahimbudhnya*, as there appear to be no references to it in early sources. Although Schrader suggests that the *Isvarasamhita* that appears in the list of canonical Pancaratra works in the *Hayasirsasamhita* and *Agnipurana* may be the *Ahimbudhnya*,<sup>12</sup> there is no evidence to support this view. The name, however, appears clearly in the canonical lists of the *Padmasamhita* (31/108) and *Visvamisrasamhita* (125/108), both of which are considered to belong to the middle or late period (i.e., after Ramanuja, who lived in the 11th cent.). In fact, neither Yamunacarya nor Ramanuja refer to it. The first theologian in this line to do so was Vedantadesika in his *Pancaratraraksa*, written in the fourteenth century.<sup>13</sup> Schrader believes this Samhita to have been composed in Kashmir because of the references in it to birch bark as writing material and, more convinc-

ingly, to the Kashmiri king Muktapida who is virtually unknown in other sources, except for Kalhana's *Chronicle of the Kings of Kashmir*.<sup>14</sup> But what really convinced Schrader that the *Ahribudhnyasamhita* is an early work, was his assumption that no major Pancaratrasamhita was composed in North India after the eighth century. In fact, however, it is not at all impossible that the verse quoted by Utpala is from another earlier Samhita, and that it was incorporated into the later *Ahribudhnya*. It seems unlikely to me that it pre-dates Bhagavadutpala. If so, the provenance of this verse has not been correctly identified. The *Ahribudhnyasamhita* is an unusual Pancaratra work in many respects. Of the entire Pancaratra corpus it bears the most similarity to the *Laksmitantra*.<sup>15</sup> They are similar in as much as their dominant concern is with the theoretical part of the system<sup>16</sup> rather than ritual, which is not usual, and both are remarkably influenced by Saiva terminology. Indeed it is relevant here to consider why Utpala should quote just once from this Samhita, and even then without naming his source. Moreover, he could have chosen a passage more specifically in line with *Spanda* doctrine. Certainly the *Ahribudhnya* would have served his purpose better, as an authority for his synthesis of non-dualist Vaisnava and Saiva theology through the common link of *Spanda* doctrine, rather than, for example, the *Jayakhyasamhita* that he quotes at length. I therefore agree with Sanderson, who maintains that the *Ahribudhnyasamhita* and the *Laksmitantra* were composed in South India between the 12th and 13th centuries, because the Mantras of the Yajurveda quoted in them belong to the *Taittiriya* recension peculiar to the Southern tradition after the 10th century.

*Agamarahasyastotra (Hymn to the Secret of the Scriptures)*

Bhagavadutpala quotes three verses which he says are drawn from this work.<sup>17</sup> Although they are all three written in the typical poetic style of literary hymns (*stotra*), Dvivedi points out<sup>18</sup> that one of these verses is set in a different meter from the others, which could mean that it is drawn from a different work. In support of this view one could add that, in the other two verses, the Lord (*Isvara*) is addressed and His nature is alluded to indirectly in the course of a prayerful

and personal dialogue with the divine, whereas in this verse his nature is discussed in a direct, impersonal manner. Even so, it is by no means impossible that all three verses belong to the same work.

Ksemaraja quotes one of these verses in his commentary on the *Svacchandatantra*<sup>19</sup> without, however, identifying his source. This probably led Srinivasabudha, who lived in South India at a much later date, to assume that the author of this verse was Ksemaraja himself, to whom he attributes it when quoting it in his commentary on the *Tripurarahasya*.<sup>20</sup>

*Atmasaptati (Seventy Verses Concerning the Self)*

This text (also called *Svatmasaptati*) is quoted two times by Bhagavadutpala.<sup>21</sup> The term 'saptati', implies that this work was probably about seventy verses long. It appears to have been common practice to write short tracts of this length. Thus the *Samkhyakarika*, for example, similarly consists of approximately seventy verses. Tantric authors particularly seem to have done so; thus the *Subhagodaya*, *Subhagodayavasana* and the *Subhagodayaprabha* by Vidyananda are all seventy verses long, as the author himself informs us. Other examples are Mahesvarananda's *Maharthamanjari* and the *Niskalakramacarica* by Srikanthananda (son of Cidananda and grandson of Sivananda).<sup>22</sup> We could also add Bhojaraja's *Saivasiddhanta* work, the *Tattvaparakasa* to this list.

From the three citations, it seems that this was a short theological tract which was idealist and non-dualist in tone. Particularly interesting is the verse quoted by Bhagavadutpala in the course of his commentary on Stanza 28<sup>23</sup> of the *Stanzas*, as it reads practically as a restatement of it, so much so that it is not impossible that one is drawing from the other or both from a common source. If the author of the *Atmasaptati* was influenced by the *Stanzas*, which is most probably the case, then his work must postdate it.

*Atmasambodha (The Awakening of the Self)*

Bhagavadutpala quotes this work once.<sup>24</sup> A number of manuscripts of a Jaina work of this name are listed in the *New Catalogus Catalogorum* of Sanskrit manuscripts. Dvivedi thinks

## Appendix I

that they are the same,<sup>25</sup> but this seems hardly likely in view of the fact that the Jaina work appears to be written in Prakrit. Utpala quotes a verse from the *Svatmasambodha*<sup>26</sup> which could be, as Dvivedi believes, the same work. This verse is quoted to explain that the disrupting influence of embodied egoity can only be eliminated with practice. Liberation is attained gradually, not immediately, just as it takes times for a piece of heated metal to cool. The *Atmasambodha* is quoted to explain what is meant by acquisition of the nectar of immortality, to which Stanza 33 of the *Stanzas* refers. It states that those who have gained insight into the consciousness which is their authentic identity achieve liberation in an instant, just as a mortal becomes immediately immortal by drinking the elixir of immortality. Thus, if the two quotes belong to the same work, it must have taught two ways of release: one immediate and the other gradual. The former takes place by a direct infusion of consciousness in an instant through the highest form of initiation, which Utpala identifies with *Nirvanadiksha*.<sup>27</sup> The latter takes place through the gradual waning away of thought constructs. This is achieved by the constant practice of discrimination that progressively frees the yogi of embodied egoity.

### *Atmasamstuti (In Praise of the Self)*

This is the name of the second chapter of the *Light of Consciousness*. Quoted once by Bhagavadutpala,<sup>28</sup> it appears that due to a copyist's error the manuscripts, and hence the earlier printed editions, introduce this verse as one from the *Atmasaptati*.

### *Alokamala (The Garland of Light)*

This work is quoted once by Bhagavadutpala.<sup>29</sup> This reference is the only one quoted by Kashmiri Saiva authors. It states that by Emptiness (*sunya*) is meant the empirically unknowable nature of the Supreme Being: it is not what nihilist atheists (i.e. Buddhists) believe it to be. Utpala quotes it in the course of his commentary on Stanza 5 that declares ultimate reality to be free of all contrasting opposites. Ksemaraja quotes it in his commentary on Stanzas 12-13 that declare that 'Non-being' can never be an object of contemplation. He does this to make

the point that ultimate reality, as the substratum of manifestation (*bhitti*), is the emptiness of the freedom of consciousness (*svatantrya*), which is its divine power worshipped as the Highest Goddess (Paramesvari).<sup>30</sup> Sivopadhyaya quotes it in the course of his commentary on Stanza 127 of the *Vijnanabhairava*, which teaches that Bhairava is to be contemplated as the emptiness that, devoid of subject and object, rests in Non-being. He says that the emptiness meant here is that taught in the *Devinaya* (i.e. the *Krama* system) and not that of the 'sons of the Buddha'.<sup>31</sup> Although Sivopadhyaya probably had no access to this work, but simply requoted the verse as he found it in Kashmiri Saiva works, Ksemaraja may well have seen it. His implicit characterization of the Supreme Being, Who speaks in this passage as the Goddess, is therefore relevant evidence that leads one to suppose that this was a Sakta work. This hypothesis appears to be more likely than Dvivedi's, who believes this to have been a Vaisnava text.<sup>32</sup>

It is interesting to note that this verse is uniformly quoted after one attributed to the Buddhist Nagarjuna, which states that Emptiness means that reality is devoid of supports and categories, not that it is a 'nothing'. When Utpala quotes these verses together, after having quoted the non-dualist Vaisnava *Samvitprakasa*, which characterizes Visnu as the state of pure consciousness, he means to present, in his usual fashion, a doctrine based on ultimate principles found in the works of all denominations - including Buddhist - coordinated by the Spanda teachings as their essential message. Ksemaraja and Sivopadhyaya, on the other hand, contrast these two passages in the sense that the Buddhist view is acceptable to them only if it agrees with the *Krama* view.

### *Istopadesa (The Favored Teaching)*

This work is quoted by Bhagavadutpala in only one place.<sup>33</sup> On the basis of a reference in a section dealing with matters of moral discipline in the *Satvatasamhita*, where it is said that 'one should practice the favoured teaching' (*istopadesa*),<sup>34</sup> Dvivedi is of the opinion<sup>35</sup> that this could have been a Vaisnava work. Although the verse quoted by Bhagavadutpala is set in the form of instruction imparted by a teacher to his

spiritual son, even so, this is certainly a tenuous identification. There is a work with this name associated with the *Sivadharmottarasara*, which is affiliated to the *Kalottaragama*. It is quoted at length in a manuscript of an unnamed text deposited in the Asiatic Society in Calcutta.<sup>36</sup> This may possibly be the same *Istopadesa*, although the verse has not been traced in this fragment of the text.

*Isvarapratyabhijnakarika* (Stanzas on the Recognition of God)

This important, and justly famous, work by Utpaladeva is the most quoted philosophical tract in our commentaries. Bhaskara draws from it once,<sup>37</sup> Bhagavadutpala five times,<sup>38</sup> Rajanaka Rama four times,<sup>39</sup> while Ksemaraja quotes from it as many as twelve times in his commentaries on the *Stanzas* and *Aphorisms*.<sup>40</sup>

*Kakṣyastotra* (Hymn to the Divine Power)

This work is quoted no less than fourteen times by Kashmiri Saiva authors, four times by Utpala<sup>41</sup> and once by Rajanaka Rama.<sup>42</sup> Clearly it was a popular and much respected work. Writing in a fine literary style, the author addresses himself to the God of devotion (*bhagavat*), who in these references is not portrayed in sectarian terms as either Siva or Visnu. In keeping with this eclectic spirit, the work displayed, as can be gathered from these citations, an interesting syncretism of Vaisnava and Saiva idealism.<sup>43</sup> Abhinavagupta generally refers to the author of this work as Bhatta Divakaravatsa, i.e., the 'son of Divakara.' Yogaraja also refers to the son of Divakara as the author of the *Kakṣyastotra*.<sup>44</sup> Bhaskara, who wrote a commentary on the *Aphorisms*, expressly says that his father was called Divakara,<sup>45</sup> while Abhinavagupta refers to Divakaravatsa in one place expressly as Bhatta Bhaskara.<sup>46</sup> The clear references to typically *Spanda* concepts in some of the quotations also support the view that the Bhaskara of the *Spanda* line and the author of the *Kakṣyastotra* are the same person. The author and text could not be older than Rajanaka Rama, who quotes from it, thus placing it not later than the middle of the 11th century. This date is further confirmed if we accept that Bhaskara was one of Abhinava's teachers.<sup>47</sup>

*Kalapara*

Also called '*Srikalapara*', Bhagavadutpala quotes this work twice.<sup>48</sup> While Schrader was of the opinion that this is a *Pancarattrasamhita*,<sup>49</sup> Dvivedi points out<sup>50</sup> that this name does not figure in any of the lists of *Samhitas*. A work called *Kalapada* is mentioned in the *Sivadrsti*,<sup>51</sup> which Utpaladeva refers to as the *Kalattoragama*. Possibly the *Kalapara* was one of the numerous recensions of the *Kalottaragama*.<sup>52</sup>

Both quotes refer to the energy of the letters in the formation of Mantras, with no references of any sort to decide whether they are taken from a Saiva or Vaisnava work.

*Kulayukti* (The Practice of Kula)

There are two quotes from this work in Bhagavadutpala,<sup>53</sup> one of which recurs in the *Essence of Vibration*.<sup>54</sup> The manner of addressing the goddess Mahesvari, typical of the style of the Tantras, in one of the references, and the name of the text both suggest that this was a *Kaula* Tantric tract. Like the *Mayavamana-samhita* (for which, see below), it maintains that the nature of the Self taught in the various denominations of Hinduism (Vedanta, Saiva and Saura) is essentially the same. It even adds that the Buddhists preach valid doctrines if these are referred to the Self as being one and supreme. Ksemaraja quotes this work in the course of commenting on a *Sivasutra* ('the planes of union are wonder')<sup>55</sup> as the scriptural authority justifying the view that the Self is essentially a state of wonder.<sup>56</sup> This text is also cited by Kasinathabhatta in his *Tantrasiddhantaumudi*.<sup>57</sup>

*Granthakṛt* (The Author)

Utpala refers to Kallatabhatta as the author of the *Stanzas* in this way in several places.<sup>58</sup> In one place he refers to the 'author of the book' (*granthakṛt*) and then goes on to explain what he has said by paraphrasing Kallata's commentary on the *Stanzas*. He also calls him the 'author of the compendium' (*samgrahakṛt*), with reference to the *Stanzas* as a compendium of the doctrine taught in the *Aphorisms*. Rajanaka Rama, on the other hand, always refers to Kallata only as the author of the *Brief Explanation* of the *Stanzas*.

## Appendix 1

### *Cicchaktisamstuti (In Praise of the Power of Consciousness)*

Quoted once by Bhagavadutpala,<sup>59</sup> it appears from this reference that this work possesses Saiva and Vaisnava as well as Sakta elements. Moreover, it appears that Yoginatha, the author of this hymn, was well acquainted with *Spanda* doctrine. He even uses the term '*Spanda*' itself. He quotes a verse from the Vaisnava *Paramarthasara* that refers to Visnu's creation both as a product of apparent change (*vivarta*) and real transformation (*parinama*)<sup>60</sup> in a manner typical of Kashmiri Vaisnava monism. At the same time, however, in another verse,<sup>61</sup> Yoginatha addresses the supreme Goddess Para as Ambika and Siva. Thus, it seems that Yoginatha was as a non-sectarian Sakta who drew inspiration from both Saiva and Vaisnava sources. This is probably why K. C. Pandey identified his work with the *Tattvagarbhasotra*, and Yoginatha with Pradyumna-bhatta, the Kashmiri Sakta.<sup>62</sup> There, is however, no evidence for this assertion.

### *Jayakhyasamhita*

Bhagavadutpala calls this work 'Jaya' or '*Srijaya*' and quotes it four times.<sup>63</sup> Along with the *Satvata* and *Pauskarasamhitas*, it is considered to be one of the Three Gems (*Ratnatraya*) of the Pancaratra canon. Although not the oldest of the three, it belongs to the oldest group of Samhitas and so is considered to be an important authority.<sup>64</sup>

### *Jabalisutra (The Aphorisms of jabali)*

Bhagavadutpala quotes from this text once.<sup>65</sup> It appears to be an old Vaisnava work, probably belonging to the Pancaratra. The passage quoted here is in prose, perhaps written in this form in an attempt to imitate archaic scriptural Sanskrit.<sup>66</sup> A *Jabalasamhita* is listed in the *Padmasamhita* and in the *Visnusamhita*, both of which are probably later than the 11th century.<sup>67</sup> It is not possible to say at present whether or not this Samhita is to be identified with the *Jabalisutra*.

### *Jnanagarbhasotra (Hymn to the Womb of Consciousness)*

Quoted by all the commentators,<sup>68</sup> this is a hymn dedicated to the Goddess, Who is

addressed simply as 'Mother' (*Amba, Janani*). In one place She is also called Candika,<sup>69</sup> and in another She is the Goddess Who is supreme consciousness (*parasamvit*) beyond the three sequence (*krama*) of creation, persistence, and destruction.<sup>70</sup> She figures here, in other words, as *Anakhya*, the Supreme Goddess (*Paramesvari*) of the *Krama* school. Possibly this is an example of a non-sectarian Sakta work that drew inspiration from various sources to praise the one Great Goddess. Without seeing the original work it is hard to say how strongly it was influenced by *Krama* doctrine or if, indeed, it was a *Krama* work.

A short manuscript of a text by this name is deposited in the museum in Banaras Hindu University, Varanasi.<sup>71</sup> It is in Kashmiri (Sarada) script, and the work is attributed to Narayan-amuni. Although similar in style to the references, none of them can be traced in it. It is moreover written in a different meter and so we must conclude that although this may be a Kashmiri Saiva work, it is not this one.

### *Jnanasambodha (The Awakening of Insight)*

Although this work is quoted five times by Bhagavadutpala,<sup>72</sup> there are no citations from it in any other Kashmiri Saiva works traced so far. One citation<sup>73</sup> refers to the power of knowledge (*jnanasakti*) as the '*laksmi*' of the wishgranting gem'. We have translated '*laksmi*' here simply as 'wealth'. As Laksmi is also the name of Visnu's consort, who is the goddess of wealth, the occurrence of this word may possibly be an indication that this was a Vaisnava work. Overall, however, from what we have, it appears that the *Jnanasambodha* was a non-sectarian philosophical tract extolling Sakti and in particular the power of knowledge. In one passage, cognitive consciousness (*jnana*) is represented in a three-fold form as subject, object, and means of knowledge. It is the power of one's own Self as the activity of both the witness consciousness (*saksin*) and Nature (*prakrti*). Elsewhere the individual soul (*pums*) is said to be the omniscient being. If we accept that the entire passage quoted on pages 47-8 of the *Spandapradipika* is from the same source, then the work further states that the soul is the omniscient God who, as the consciousness and innate nature seated in



the Heart of every living being, is the source of all instinctive knowledge.

*Jyotihsastra (A Treatise on Astrology)*

Quoted by Bhagavadutpala.<sup>74</sup> This may simply have been a way in which Utpala referred to the astrological work he quotes. There are, however, two texts with this name: one is by Cintamani and the other is by Bhojaraja.<sup>75</sup>

*Tattvagarbhasotra (Hymn to the Womb of Reality)*

This work is quoted just once by Utpala and at length by Rajanaka Rama,<sup>76</sup> who refers to the author with reverence as 'our master.'<sup>77</sup> Utpaladeva, in his commentary on the *Sivadrsti*, tells us that he was called Pradyumnabhata.<sup>78</sup> He is generally identified with the Pradyumnabhata Bhaskara refers to as Kallata's maternal cousin and disciple.<sup>79</sup> But despite his association with Kallata, he is noted among Kashmiri Saivites as a representative of the Saktas, rather than as a *Spanda* teacher. Utpaladeva characterizes him in this way in the course of his commentary on a passage in the *Sivadrsti* where Somananda refutes the Sakta position that Sakti is superior to Siva.<sup>80</sup> Abhinavagupta tells us that he expounded the theory that the thirty-six categories (*tattva*) - including Siva - are the expansion of the power of consciousness.<sup>81</sup> Rajanaka Rama's references to the *Tattvagarbha* clearly confirm that this was a Sakta devotional hymn addressed to Amba, Parama, or Siva.<sup>82</sup> The latter appellation confirms that Pradyumnabhata was a Saivite Sakta. It therefore makes sense that Utpaladeva should refer to the Saktas Somananda criticizes as: 'non-dualists belonging to our own group.'<sup>83</sup> It may be possible that these authors were conscious of the presence of Saktas who did not belong to the their own group; if so, perhaps they were Vaisnavas or other Saktas.

Dvivedi is of the opinion that the *Tattvagarbhasotra* is a *Krama* work<sup>84</sup> because it exalts Sakti as supreme - a feature that he considers in the Kashmiri Saiva context to be exclusive to the *Krama* system. Rastogi takes him to task on this point, but finds it hard to decide whether Pradyumnabhata should be considered a *Krama* or a *Spanda* author, and hence whether

the *Tattvagarbha* is a *Krama* or a *Spanda* work. He takes note of the fact that Pradyumnabhata's name nowhere appears in later *Krama* literature. Even so, he is so struck by Pradyumna's Saktism, that although he wants to leave this problem an open question, he still tends to believe that Pradyumna was a *Krama* author.<sup>85</sup> The problem here is easily solved if we do not try to fit Pradyumna's work into either the *Spanda* or *Krama* category, but rather think of the *Tattvagarbhasotra* as simply a Sakta work - as indeed the Kashmiris themselves quite clearly thought it to be. Indeed, Pradyumnabhata's work, the *Tattvagarbhasotra*, represents an important landmark in the development of non-dualist Saktism, in so far as it is one of the earliest and most representative of the independent Sakta works produced by these Kashmiri authors.

*Tattvayukti (The Practice of Reality)*

Quoted by Bhagavadutpala,<sup>86</sup> this must have been Saiva scripture, as the speaker in one passage who addresses Parvati is certainly Siva. Quoted in conjunction with the *Kulayukti* to make the point that that which is binding can also be the means to release, it may well have been a short *Kaula* tract expounding basic principles in the manner typical of this scriptural genre.

*Tattvaraksavidhana (The Means of Protecting Reality)*

Quoted by Bhagavadutpala,<sup>87</sup> Abhinava draws from it three times in his *Tantraloka*,<sup>88</sup> where it is also called *Tattvaraksana*. The first of these passages discusses the nature of the Point (*bindu*) in the Lotus of the Heart as consisting of Siva, Sakti and Nara together, referred to as 'Trika' by Kashmiri Saiva authors, and considered to be a specific feature of *Trika* doctrine. Therefore, this was possibly a *Trikatantra* or, at any rate, a scriptural work which contained matter directly assimilable by Abhinavagupta's *Trika* as *Trika* doctrine. The other references discuss the three levels of emission (*visarga*) coupled with these aspects of *Bindu*. This important concept is dealt with during the exposition of the Wheel of Phonemic energies (*matrkacakra*) in the third chapter of the *Tantraloka*.

## Appendix I

### *Tattvavicara (Deliberation on Reality)*

Quoted by Bhagavadutpala,<sup>89</sup> all the references are introduced as drawn from a work by the author of the *Stanzas*, thus clearly identifying it for us as a lost work by Kallatabhatta. One line of a verse quoted by Utpala recurs in Bhaskara's commentary on the *Aphorisms*, although without reference to its source.<sup>90</sup>

### *Tattvarthacintamani (The Wishfulfilling Gem of the Principle of Ultimate Reality)*

Utpala quotes this work without naming the author.<sup>91</sup> Bhaskara tells us that Bhattakallata wrote a commentary (*tika*) on the fourth section of the *Sivasutra*, now presumably lost, called the *Tattvarthacintamani*. Abhinavagupta confirms that Kallata wrote a commentary on the *Aphorisms*, a part of which was called *Tattvarthacintamani*.<sup>92</sup> From the references we know that it contained an important section dealing with the movement and spiritual properties of the vital breath (*prana*). Abhinava refers to it when dealing with the phases of the breathing cycle.<sup>93</sup> He also refers to it in the course of an exposition of a peculiar method of animal sacrifice involving the withdrawal and absorption by the officiant of the animal's vital breath.<sup>94</sup> Ksemaraja also ascribes the teaching of this technique to Kallata, and refers to the *Tattvarthacintamani* in his commentary on the *Netratanttra*.<sup>95</sup>

The structure of this work is far from clear. In one place Bhagavadutpala quotes a verse from it set in a long and complex meter. He quotes from it again, but without naming his source. This time the reference is in the form of a short aphorism.<sup>96</sup> Three more aphorisms of this work are quoted together in one place by Jayaratha.<sup>97</sup> Gnoli identifies their source as the *Saktisutra*, which he says was written by Kallata<sup>98</sup> without, however, indicating the source of his information. As no reference to this supposed work has been traced anywhere, perhaps he was simply mistaken.<sup>99</sup>

The main problem is how we are to account for the difference in form between the short quotes and the long verse in the *Spandapradipika*. We can rule out the possibility that the former are just parts of longer passages

because they are expressly stated to be aphorisms.<sup>100</sup> In one place the association between one of these aphorisms with the *Sivasutra* is stated in such a way that it appears that it formed a part of them.<sup>101</sup> What may have happened is that the fourth and last section of the *Sivasutra* was lost at an early date, and that a few of these aphorisms continued to be remembered and quoted, although they were confused with Kallata's commentary on them, the *Tattvarthacintamani*. It seems likely that Kallata did in fact write a commentary on the *Sivasutra*, and it is evident that these short phrases are as far from a commentatorial style as could be. Perhaps then, the commentary is in fact represented by Utpala's quote, while the aphorisms are spurious. Another possibility is that the *Tattvarthacintamani* quoted by Utpala is not the work of Kallata. Certainly the evidence available at present is not sufficient to allow us to draw any definite conclusions.

### *Tantraloka (The Light of the Tantras)*

This famous work by Abhinavagupta is quoted once by Ksemaraja.<sup>102</sup>

### *Trikasara (The Essence of Trika)*

Bhaskara, Bhagavadutpala and Ksemaraja all draw from this important and much quoted scripture.<sup>103</sup> It appears to have been given several names, including '*Tantrasara*', '*Trikatantrasara*', '*Sarasutra*', and '*Sarasasana*'.<sup>104</sup> In one place,<sup>105</sup> Abhinava quotes the *Sarasutra*, while a reference to the *Srimatasara*<sup>106</sup> is identified by Jayaratha as this work. The *Trikasadbhava* quoted elsewhere<sup>107</sup> may also be the same. It would be a mistake, however, to identify this work with the *Sadbhavasasana*,<sup>108</sup> which Jayaratha tells us is the *Sritantrasadbhava*, manuscripts of which are found in Nepal.<sup>109</sup> Dvivedi's identification of the *Sritantrasadbhava* with a *Trikatantrasadbhava*, at which he arrives by combining the names of the sources of these two references, is incorrect.<sup>110</sup> The *Trikasara* and *Sritantrasadbhava* are two different Tantras.

The identification of the *Trika*hrdaya with this work is, however, more plausible.<sup>111</sup> The *Trika*hrdaya is quoted in several places.<sup>112</sup> *Sadardhasastra*, *Sadardhasara* and *Sadardhahrdaya* are probably all names of the *Trikasara*/*Trika*hrdaya. '*Sadardha*' ('half of six') is a com-

mon synonym for *Trika* in Kashmiri works,<sup>113</sup> and Jayaratha expressly states that the *Sadardhahrdaya* is the *Trikahrdaya*.<sup>114</sup> It is not impossible that the *Trikasara* and *Trikahrdaya* are the same work in so far as we know that the length of the *Trikasara* was 6,000 verses,<sup>115</sup> while Abhinava tells us that the *Sadardhahrdaya* was a 'satka', which is a common term for scriptural works of this length.<sup>116</sup> They may also, of course, be two works equally long. The *Trikasutra* is, however, certainly not the *Trikasara*, as the former name is explicitly used with reference to the *Paratrisika*.<sup>117</sup>

The *Trikasara* does not appear to belong to the oldest strata of Saiva scripture. It knows of the existence of the *Trisikasastra*, which is probably the *Paratrisika*.<sup>118</sup> It also refers to the *Skandayamala*.<sup>119</sup> Moreover, it knows itself as a *Trika* work, indicating that it is not as old as the oldest scriptural sources of *Trika* that did not recognize themselves explicitly as such.<sup>120</sup> Nor can there be any doubt that the title of this work is a mere coincidence, as the *Trikasara* refers explicitly to the supreme principle as '*Trika*' when it enjoins that: '...one should worship the Supreme Triad (*Trika*) that is the union of Siva and Sakti'.<sup>121</sup>

We should be careful however not to identify all references from a '*sarasastra*' as belonging to the *Trikasara*, because we come across this expression as a manner of referring to a major scripture in generic terms as, for example, the *Malinivijayatantra* is in one place.<sup>122</sup> Again Jayaratha refers to the *Urmikaulatantra* as being, along with others, a '*sarasastra*'.<sup>123</sup> We can, it seems, identify a group of scriptural sources labelled in this way.<sup>124</sup>

*Dhatusamiksa (The Examination of the Vital Essence)*

This is quoted by Bhagavadutpala.<sup>125</sup> That this was a work by the grammarian Bhartrhari is clear from the fact that a part of this same quotation recurs in Utpala's commentary, introduced by the statement that these are Bhartrhari's words.<sup>126</sup> The *Saddhatusamiksa*, also quoted therein, is probably this same work.<sup>127</sup> Somananda in his *Sivadrsti* refers to a work he calls *Samiksa*. In his commentary Utpaladeva quotes two verses from this work, which he identifies as being by Bhartrhari, call-

ing it the *Sabdadhatusamiksa*.<sup>128</sup> There seems no reason to doubt that this was another name for this work.<sup>129</sup>

*Dhvanyaloka (The Mirror of Suggestion)*

Quoted by Bhagavadutpala, who simply calls it 'dhvani',<sup>130</sup> this well known work on poetics was written by the Kashmiri Anandavardhana, who lived during the reign of Avantivarman.<sup>131</sup>

*Nagarjuna*

See under the heading '*Alokamala*'.

*Naradasamgraha*

This was probably a Pancaratra work. It is quoted three times by Bhagavadutpala.<sup>132</sup> The first of these quotes appears, and is explained, in the Vaisnava *Samvitprakasa*.<sup>133</sup>

*Pancartrasruti, Pancaratropanisad and Pancaratra*

Bhagavadutpala quotes from a number of works he simply labels '*Pancaratra*'.<sup>134</sup> He also quotes a '*Pancartrasruti*'<sup>135</sup> in one place and a '*Pancaratropanisad*' in another.<sup>136</sup> These references are interesting, especially because a number of them are written in an archaic prose style<sup>137</sup> indicative, possibly, of their antiquity. Although Schrader<sup>138</sup> takes note of these references, he does not make much of them, whereas B. Bhattacharya, in his introduction to the *Jayakhyasamhita*, considers them to be citations from old Pancaratra scripture that affiliated itself to the *Ekayanasakha*<sup>139</sup> of the Veda. In order to enhance their authority, the Samhitas try to establish a link between themselves and the Vedas, at the same time as they lay claim to being superior to them. They do this by referring to themselves as forming a part of the (*Ekayanaveda*), for which they claim ultimate authority.<sup>140</sup> '*Ekayana*' is one of the oldest names for sectarian Vaisnavism found in the Sanskrit texts. It commanded sufficient respect even in the early Upanisadic period (5th or 6th century B.C.) that a reference to the '*Ekayana*', as part of a 'fifth' Veda along with the Puranas, is found in the *Chandogyopanisad*.<sup>141</sup> Scholars see in this reference evidence that there existed an ancient Pancaratra literature and it has been suggested that these passages in Utpala's com-

## Appendix 1

mentary where drawn from it.<sup>142</sup> If this is true, they argue, Utpala's citations from Pancaratra scripture can be divided into three groups, namely, *Pancaratrasruti*, *Pancaratropanisad* and *Pancaratrasamhita*.<sup>143</sup> But although there can be no doubt that all these Pancaratra sources pre-date Utpala by a period long enough to have acquired the authority of scripture, there is no positive evidence to confirm that the *Pancaratrasruti* or *upanisad*, for that matter, do in fact pre-date the other Samhitas Utpala quotes. The prose form of these works may be nothing more than a deliberate attempt to conform to the prose style of the early Upanisads in order to simulate a venerable antiquity.

### Patanjali-Yogasutra

Patanjali's *Yogasutra* is quoted by all the commentators except Bhaskara.<sup>144</sup> Patanjali's system is clearly distinct from the Yoga of the *Sivasutras*, and from that of Kashmiri Saivism in general.<sup>145</sup> Nonetheless these authors frequently quote from the *Yogasutra* to corroborate their own presentation of Yoga praxis. Abhinavagupta accepts the classic formulation of Yoga as consisting of eight limbs as taught in the *Yogasutra*. Furthermore his definitions of concentration and meditation, etc., basically agree with those of the *Yogasutra*,<sup>146</sup> even though he maintains that Right Insight (*sattarka*), i.e., the direct insight (*saksatkara*) into the nature of reality, which is Pure Knowledge (*suddhavidya*), is, in the last analysis, the one and only limb of Yoga.<sup>147</sup> The relationship between Patanjali's Yoga and Kashmiri Saiva Yoga is a matter for future research.

### Paramarthasara (The Essence of Reality)

This work is quoted by Bhagavadutpala.<sup>148</sup> The verse he quotes corresponds to verse 66 of the *Paramarthasara* by Adisesa.<sup>149</sup> Originally a Vaisnava work, Abhinavagupta adapted it to make it into an exposition of the essentials of monistic Saivism,<sup>150</sup> as K. C. Pandey and I. C. Chatterjee have clearly established. The reader is referred to their work for details.<sup>151</sup> We will limit ourselves here to a few observations left unrecorded by these scholars.

Although generally not as well known as Abhinava's reworked version, the original

Vaisnava *Paramarthasara* is a short but not unimportant work. It is written by Sesa, whom tradition has identified with Patanjali, the reputed author of both the *Yogasutra* and the commentary (*Mahabhasya*) on Pimm's grammar.<sup>152</sup> Abhinava quotes it in his commentary on the *Bhagavadgita* and in the *Tantraloka*.<sup>153</sup> In both places he treats it as scripture, calling it *sruti* in the former case, and attributing the authorship to divine origin in the later,<sup>154</sup> saying that it originated from the Lord of the Snakes 'who supports the universe,' i.e., Visnu's serpent, said to sustain the universe on his hood.<sup>155</sup> Abhinava refers to it as the '*Anantakarika*', while Jayaratha calls it the '*Adharakarika*', a name by which it is still known in Kashmir.<sup>156</sup> Although Chatterjee characterizes this as a theistic *Samkhya* work and Pandey follows suit,<sup>157</sup> it would be better perhaps to describe this as a Vedanta text, which identifies Visnu/Narayana with the Brahman Who is one with the Self (*atman*). The devotee realizes this by distinguishing between the ignorant individual soul (*purusa*) and Nature (*prakrti*), which is here consistently identified with Visnu's Maya.<sup>158</sup> This work was certainly influential in Kashmir before Abhinava's time. Thus apart from Utpala, Yoginatha reproduces almost verbatim a verse from it in his *Cicchaktisamstuti* (see above).<sup>159</sup> This work, which strongly emphasizes the illusory nature of Visnu's Maya, has served as an authority for both Saivas and Vaisnavas, and for those like Bhagavadutpala and Yoginatha who sought to fuse monistic Vaisnavism with Saivism. Dealing concisely as it does with the essential principles that concern a doctrine of ultimate reality, it has been amenable to a number of interpretations. Thus Nagesabhatta quotes from it in a number of places in his work on the philosophy of grammar, the *Laghumanjusa*, and even wrote a commentary on it.<sup>160</sup> It has been largely adopted by Advaita Vedantins as their own, as Raghavananda's commentary and the quotations from it in the *Jivanmuktiviveka* clearly demonstrate.<sup>161</sup>

### Paramesvaratantra

Rajanaka Rama quotes this Tantra twice.<sup>162</sup> The first of these passages is also quoted by Abhinava in the *Light of the Tantras*, where it is attributed

to the *Mangalaiastra* spoken by Srikantha.<sup>163</sup> Yogaraja also quotes it,<sup>164</sup> as does Ksemaraja.<sup>165</sup> An Agama by this name is listed as the sixteenth *Rudragama* of the *Siddhanta* canon. Whether or not this is the same work cannot be ascertained at present.

(Sri) *Pauskara*

This work is quoted once by Bhagavadutpala.<sup>166</sup> There are two quite different texts which go by this name, one is the *Pauskaragama* and the other the *Pauskarasamhita*. The former is Saiva while the latter is Vaisnava. The Saiva work is listed as a subsidiary Agama (*upagama*) of the *Paramesvaragama*.<sup>167</sup> The *Jnanapada* section has been edited along with a commentary by Umāpatisivacarya.<sup>168</sup> The Vaisnava work is well known as one of the 'Three Gems' of the Pancaratra,<sup>169</sup> and is still held in high esteem in Srirangam and Conjeevaram. The *Pauskarasamhita* figures in most lists of the Pancaratra canon and is quoted a number of times by both Ramanuja and Vedantadesika.<sup>170</sup> The quote from the *Sripauskara* has not been located in the edited texts, both of which are incomplete. Schrader does not refer to it as one of the Samhitas quoted by Bhagavadutpala, while the author of the *Tantrik Sahitya* categorically states that this reference is drawn from the Saivagama.<sup>171</sup> Dvivedi believes that it is a verse from the Pancaratra work.<sup>172</sup> One could add that the feminine form of the title '*Sripauskara*', agreeing with 'Samhita' (rather than 'Agama'), seems to support this view.

*Bauddhayanasamhita*

This work is quoted by Bhagavadutpala.<sup>173</sup> There is no indication in these references that could help us to ascertain the character of this text. A *Bodhayanasamhita* figures in a number of canonical lists of the Pancaratra;<sup>174</sup> possibly this was the Samhita Bhagavadutpala quoted.

*Bhaktistotra*

Ksemaraja quotes this hymn by Avadhutasiddha without naming his source.<sup>175</sup> Apparently well respected by Kashmir Saiva authors, Avadhuta is frequently quoted by them. He is also quoted by dualist Saiva Siddhantins, who also draw references from two other works by

him.<sup>176</sup> The verses of one of these works are set in *anustubh* meter (the *Bhaktistotra* was written in *vasantatilaka*).<sup>177</sup> The other work, called *Vyasaksini*, is in prose and appears to have been a commentary on a lost Saiva work.<sup>178</sup>

The *Bhaktistotra* is a devotional hymn addressed to Siva, extolling the excellence of Siva's grace and that of the liberated condition. Avadhuta is a staunch follower of the Saiva Agamas and rejects other paths, including the Nyaya and Vaisesika, even as he stresses that they are Saivite.<sup>179</sup> But although he does not accept other forms of Saivism, he believes that the teachings of all the Saivagamas ultimately lead Siva's devotee, properly initiated and trained in any one of the paths (*paddhati*) outlined in them, to liberation.<sup>180</sup> Thus the *Bhaktistotra*, with its catholic Agamic Saivite spirit, free of sectarian bias, committed to neither a monist nor a dualist standpoint, cannot be said to be *Siddhanta* oriented, as it has been claimed to be.<sup>181</sup> In fact, the *Bhaktistotra* is largely quoted by non-dualist Saivas, although the other works are referred to exclusively by the dualist Siddhantins. Although Avadhutasiddha may have been a Siddhantin, it is more probable that he was known and respected simply as a devout Saivite who could be quoted as a venerable authority by all Saivites of the Agamic tradition. The fact that he is quoted particularly by Kashmiri authors perhaps indicates that he too was a Kashmiri. But whether he was or not, his work was reputed enough outside the confines of Kashmir for the Jaina Somadeva Suri, writing in South India, to quote him in his *Yasastilaka*,<sup>182</sup> as did Aghorasivacarya over a century later.<sup>183</sup> As we know that the *Yasastilaka* was completed in 959 A.D.,<sup>184</sup> this sets the upper limit for his date and for that of the *Bhaktistotra*.

*Bhagavadgita (The Song of the Blessed One)*

All the commentators except Bhaskara quote from the Gita.<sup>185</sup> There can be no doubt, as the number of these citations shows, that it was studied and respected by them. Indeed, every major branch of Kashmiri Saivism has been influenced in same way by its teachings. Utpaladeva in one place at least in his *Stanzas on the Recognition of God* clearly echoes the Gita.<sup>186</sup> Abhinava wrote a short commentary on it<sup>187</sup>

## Appendix 1

and quotes it regularly in his works. While Mahesvarananda maintains that Arjuna was elevated to the vision of Kṛṣṇa's cosmic form by penetrating into the energy of the *Kṛmā* goddess Kalasamkarsini, and that Kṛṣṇa instructed Arjuna in the *Kṛmā* system.<sup>188</sup>

Gnoli explains in the introduction to his Italian translation of the *Gīta* with Abhinavagupta's commentary that:

The *Bhagavadgīta* has two distinct recensions, namely that known as the vulgate and the Kashmiri. The former, which is generally diffused throughout India, is the one adopted by Sankara and Ramanuja, and by the vast majority of other commentators. It is, as Sankara expressly declares, 700 verses long. The ancient Kashmiri commentators and the numerous Kashmiri manuscripts of the *Bhagavadgīta* show no evidence of knowing the vulgate. The text they accept contains 14 verses that don't appear in it, apart from some half verses and nearly three hundred minor variants. All these different readings are important for the history of the text but, doctrinally, they make virtually no difference. It is impossible to discern which of the two recensions reflects the true and authentic text of the *Bhagavadgīta*. Both have points in their favor and both reflect an authoritative tradition that goes back to at least the 8th or 9th century of our era. The only commentator who is not Kashmiri that accepts, in almost every case, the Kashmiri recension is Bhaskara who post-dates Sankara but precedes Abhinavagupta. Bhaskara, according to Anandanubhava, who criticizes him, was, like Sankara, an Indian from the South, hailing from Karnataka to be precise. The fact that Bhaskara followed the so-called Kashmiri recension leads one to suppose that in the 8 - 9th centuries the vulgate had not yet definitively affirmed itself, as happened with time. It seems to me that, by and large, one can conclude that the two recensions of the *Bhagavadgīta* exist since the 9 - 10th centuries of which one may have been chosen by Bhaskara, in opposition to Sankara, that gradually fell out of use and was subsequently followed only by the Kashmiri commentators, while the other, due to the influence of the two great Vedantic commentators, Sankara and Ramanuja, was generally adopted by the whole of the rest of India.<sup>189</sup>

*Bhargasikhatantra* (The Tantra of the Solar Rays)

This Tantra, quoted by Ksemaraja in his *Essence of Vibration*,<sup>190</sup> is the source of numerous refer-

ences. The deity of this Tantra appears to be Bhairava or one of his forms, such as Virabhairava, who is equated with the absolute (*anuttara*).<sup>191</sup> The references to *Viravṛata*, *Vamacara* and Yoga indicate, along with the alternative name of this Tantra, namely, *Bhargastakasikhakula*, that this was a *Kaula* Tantra.<sup>192</sup> A quote in Ksemaraja's commentary on the *Sambapancasika* defines 'bharga' as the sun of supreme bliss which, ever manifest, shines without setting or change within each living being.<sup>193</sup> This led Dvivedi to question whether this Tantra was concerned with sun worship.<sup>194</sup> Indeed, Abhinava seems to characterize this as being a *Saura* Tantra,<sup>195</sup> but even so the context of this reference does not warrant this conclusion. Abhinava is saying that the *Bhargasikha* and other Tantras like it belong to the current of scripture 'above the upper' current. He then goes on to quote the *Bhargasikha*, explaining that it refers to this current of scripture as being that proper to the *Trika*. We can only conclude therefore, that this Tantra was a *Trika* Tantra, and that reference to its *Saura* associations are to be understood as being secondary in respect to its dominantly *Trika* and *Kaula* character.

*Bhogamoksapradipika* (The Lamp of Bliss and Liberation)

Utpala quotes this work twice, informing us in both cases that he himself wrote it.<sup>196</sup> The *Kaula* tone of these passages is unmistakable. Utpala quotes himself in three other places.<sup>197</sup> It is not possible to say whether or not these references are all drawn from the same work.

*Matangaparamesvaragama*

Quoted once by Bhagavadutpala,<sup>198</sup> it is associated with the *Parmesvaragama*, which is the twenty-sixth in the list of twenty-eight Siddhantagamas. Though it is the subject of a number of commentaries, only a part of one by the Kashmiri Siddhantin Ramakantha has survived.<sup>199</sup> Although a Siddhantagama, it was also held in high esteem by non-dualist Saivites, as is clear from the many references to it in their works, particularly in Abhinava's *Tantraloka*.<sup>200</sup> There are two editions of this Agama.<sup>201</sup>

*Mayavamanasamhita*

Quoted by Bhagavadutpala.<sup>202</sup> Ksemaraja refers to this work, in conjunction with the *Jayakhya-samhita*, as the source of a description of Vaisnava deities found in the 13th chapter of the *Netratantra*.<sup>203</sup> The description of Narayana and his energies given in this passage does indeed correspond to that of the *Jayakhya-samhita*.<sup>204</sup> Thus, although no Samhita of this name figures in the canonical lists of the Pancaratra,<sup>205</sup> there is hardly any reason to doubt that it did belong to the Pancaratra. The passage drawn from this work in the *Netratantra* describes the cosmic form of Samkarsana, ithyphallic, seated on a ram. Also Narasimha, Varaha, Vamana, and Kapila are mentioned as incarnations of Visnu.

*Malinivijayottaratantra*

Abhinava considered this scripture to be of the highest authority, and so made it the basis of his *Tantraloka*, in which he expounds Trika Saivism in its most developed form. It is quoted in all the *Spanda* commentaries.<sup>206</sup>

*Muni*

He is quoted twice by Bhagavadutpala.<sup>207</sup> It is not possible at present to identify him.

*Moksadharma (The Law of Liberation)*

Bhagavadutpala quotes this section of the Mahabharata twice.<sup>208</sup>

*Yoginatha*

Author of the *Cicchaktisamstuti*. Refer above under this title.

*Rahasyastotra (Hymn to the Mysteries)*

Bhagavadutpala quotes this work four times<sup>209</sup> and tells us that it was written by his father's maternal grandfather, named Mahabala.<sup>210</sup> As the meter in which these verses are set differs from that of the *Agamarahasyastotra* (see above), they may not be the same work. Rastogi refers to this work as the *Rahasyagarbhastotra*.<sup>211</sup> He does not, however, give any reason for this altered title. Utpala consistently refers to it as the *Rahasyastotra*.

The three complete verses we have of this

work are in typical psalmodial (*stotra*) style, addressed to the Supreme God Who is not, in these verses at any rate, referred to as either Visnu or Siva. One verse states that *Spanda* is realized in moments of intense anger, happiness, or confusion, thus closely echoing the *Stanzas*. This is also in line with *Kaula* doctrine. In another quote, Mahabala talks of the realized yogis 'who move in the sky of consciousness' (*Khacarins*) and who have absorbed the two breaths.<sup>212</sup> This again is *Kaula* doctrine, also found in the *Stanzas*,<sup>213</sup> where, although there is no mention of *Khacarins*, we have instead the 'awakened' who are the adepts of advanced *Spanda* practice. Again, another quote refers to the Lord's devotee as receiving from Him whatever he desires even while dreaming, which is another idea we find in the *Stanzas*.<sup>214</sup> We have noticed already that one reference may well tie in with *Krama* doctrine.<sup>215</sup> Thus it appears from our limited evidence that Mahabala was a Saivite with strong *Kaula-cum-Krama* leanings, who was quite conversant with *Spanda* doctrine.

*Vasugupta*

The discoverer of the *Sivasutra*, he is mentioned in all the commentaries.<sup>216</sup>

*Vakyapadiya*

A well known work on the philosophy of language by Bhartrhari, it is quoted by Bhagavadutpala, Ksemaraja and Rajanaka Rama.<sup>217</sup>

*Vijnanabhairava*

Bhagavadutpala quotes the *Vijnanabhairava* once, Rajanaka Rama not at all, while Ksemaraja quotes as many as eighteen verses from it in his commentary on the *Aphorisms* and eight in his commentary in the *Stanzas*.<sup>218</sup> In this short but important tract, associated with the *Rudrayamala*, Bhairava teaches the goddess 112 meditations in as many verses through which the yogi can realize his own identity with Bhairava. Clearly, from Ksemaraja's point of view, the meditative practice taught in these three texts coincide.

*Vidyadhipati*

Bhagavadutpala quotes him once.<sup>219</sup> Also called Vidyapati and Vidyaguru, Abhinava quotes him

## Appendix I

as the author of the *Pramanastotra*, which is variously called *Pramanastuti*, *Pramanadarsana* and *Manastuti*.<sup>220</sup> He also wrote the *Anubhava-stotra*, called the *Anubhavastava* by the Siddhantin Ramakantha, who quotes from it in his commentary on the *Matangaparamesvara*.<sup>221</sup> He has been identified with the poet Ratnakara, author of the *Haravijaya*, on the basis of Ksemendra's statement in the *Suvrttatilaka* that this was his other name.<sup>222</sup> Three verses attributed to Vidyadhipati are quoted by Vallabhadeva in the *Subhasitavali*.<sup>223</sup> Dvivedi points out that Vidyaguru figures as the last name in a list of 18 Pasupatacaryas who trace their descent from LakuliSa, quoted in Gunaratna's *Saddarsana-samuccaya* and in the homonymous work by Rajasekhara Suri.<sup>224</sup> It is far from certain, however, whether these are all references to the same person because, apart from being a proper name, 'Vidyadhipati' was a title conferred to poets or scholars of high repute.<sup>225</sup>

### *Visvasamhita*

Bhagavadutpala quotes this sacred text just once.<sup>226</sup> A *Visvasamhita* figures in some canonical lists found in Pancaratra Tantras.<sup>227</sup> We also know of the existence of at least one Saiva Tantra with a similar name. Thus a *Visvadyamata* is listed as one of the sixty-four Bhairavatantras and the *Visva*<sup>228</sup> and *Visvatmaka*, as Tantras associated with the *Vatulagama*.<sup>229</sup> It is not possible to say at present which of these, if any, Bhagavadutpala is quoting from, although the title '*samhita*' suggests that it belonged to the Vaisnava corpus.

### *Visnuyamala*

Quoted by Bhagavadutpala.<sup>230</sup> The *Visnuyamala* figures regularly as a member of the Yamala group in accounts of the Saiva canon found in the Saivagamas.<sup>231</sup>

### *Sambhubhattaraka*

Bhagavadutpala quotes a verse<sup>232</sup> also quoted by Yogaraja, who attributes it's authorship to Sambhubhattaraka.<sup>233</sup> Abhinava quotes half of it, saying that the concept expressed in it is Buddhist, but acceptable to him. He adds that the same is said in the '*Srisarasastra*'.<sup>234</sup> The same verse is also quoted in a Jaina work called

*Dvadasaranayacakra*. According to Aufrecht,<sup>235</sup> a man by this name is referred to as the father of a certain Ananda in the *Srikanthacarita*,<sup>236</sup> and is also the author of two works, namely, the *Anyoktimuktalata* and the *Rajendrakarnapura*. Possibly the verses quoted in the *Subhasitavali* and *Padyavali* are by this author,<sup>237</sup> although it is not possible say whether he also wrote the verse quoted by Bhagavadutpala.

### *Sivasutra (The Aphorisms of Siva)*

Bhagavadutpala quotes from the *Aphorisms* twice.<sup>238</sup> Ksemaraja quotes a line of prose in the *Essence of Vibration* which, in the printed edition, is said to be drawn from the *Aphorisms*.<sup>239</sup> The same quote appears in Yogaraja's commentary on the *Paramarthasara*, where it is identified as part of the *sarasvatasamgrahasutra*.<sup>240</sup> As this reference is not found in *Aphorisms*, the latter identification is probably correct. For translations and editions of the *Aphorisms* and Ksemaraja's commentary, the reader is referred to the bibliography.

### *Sivastotravali*

Utpaladeva wrote a number of short hymns to Siva quoted by both Ksemaraja and Rajanaka Rama.<sup>241</sup>

### *Srivaihayasi*

Quoted by Bhagavadutpala.<sup>242</sup> *Vaihayasa*, *Vaiyasa* and *Vyasasamhita* figure in canonical lists of the Pancaratra.<sup>243</sup> A *Vaikhanasasamhita* also goes by this name, and so it has been suggested that this work may belong to the Vaikhanasa, and not the Pancaratra. This hypothesis seems, however, to be unlikely, as we have no evidence for the existence of Vaikhanasa Vaisnavism in Kashmir.<sup>244</sup>

### *Saddhatusamiksa (The Examination of the Six Essences)*

See above under the heading: '*Dhatusamiksa*'.

### *Sadgunyaviveka (The Discernment of the Six Attributes)*

Quoted by Bhagavadutpala,<sup>245</sup> this work is set in the style typical of a philosophical hymn (*stotra*) in which the devotee addresses God, but with no indication in these references as to whether it is



Siva or Visnu. The title, however, suggests that this was a Vaisnava hymn, as it is Visnu Who is primarily characterized as being endowed with six divine attributes. Idealist and monist in tone, it may have belonged to the type of Kashmiri Vaisnava works to which the *Samvitprakasa* also belongs. Possibly drawn from this work is also an unidentified quote in Bhagavadutpala's commentary that equates the state of repose of 'He Who bears the six attributes' with the arising of the Intuition (*pratibha*), which is the conscious nature otherwise known as *Spanda*.<sup>246</sup>

*Sankarsanasutra (The Aphorisms of Sankarsana)*

Quoted by Bhagavadutpala.<sup>247</sup> Although called sutra, the quotations are all set in standard *anustahh* verse. Possibly this work can be identified with the *Sankarsanasamhita* mentioned in the canonical lists of the Pancaratra.<sup>248</sup>

*Samvitprakarana (A Chapter on Consciousness)*

Quoted by Bhagavadutpala.<sup>249</sup> See under *Samvitprakasa*.

*Samvitprakasa*

Bhagavadutpala quotes the *Samvitprakasa* no less than twenty-five times and largely views the *Stanzas* from the metaphysical perspective of this work. Although a Vaisnava text, the idealist monism it presents is in many respects parallel to its Kashmiri Saiva equivalents. One could go so far as to say that just as we refer to the Saiva monism that developed in Kashmir between the 9th and 11th centuries as Kashmiri Saivism, we can analogously refer to the system expounded in this text, which was written in Kashmir sometime during the same period, as a form of Kashmiri Vaisnavism. The similarities in style and conception between the *Samvitprakasa* and Kashmiri Saiva literature in general make this work an object of study for the modern scholar of Kashmiri Saivism just as it was for Kashmiri Saivites in the past. Thus, prior to its recovery in manuscript, we knew of the existence of the *Samvitprakasa* almost exclusively through quotation in Kashmiri Saiva sources,<sup>250</sup> where references appear alongside those drawn from Saiva works with no incongruity.<sup>251</sup>

We have called our text *Samvitprakasa* and this is the name by which it was generally known to Kashmiri Saivites, although it is also occasionally referred to by other names. Thus Bhagavadutpala calls it the '*Stuti*',<sup>252</sup> '*Atmasaptati*'<sup>253</sup> and '*Samvitprakarana*'<sup>254</sup> in three single instances. These names seem to be derived from those of the sections into which the text is divided.

Kashmiri Saiva authors refer to the writer of the *Samvitprakasa* as Vamanadatta.<sup>255</sup> He himself confirms that this is his name in the concluding verses of each section.<sup>256</sup> He also says that he was born a brahmin in Kashmir and that he belonged to the *Ekayana*.<sup>257</sup> In this way he tells us that he was a Pancaratrin in so far as the *Pancaratra* traditionally affiliates itself to the *Ekayana*.<sup>258</sup>

All we know about Vamanadatta is what he himself tells us in this, his only recovered work. He says that his mother was called Ratnadevi and that his father was Devadatta, the son of Ratradatti.<sup>259</sup> He also refers to his daughter Vamadevi who, he tells us, wrote a hymn to Visnu, possibly called *Haristuti*.<sup>260</sup> We must therefore distinguish Vamanadatta from the Vamananatha, also known as Srivamana and Hrasvanatha, who wrote the *Dvayasampatti*, in so far as the latter was not the son of Devadatta but of Harsadatta.<sup>261</sup> This text, which seems to have originally been a commentary on the *Vijnanabhairava* or, at any rate dedicates space to commenting on a verse from it, is entirely Saiva. Similar considerations cast doubt on the identity of our Vamanadatta with the author of the *Svabodhodayamanjari*. The author of this short but interesting yogic tract, cast in the style of the *Vijnanabhairava*,<sup>262</sup> identifies himself as Vamanadatta, the son of Harsadatta. Thus, there can be no doubt that there were at least two Vamanadattas known to Kashmiri Saiva authors by Abhinavagupta's time.

Yogaraja quotes a verse which he tells us was composed by a certain Viravamanaka. The translation is as follows:

"We worship (the deity) incessantly by means of the transcendental fire sacrifice in which the fuel is the forest of duality and death itself the human victim (*mahapasu*)."<sup>263</sup>

Although this verse cannot be traced in the manuscripts of the *Samvitprakasa*, they are incomplete and it could, anyway, have been

## Appendix 1

drawn from another work by our Vamanadatta. However, this does not seem very likely in so far as the form of the 'transcendental fire sacrifice' is drawn from a model that is clearly more Saiva than Vaisnava. The word 'vira' in the author's name lends further weight to the view that this verse is drawn from a work written by a Saiva, rather than Vaisnava, author. Thus, it is not at all certain whether Viravamanaka and our Vamanadatta were the same person. The same uncertainty prevails concerning Abhinavagupta's reference to a Vamanaka as one of his teachers in the *Tantraloka*.<sup>264</sup> Although Abhinavagupta does refer to our Vamanadatta with respect in one place as 'guru' he may simply mean that he was one of his venerable predecessors or elder contemporaries rather than literally his teacher. Even though Abhinavagupta was averse to Vaisnavas, as are Saivites in general, he was prepared to concede that the views of others were valuable even if they taught what he considered to be lower doctrines. Thus he wrote that: "I myself, for this very reason, have frequented, moved by curiosity for lower doctrines and scriptures, masters of all sorts, logicians, Vedic Scholars, Buddhists, Jainas, and Vaisnavas, etc."<sup>265</sup> Perhaps Vamanadatta was one of these Vaisnava teachers to whom Abhinava refers. If so, Vamanadatta was his elder contemporary and must have lived in the second half of the eleventh century. Again, Bhagavadutpala quotes Vamanadatta frequently and, although his date is uncertain, we can be sure that he was not prior to Utpaladeva, Abhinava's grand-teacher, as he also quotes from his *Isvarapratyabhijnakarika* in a number of places.<sup>266</sup> But although we can be sure that Vamanadatta was not later than Abhinavagupta there is no certain evidence available at present to establish a minimum date for him. Even so, it seems to me that Vamanadatta was probably either an elder contemporary of Abhinavagupta or belonged to the generation just preceding him.

At any rate, there seems no reason to doubt that he lived and wrote in Kashmir sometime between the 9th and 11th century, that is, during the period of Kashmiri Saivism's most vigorous growth. This was a period during which such a large number of Kashmiri scholars and religious men turned their attention to

writing and teaching that in many cases it is hard to decide who preceded whom and, indeed, many were contemporaries of different ages. The style and content of Vamanadatta's work in itself is eloquent testimony of his belonging to this rich period of Kashmir's religious history.

The symbolic notion of consciousness as luminous is one of the major themes of this text as a whole and of the first chapter in particular. Vamanadatta, like the *Pratyabhijna* philosopher, Utpaladeva, makes extensive use of this analogy thus imparting a *Pratyabhijna*-like tone to his mode of discourse.

From this point of view all things can be classified into two basic types, namely, those things which illuminate (*prakasaka*) and those which are illuminated (*prakasya*). The illuminators are both the perceiving subjects and their activity through which the objects of illumination are known, made known and hence, from this idealist point of view, created. All these illuminating lights shine by virtue of Visnu, the one light.<sup>267</sup> In this sense, Visnu is always immediately apparent as all things, in the act of knowing them and as the knower. As the immediate appearance of things just as they are, that is, as the shining of the universal light, they reveal Visnu's nature. The light of the sun illumines an object and so makes it apparent (*prakata*), whereas before it was obscure (*aparakata*) and hence unknown. But Visnu is always apparent as all things, there is no need to find ways to make him evident, nor is there any need of proofs to establish his existence.<sup>268</sup> The light which is the illuminator (*prakasaka*) is at the same time the object of illumination without this compromising its essentially luminous nature as the pure presentation of things just as they are in the immediacy of their direct experience. Vamanadatta writes:

"None dispute that You (O Lord) are the essential nature of (all) things; it is not darkness (*aprakasa*) that shines when (the light of consciousness) becomes the object of illumination."<sup>269</sup>

In this way Vamanadatta accounts for unity as the identity of opposites understood as aspects of the same noumenous reality, namely, the shining of the light of consciousness. But

while the illuminator as light manifests the object and thus presents itself as the object's manifest appearance, it also transcends it:

"Just as these things are separate from the light of the sun and it is undivided so are You separate from all these objects of Your illumination."<sup>270</sup>

This verse illustrates Vamanadatta's second approach to oneness, namely, what might be called the 'logic of transcendence' in which the unity of the absolute is established as being beyond diversity. Visnu, the one reality is unaffected by the diversity of things - he is unconditioned. Although present in that which has form and is determined by time and space, he is free of them.<sup>271</sup> This is not because they are unreal or less than real in respect to Visnu's reality: Visnu is free of time, space and form because he encompasses everything. The universe is full of Visnu and there is no state in which he is absent.<sup>272</sup> Thus Vamanadatta's transcendental logic is soon transformed into a 'logic of immanence' in which the absolute is understood as one because it excludes nothing rather than because it stands beyond the many phenomena subject to a conditioned, contingent state of existence.

Although Visnu is worshipped as consciousness and this consciousness manifests as the objects of the world in and through the act of perception, Vamanadatta does not go as far as his Kashmiri Saiva counterparts who, perceiving reality in much the same way, conclude that the world-order and all that transcends it are encompassed in the self-reflective awareness of a universal 'I' consciousness. Thus, while Vamanadatta's phenomenology coincides with that of Utpaladeva and of later Kashmiri Saivites in general as far as the phenomenon of presentation is concerned, they diverge in their characterization of the representational aspect, that is, the judgement of what is presented by the shining of the light of consciousness. A Kashmiri Saivite would say that Vamanadatta does not tackle this problem thoroughly. Implicit in his view is that not all representation is conceptual and that this non-conceptual representation is essentially an awareness of the Self as all things and as beyond them and that it is the basis of all knowledge, but he doesn't take the next step and posit that this awareness is inherent in con-

sciousness, in the sense that consciousness is self-awareness through which the world of conceptual representation is generated and hence the play of objectivity. I am not referring here to a mere absence of a technical term - such as '*vimarsa*' - more to the point is that Vamanadatta categorically rejects any form of egoic projection onto absolute consciousness. All sense of self must be eradicated. As Vamanadatta says:

"O Madhava, only You remain when one free of ego (reflects that) You perform this action and (that it accords with) Your nature. Now if this separation (from You) which corresponds to this (false) presumption of egoic existence dissolves into the Self by devotion to You, separation is destroyed and oneness is established."<sup>273</sup>

The sense of oneness as 'I' is never an independent self-subsisting awareness. According to Vamanadatta it is always the subject of predication as when one thinks: 'this is different from me and I am different from that.'<sup>274</sup> It is essentially a thought construct like all relativizing analytic notions. Instead of being a notion centered on the object it is a notion concerning oneself (*asmadvikalpa*) and so must, like its objective counterpart, be rejected as short of ultimacy. Vamanadatta equates the ego with the notion of personal existence as individual, appropriating or acquisitive consciousness. It consists of an intent (*samkalpa*) to make the object one's own. Thus, rather than the sense of 'I' it is better described as the sense of 'mine'. This sense of 'mine' (*mamata*) expresses itself each moment as an intention which leads to another, thus maintaining its existence. Vamanadatta describes it as a transitory (*anitya*) product of the pulsing activity of consciousness (*spanda*). Just as death is the inevitable result of its persistence, so death ceases when it comes to an end.<sup>275</sup>

Here we notice a radical departure from the Saiva phenomenology of Utpaladeva. This need not surprise us. We have already seen that the ego is understood in most schools of Indian thought as relative and that it was Utpaladeva who formulated for the first time a concept of the absolute as a pure ego consciousness.<sup>276</sup> That Vamanadatta's views are compatible with this ulterior development is exemplified by the extensive quotation of his work in the fourteenth chapter of the *Lakṣmitantra*. In this work

## Appendix I

Laksmi, Visnu's spouse and power, is characterized as his 'Iness' (*ahanta*) while Visnu is eternal and perfect 'I' consciousness. Laksmi proclaims in the *Laksmitantra*:

"He, Hari being 'I' (the Self) is regarded as the Self in all beings. I am the eternal I-hood of all living beings."<sup>277</sup> And:

"Therefore Brahman, the eternal, is called Laksmi-Narayana because the I-entity is always inherent in I-hood. The I-entity is always recognised as the source of I-hood; for one cannot exist without the other and each is invariably linked to the other."<sup>278</sup>

The *Laksmitantra*, which is certainly later than Utpaladeva, makes use here, as in much of the rest of its metaphysics, of notions that are typically Kashmiri Saiva.<sup>279</sup> If an original *Pancaratra* Samhita is free to do this, there is no reason to be surprised if Vamanadatta, who was a Kashmiri living in Kashmir during the period of Kashmiri Saivism's most energetic period of growth, drew inspiration from the Saiva monism current in his day. The close affinity between Vamanadatta's views and monistic Saivism is clearly evidenced by Abhinavagupta addressing him respectfully as 'teacher',<sup>280</sup> even though throughout his works he consistently relegates Vaisnavism to a lower level than Saivism as a whole and particularly that of his own Saiva traditions.<sup>281</sup> In short, Vamanadatta's work, despite its divergence in certain respects from Saiva monism, particularly with regard to the ultimacy of the ego-sense, still remains, nonetheless, highly compatible with it. The extensive use Bhagavadutpala makes of the *Samvitprakasa* as a source of references in his commentary on the *Stanzas* clearly exemplifies how Vamanadatta's work can serve to bridge the gap between Saivism and Vaisnavism in the Kashmiri Saiva context. Bhagavadutpala, as his ancestry and traditional appellation - Utpala Vaisnava - suggest, had strong ties with the Vaisnava community although he was undoubtedly a Saivite when he wrote his commentary.<sup>282</sup> Vamanadatta's work served his purpose admirably, for here was a text that he could freely quote that would find approval by both groups and so link together more closely the *Pancaratra* and Saiva sources that he freely quotes without deference to one or the other in an attempt to

establish that the doctrine of the *Stanzas* is taught in both.

To conclude we can say that the discovery and edition of Vamanadatta's work may well serve as a stimulus for further research into the interaction between Saivism and Vaisnavism in general and, more specifically, between their monistic forms. We can trace evidence of this in other works. Bhaskara's *Kakasyastotra* evidences, in the passages quoted from this lost text, signs of the author's attempts to integrate some basic *Pancaratra* notions into his Saiva monism.<sup>283</sup> Other works, like the *Cicchaktisamstuti*,<sup>284</sup> that we know of only from quotations, exhibit a sort of intermediary character. This text, focusing on Sakti, draws from both Saiva and Vaisnava ideas to support its Sakta monism. Again, although the *Paramarthasara* draws its inspiration from other sources to develop its monism, its existence is a further indication that, although less extensive than their Saiva equivalents, Vaisnava monisms deserve to be carefully researched and not only in the works of known authors but, more especially, in the original *Pancaratra* scriptures amongst which some, particularly the *Ahimbudhnyasamhita* and the *Laksmitantra*, exhibit marked Saiva influences.

Listed below are the verses that are quoted from the *Samvitprakasa* in the *SpandaPradipika* and other Kashmiri Saiva works.

### Chapter I

Verse	Source
10	Sp.Pra., p. 38.
12	Sp.Pra., p. 37.
13	V.B., p. 109, St.Ci., p. 83.
20	Sp.Pra., p. 47.
24	Sp.Pra., p. 9.
30-31	Sp.Pra., p. 36-37.
37-38ab	Sp.Pra., p. 37.
41-42	Sp.Pra., p. 18.
44	Sp.Pra., p. 18.
48-49	Sp.Pra., p. 18.
52	Sp.Pra., p. 19.
53-5	Sp.Pra., pp. 17-8.
56-57	Sp.Pra., p. 19.
70	Sp.Pra., p. 29.
76-8	Sp.Pra., p. 6.
93	Sp.Pra., pp. 10, 40.
100cd-102ab	Sp.Pra., p. 23.

Verse	Source
104cd-106ab	Sp.Pra., p. 4.
109cd-111ab	Sp.Pra., pp. 13-4.
Chapter 2	
18cd-19ab	Sp.Pra., p. 9.
30	P.T.v., p. 83.
45	Sp.Pra., p. 40.
58	Sp.Pra., p. 8.
Chapter 3	
2	M.M., p. 25.
27	M.M., p. 25.
Chapter 5	
26	Sp.Pra., pp. 9, 54.

Other possible quotes:

- 1) Sp.Nir., p. 48.
- 2) M.M., p. 109; P.S., p. 146.
- 3) T.A., 5/154cd-5ab. This verse is found complete in Sp.Pra., p. 18.

*Satkaryasiddhi (The Proof for the Pre-existence of the Effect in its Cause)*

Quoted by Bhagavadutpala.<sup>285</sup> As its name suggests, this was probably a philosophical work seeking to establish the persistence of the cause in its effect. A number of short philosophical tracts were written in this period establishing basic metaphysical principles. The best known in Kashmir are Utpaladeva's *Proof of the Sentience of the Subject (Ajadapramatsiddhi)*, *Proof of the Existence of Cod (Isvarasiddhi)* and *Proof of the Real Existence of Relationship (Sambandhasiddhi)*, collectively called *Three Proofs (Siddhitrayi)*.<sup>286</sup> Similarly, the Vaisnava Yamunacarya, Ramanuja's teacher, who lived in South India in the 10th century,<sup>287</sup> wrote *'Three Proofs' (Siddhitraya)*.<sup>288</sup> The themes of these Proofs are remarkably similar to those of Utpaladeva, namely, *Proof of the Existence of the Self (Atmasiddhi)*, *Proof of the Existence of God (Isvarasiddhi)* and *Proof of the Existence of Consciousness (Samvitsiddhi)*.

*Sarvajnabhairava (The Tantra of the Omniscient Bhairava)*

A Saiva, and possibly, a *Kaula* work, set in the form of a dialogue between the goddess and the

god who instructs, it is original scripture. The quote in Bhagavadutpala's commentary is the only one traced.<sup>289</sup> This same verse is apparently paraphrased by Abhinava in his *Parmarthasara*.<sup>290</sup>

*Satvatasamhita*

This important Pancaratra Samhita is quoted by Bhagavadutpala<sup>291</sup> and also by Vamadeva<sup>292</sup> in his *Reflections on Birth and Death (Janmamaranavicara)*.<sup>293</sup> For editions of this text, see bibliography.

*Siddhanatha, Siddha and Siddhapada*

Although it is possible that these are three names of a single author, we believe that there are at least two different people here with similar names. We know for certain, from Bhagavadutpala's explicit statement, that Siddhanatha was the name of the author of the *Abhedarthakarika* (see above under this title). Utpala quotes 'Siddha' in three places.<sup>294</sup> It is possible, if not likely, that this is also Siddhanatha. It is also possible that these quotes are from the *Abhedarthakarika*. Rastogi has established that Siddhanatha (or Siddhinatha) is the name of the author of the *Kramastotra*, an important *Krama* work, on which Abhinavagupta wrote a commentary called the *'Kramakeli'*.<sup>295</sup> According to Rastogi, the author of the *stotra* and the *Abhedarthakarika* are the same person. There is, however, no evidence at all to support this hypothesis, apart from the sameness of the name, which is anyway a common one. There is nothing in the reference from the *Abhedarthakarika* (or indeed in the quotes attributed to 'Siddha') which can be said to be specifically *Krama* doctrine.<sup>296</sup> Of course, we cannot say anything definite on the basis of such fragmentary evidence, yet for this same reason it is hard to sustain the view that this author can be identified with the writer of the *Kramastotra*.

Siddhapada is quoted once in the *Essence of Vibration*.<sup>297</sup> The same quote is found in Jayaratha's commentary on the *Light of the Tantras*.<sup>298</sup> It is clear from the context in which Jayaratha quotes this line, and from his own remarks, that it refers to a point of *Krama* doctrine. Possibly, therefore, the original text was a *Krama* work and Siddhapada was a *Krama* author - perhaps, indeed, the author of the *Kra-*

## Appendix 1

*mastotra*. We know of a Siddhanathapada, author of the *Kularatnasastra*, who is quoted by Vidyananda in his *Artharatnavali* commentary on the *Nityasodasikarnava*. Whether or not these are the same person, we cannot say at present.<sup>299</sup>

### *Stavacintamani (The Wishfulfilling Gem of Praise)*

This is a well known hymn by Narayanabhattacha. It has been edited and published along with a commentary by Ksemaraja, who quotes from it in his *Essence of Vibration*.<sup>300</sup> We know very little about the author. Ksemaraja tells us that his grandfather was Paramesvara, his father, Aparajita, his mother Sridaya, and that his elder brother was Sankara.<sup>301</sup> Ksemaraja refers to them all in the past tense, thus indicating that they all preceded him. As Abhinavagupta quotes this work with reverence, Narayana is at least his older contemporary. As no reference to him prior to Abhinavagupta has been traced, there is no certain evidence that Narayanabhattacha predated him. We have already noted that Ramanantha, the author of the *Everywhere Auspicious (Sarvatobhadra)* commentary on the *Bhagavad-gita*, states that his brother was Muktakana and father Narayana. This has led some to suggest that Rajanaka Rama, the author of the *Extensive Commentary on the Stanzas* (assuming that he is the author of the commentary on the *Gita*) was this Narayanabhattacha's son.<sup>302</sup> Although this is not impossible, it is certainly wrong to maintain that he was Ksemaraja's grand-teacher.<sup>303</sup>

### *Stotra (The Hymn)*

Rajanaka Rama quotes a verse from a hymn (*stotra*), which is also quoted by Ksemaraja, who tells us that the author is Srirama,<sup>304</sup> thus clearly establishing for us that this was a hymn composed by Rajanaka Rama himself. Rajanaka Rama quotes another verse from a hymn he tells us he wrote himself.<sup>305</sup> This verse is set in a different meter, which may mean, but not necessarily, that it is drawn from a different work.

### *Svacchandabhairavatantra*

None of the commentators quote from this Tantra apart from Ksemaraja who does so profusely.<sup>306</sup> Possibly the fact that non-dualist Kashmiri Saiva authors prior to Abhinavagupta

do not quote from it, may indicate that they did not originally consider it to have been an important Tantra for them. They must have known of its existence, because commentaries written on dualist lines existed in Kashmir prior to Ksemaraja.<sup>307</sup>

### *Svabodhodayamanjari (The Garland of the Dawning of One's Own Consciousness)*

This work, quoted by Bhagavadutpala,<sup>308</sup> is also quoted by Jayaratha, who calls it '*Subodhamanjari*'.<sup>309</sup> Two manuscripts of this work are deposited in Banaras Hindu University,<sup>310</sup> one of which is called '*Svabodhamanjari*' and the other '*Subodhamanjari*'. According to the colophons, the author of this work is called Vamanadatta. Sivopadhyaya, in his commentary on the *Vijnanabhairava*, quotes from a work called *Dvayasampatti*, which he says was written by Vamananatha.<sup>311</sup> Elsewhere, he refers to the *Dvayasampatti* of Hrasvanatha, the 'son of Harsadatta',<sup>312</sup> while Abhinava refers to a *Dvayasampattivartika* as the work of 'Sri-vamana'.<sup>313</sup> Rastogi takes note of these facts<sup>314</sup> and refers to a manuscript of a work called *Bodhivilasa*.<sup>315</sup> This short Kashmiri manuscript contains the same verses quoted by Sivopadhyaya as belonging to the *Dvayasampatti*, along with two more at the beginning and end. Rastogi therefore identifies the *Bodhivilasa* with the *Dvayasampatti*. Another manuscript of the *Bodhivilasa* is preserved in Banaras Hindu University.<sup>316</sup> It is barely one folio long, but contains two extra lines of the text. It starts with a benedictory verse addressed to Siva, which is followed by three others, before the passage quoted by Sivopadhyaya begins. After this passage come another seven lines followed by the colophon, which is practically the same as that found in the Poona manuscript, namely: "This is the work of one born in the land of Dhaka, a lion in the jungle of Mimamsa, the son of Harsadatta."<sup>317</sup> The manuscript is bound together with a number of others dealing with Yoga. Just before it in the same bundle comes the text of the *Svabodhodayamanjari*, the colophon of which runs as follows: "(This, the) *Svabodhodayamanjari* is a work by Vamanadatta, a lion in the jungle of Mimamsa and the son of Harsadatta."<sup>318</sup> There can be no doubt, therefore, that these are both

works by the same author, namely, Vamanadatta, the son of Harsdatta. Both works deal with Kaulayoga of the type we find in the *Vijnanabhairava*. Indeed the *Bodhavidya/Dvayasampatti* appears to quote a verse from the *Vijnanabhairava* and then goes on to comment on it. When Sivopadhyaya quotes from this work, he says that it offers another explanation of the verse in the *Vijnanabhairava*, upon which he is commenting. Moreover, in so far as Abhinava calls it, a 'commentary' (*vartika*), this may originally have been one on the *Vijnanabhairava*. Thus, although Vamanadatta refers to himself as being well versed in Mimamsa, it is clear that his *Svabodhodayamanjari* was a tract on Kaulayoga and that he had written others in the same line.

This Vamanadatta, who is a Saivite, is certainly to be distinguished from Vamanadatta, the author of the *Samvitprakasa*, who proudly proclaims himself to be a Vaisnava Ekayana Brahmin of Kashmir.<sup>319</sup>

*Svasvabhavasambodha* (*The Awakening of One's Own Nature*)

This is quoted by Bhagavadutpala,<sup>320</sup> who attributes it to the author of the *Stanzas* (*granthakrt*), who was according to him, Kallatabhatta.

*Svatmasambodha*

See under *Atmasambodha*.

*Hamsaparamesvara*

Quoted by Bhagavadutpala.<sup>321</sup> The Saiva terminology, including a reference to Siva as Pasupati, we find in Bhagavadutpala's quote, indicates that it is probably a Saivagama.<sup>322</sup>

## Appendix 2 Location of References to the Stanzas on Vibration

Listed below are the places where the *Stanzas on Vibration* is quoted in Kashmiri Saiva works.

### Stanza Number

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| <p>1) I.P.V.V., III p. 266, 268, 384; Bha., I. p. 5; S.Su.vi., p. 34.</p> <p>2) I.P.V.V., II p. 52, III, p. 399; T.A.v., II p. 254; P.T.v., p. 88, 114; S.Su.va., p. 5; S.Su.vi., p. 13; Sp.Nir., p. 44; Sp.Sam., p. 8.</p> <p>3) P.S., p. 3; M.M., p. 50, 158; S.Su.va., p. 10; S.Su.vi., p. 13, 38; Sp.Sam., p. 7, 13.</p> <p>4) S.Su.vi., p. 13; Sp.Sam., p. 7, 13.</p> <p>5) T.A.v., XIa p. 133; P.T.v., p. 91; S.Su.vi., p. 13, 203; Sp.Sam., p. 7, 13.</p> <p>6) I.P.V.V., II p. 187, III p. 271, 348; S.Su.vi., p. 11; Sp.Nir., p. 7; Sp.Sam., p. 15, 16.</p> <p>7) I.P.V.v., III p. 358, 391; S.Su.vi., p. 160.</p> <p>8) I.P.V.V., II p. 196, 321, III p. 286, 308, 346; P.T.v., p. 36, 62; S.Su.va., p. 48; S.Su.vi., p. 55; Sp.Pra., p. 13.</p> <p>9) T.A.v., VI p. 173; N.T.u., II p. 29; Pr.Hr., p. 77; V.B., p. 64; S.Su.vi., p. 18, 100, 119; Sp.Nir., p. 5, 12; Sp.Sam., p. 7, 24.</p> <p>10) Sv.T.v., II p. 2-4, Sp.Pra., p. 7; Sp.Sam., p. 7.</p> <p>11) I.P.V.V., III p. 270; S.Su.va., p. 15; Sp.Sam., p. 8.</p> | <p>12) I.P.V.V., III p. 281; Sp.Sam., p. 24.</p> <p>13) I.P.V.V., III p. 169, 281, 347, 377; Sp.Ka.vi., p. 13; Sp.Sam., p. 24.</p> <p>14) M.M., p. 33; S.Su.va., p. 23; S.Su.vi., p. 200; S.St., p. 351; Sp.Nir., p. 10; Sp.Sam., p. 11; Sv.T.u., Vbp. 54.</p> <p>15) I.P.V.V., III p. 310; M.M., p. 110; S.Su.vi., p. 200.</p> <p>16) I.P.V.V., II p. 7; M.M., p. 110; S.Su.vi., p. 200; Sp.Nir., p. 12, 17.</p> <p>17) I.P.V.V., II p. 356; S.Su.vi., p. 50; Sp.Sam., p. 13, 24; Sv.T.u., III p. 319.</p> <p>18) I.P.V.V., III p. 333; P.S., p. 79; S.Su.va., p. 13, 22; Sv.T.u. III, p. 349.</p> <p>19) I.P.V.V., II p. 199, III 265, 271; Bha., I p. 258; S.Su.va., p. 14; S.St., p. 144, 332; Sp.Pra., p. 4; Sp.Sam., p. 22.</p> <p>20) S.Su.vi., p. 133; Sp.Nir., p. 7; Sp.Sam., p. 22.</p> <p>21) I.P.V.V., II p. 199; Bha., I p. 258; S.Su.vi., p. 123; Sp.Nir., p. 34.</p> <p>22) I.P.V.V., II p. 199; Bha., I p. 257-8; S.Su.vi., p. 212; S.St., p. 177; Sp.Sam., p. 6.</p> <p>23) S.Su.vi., p. 212; Sp.Sam., p. 6.</p> <p>24) S.Su.vi., p. 212; Sp.Sam., p. 6.</p> |
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## Appendix 2

- 25) I.P.V.V., III p. 310; M.M., p. 100; T.A.v., III p. 95; Sp.Nir., p. 29, 34; Sp.Sam., p. 7.
- 26) T.A., 15/114; N.T.u., II p. 23; P.T.v., p. 36, 71; Pr.Hr., p. 69, 93; B.U., p. 30; Bha., II p. 65; S.Su.vi., p. 78, 91; Sp.Nir., p. 13, 26; Sp.Sam., p. 16; Sv.T.u., II p. 40
- 27) I.P.V.V., III p. 93; T.A.v., IX p. 58; N.T.u., II p. 23; Pr.Hr., p. 93; S.Su.vi., p. 83, 91; Sp.Sam., p. 16; Sv.T.u., II p. 40.
- 28) P.S., p. 33; S.Su.vi., p. 13; Sp.Nir., p. 28; Sp.Sam., p. 15; Sv.T.u., II p. 214, 265.
- 29) T.A.v., VI p. 172, XI<sup>b</sup> p. 141; Pr.Hr., p. 33; M.M., p. 54; S.Su.vi., p. 13; Sp.Nir., p. 7, 12, 30, 51, 64, 70; Sp.Sam., p. 25; St.Ci., p. 109.
- 30) P.T.v., p. 18; Pr.Hr., p. 72; S.Su.vi., p. 62, 166; S.St., p. 47; Sp.Nir., p. 70; Sp.Pra., p. 7; Sp.Sam., p. 13.
- 31) T.A., 15/114; S.Su.vi., p. 87; Sp.Sam., p. 17.
- 32) I.P.V.V., III, p. 330; P.T.v., p. 259; S.Su.vi., p. 64; Sp.Sam., p. 17; Sv.T.u., I<sup>b</sup> p. 221, II p. 32.
- 33) I.P.V.V., II p. 13; P.T.v., p. 245; S.Su.vi., p. 69; Sp.Sam., p. 19.
- 34) I.P.V.V., III p. 309; P.S., p. 4; S.Su.vi., p. 70; Sp.Nir., p. 34; Sp.Sam., p. 19.
- 35) S.Su.vi., p. 123; Sp.Sam., p. 19.
- 36) Bha., II p. 66; M.V.V., p. 71; S.Su.vi., p. 73; Sp.Sam., p. 19.
- 37) S.Su.vi., p. 73; Sp.Sam., p. 19.
- 38) I.P.V.V., III p. 341; Bha., II p. 270; S.Su.vi., p. 73; Sp.Sam., p. 19.
- 39) S.Su.va., p. 55; S.Su.vi., p. 59; Sp.Sam., p. 19.
- 40) T.A., 12/20; P.T.v., p. III, 235; Pr.Hr., p. 83; S.Su.vi., p. 73; Sp.Sam., p. 19.
- 41) I.P.V.V., III p. 346; P.T.v., p. III; Sp.Nir., p. 5; Sp.Sam., p. 5.
- 42) T.A.v., VII<sup>b</sup> p. 29; S.Su.vi., p. 97; Sp.Sam., p. 23.
- 43) T.A.v., V. p. 5; P.T.v., p. 139; S.Su.vi., p. 76; Sp.Ka.vi., p. 5; Sp.Sam., p. 8.
- 44) Pr.Hr., p. 97; S.Su.va., p. 50; S.Su.vi., p. 121; Sp.Nir., p. 34; Sp.Sam., p. 13.
- 45) I.P.V.V., III p. 379; N.T.u., II p. 29; P.T.v., p. 43; S.Su.va., p. 7; S.Su.vi., p. 28; Sp.Nir., p. 7; Sp.Sam., p. 18.
- 46) I.P.V.V., III p. 388; P.T.v., p. 71; S.Su.vi., p. 18; Sp.Nir., p. 3, 70; Sp.Sam., p. 18.
- 47) I.P.V.V., III p. 379; P.T.v., p. 210; S.Su.va., p. 6, 7; S.Su.vi., p. 28; Sp.Sam., p. 18.
- 48) I.P.V.V., II p. 259, III p. 380, 383; T.A.v., I p. 185, II p. 211; S.Su.va., p. 22; S.Su.vi., p. 105; Sp.Sam., p. 18, 22; Sv.T.u., I<sup>b</sup> p. 238, II p. 128.
- 49) I.P.V.V., III p. 336; Pr.Hr., p. 98; Bha., II p. 264; S.Su.vi., p. 129; Sp.Sam., p. 18.
- 50) S.Su.vi., p. 129; Sp.Sam., p. 18.
- 51) P.T.v., p. 44; Pr.Hr., p. 97; S.Su.vi., p. 34; Sp.Nir., p. 8; Sp.Pra., p. 7; Sp.Sam., p. 13.
- 52) S.Su.vi., p. 103.
- 53) (This verse is found only in Ksemaraja's recension). M.M., p. 8.

Verse 1

यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयो ।  
तं शक्तिकवक्रविभवप्रभवं साङ्कुरं स्तुमः ॥ १ ॥

Yasyonmesanimesabhyam jagatah pralayodayau/  
Tam Sakticakravibhavaprabhavam Sankaram stumah//1

Verse 2

यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।  
तस्यावतारुतारुपत्वनं निरोधोऽस्ति कुत्रचित् ॥ २ ॥

Yatra sthitam idam sarvam karyam yasmacca nirgatam/  
Tasyanavtarupatvan na nirodho' sti kutracit// 2

Verse 3

जाग्रदादिविभेदेऽपि तदभिन्ने प्रसरति ।  
निवर्तते निजान्नैव स्वभावदुपलब्धतः ॥ ३ ॥

Jagradadivibhede'pi tadabhinne prasarpati/  
Nivartate nijannaiva svabhavadupalabdhrtah//3.

Verse 4

अहं सुखी च दुःखी च रक्तश्चेत्यादिसंविदः ।  
सुखाद्यवस्थानुस्यूते वर्तन्तेऽयत्र ताः स्फुटम् ॥ ४ ॥

Aham sukhi ca duhkhi ca raktasca ityadisamvidah/  
sukhadyavasthanusyute vartante 'nyatra tah sphutam//4.

Verse 5

अ दुःखं न सुखं यत्र न ग्राह्यं ग्राहकं न च ।  
न चास्ति मूढभावोऽपि तदस्ति परमार्थतः ॥ ५ ॥

Na duhkham na sukham yatra na grahyam grahakam na ca/  
Na casti mudhabhavo' pi tadasti paramarthatah// 5

Verses 6 and 7

यतः करणवर्गोऽयं विमूढोऽमूढवत्स्वयम् ।  
सहास्तरेण चक्रेण प्रवृत्तिस्थितिसंहृतीः ॥ ६ ॥  
स भवेत् तत्प्रयत्नेन परीक्ष्यं तत्त्वमादरात् ।  
यतः स्वस्तप्रता तस्य सर्वत्रेयमकृत्रिमा ॥ ७ ॥

Yatah karana-vargo 'yam vimudho 'mudhavat svayam/  
Sahantarena cakrena pravrtti-sthiti-samhrtih//6  
Labhate tatprayatnena pariksyam tattvam adarat/  
Yatah svatantrata tasya sarvatreyam akrtrima//7

Verse 8

न हीच्छानोदयस्यायं प्रेरकत्वेन वर्तते ।  
अपि त्वात्मबलस्पृष्टत्पुरुषस्तत्समो भवेत् ॥ ८ ॥

Na hicchanodanasyayam prerakatvena vartate/  
Api tvatmabalasparsat purusastatsamo bhavet//8.

Verse 9

निजाद्युद्धयासमर्थस्य कर्तव्येण्यभिलाषिणः ।  
यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम् ॥ ९ ॥

Nijasuddhyasamarthasya kartavyesv abhilasinah/  
Yada ksobhah praliyeta tada syat paramam padam//9

Verse 10

तदास्याकृत्रिमो धर्मो जत्वकर्तृत्वलक्षणः ।  
यतस्तदेप्सितं सर्वं जानाति च करोति च ॥ १० ॥

Tadasyakrtrimo dharmo jnatvakarttrvalaksanah/  
Yatas tadepsitam sarvam janati ca karoti ca//10

## Verse 11

तमधिष्ठातृभावेन स्वभावमवलोकयन् ।  
स्मयमान इवास्ते यस्तस्यैयं कुसुतिः कुतः ॥ ११ ॥

Tam adhisthatrbhavena svabhavam avalokayan/  
Smayamana ivaste yastasyeyam kusrtih kutah// 11

## Verses 12 and 13

नाभाधो भाव्यतामेति न च तत्रास्त्यमूढता ।  
यतोऽभियोगसंस्पृशतिवासीदिति निश्चयः ॥ १२ ॥  
अतस्तत्कृत्रिमं त्रयं सोपुत्तपदवत्सवा ।  
अस्यैव स्मर्यमानत्वं तत्सत्त्वं प्रतिपद्यते ॥ १३ ॥

Nabhavo bhavyatameti na ca tatrasty amudhata/  
Yato 'bhiyoga-samsparsat tadasid iti niscayah// 12  
Atastatkrtrimam jneyam sausuapta-padavat sada/  
Na tvevam smaryamanatvam tat tattvam pratipadyate// 13.

## Verses 14, 15, 16

अवस्थायुगलं चात्र कार्यकर्तृत्वञ्जितम् ।  
कार्यता क्षयिणी तत्र कर्तृत्वं पुनरक्षयम् ॥ १४ ॥  
कार्योन्मुखः प्रयत्नो यः केवलं सोऽत्र लुप्यते ।  
तस्मिंस्तुप्ते विलुप्तोऽस्मीत्यबुधः प्रतिपद्यते ॥ १५ ॥  
न तु योऽन्तर्मुखो भावः सर्वज्ञत्वगुणास्पदम् ।  
तस्य लोपः कदाचित्स्यादन्धस्यानुपलम्भनात् ॥ १६ ॥

Avasthayugalam catra karyakartvta-Sabditam/  
Karyata ksayini tatra kartvram punaraksayam//14  
Karyonmukhah prayatno yah kevalam so'tra lupyate/  
Tasmin lupte vilupto'smityabudhah pratipadyate//15  
Na tu yo'antarmukho bhavah sarvajnatva-gunaspadam/  
Tasya lopah kadacitsyad anyasyanupalambhanat//16

## Verse 17

तस्योपलब्धिः सततं त्रिपदाभ्यभिचारिणी ।  
निर्यं स्यात्सुप्रबुद्धस्य तदाद्यन्ते परस्य तु ॥ १७ ॥

Tasyopalabdhiih satatam tripadavyabhicarini/  
Nityam syat suprabuddhasya tadadyante parasya tu//17

## Verse 18

ज्ञानज्ञेयस्वरूपिण्या शक्त्या परमया युतः ।  
पदद्वये विभुर्भाति तदव्ययं तु चिन्मयः ॥ १८ ॥

Jnanajneya-svarupinya saktya paramaya yutah/  
padadvaye vibhurbhati tadanyatra tu cinmayah// 18

## Verse 19

गुणादिस्पन्दनिष्पन्दाः सामान्यस्पर्शवत्तथा ।  
सब्धस्थलाभाः सततं स्पर्शं स्यापरिपन्थिनः ॥ १९ ॥

Gunadispanandanisyandah samanyaspandasamsrayat/  
Labdhatmalabbah satatam syur jnasyaparipanthinah//19

## Verse 20

अप्रबुद्धधियस्त्वेते स्वस्थितिस्यगनोद्यताः ।  
गतयन्ति दुरुत्तारे घोरे संसारवर्त्मनि ॥ २० ॥

Aprabuddhadhiyas tvete svasthitisthaganodyatah/  
Patayanti duruttare ghore samsara-vartmani//20

## Verse 21

अतः सततमुद्युक्तः स्पन्दतत्त्वविविक्तये ।  
जाग्रदेव निजं भावमचिरेणाधिगच्छति ॥ २१ ॥

Atah satatam udyuktah spanda-tattva-viviktaye/  
Jagradeva nijam bhavam acirenadhigacchati// 21

## Verse 22

अतिक्रुद्धः प्रहृष्टो वा किं करोमिति वा मृशम् ।  
धाबन्वा अल्पं गच्छेत्तत्र स्पन्दः प्रतिष्ठितः ॥ २२ ॥

Atikruddhah prahrsto va kim karomi iti va mrsan/  
Dhavan va yatpadam gacchet tatra spandah pratisthitah//22

## Verses 23, 24, 25

यामवस्थां समालम्ब्य यदयं मम वक्ष्यति ।  
तदवयवं करिष्येऽहमिति संकल्प्य तिष्ठति ॥ २३ ॥  
तामाश्रयोर्ध्वमार्गेण चन्द्रसूर्यावुभाचपि ।  
सौषुम्नेऽव्यवस्थमितो हित्वा कक्षादगोचरम् ॥ २४ ॥  
तवा तस्मिन्महाव्योम्नि प्रलीनज्ञानात्करे ।  
सौषुप्तपदवन्मूढः प्रबुद्धः स्यादभाव्युतः ॥ २५ ॥

Yam avastham samalambya yadayam mama vaksyati/  
Tadavasyam karisye'ham iti samkalpya tisthati// 23  
Tam asrityordhvamargena candrasuryavubhavapi/  
Sausumne' dhvanyastamito hitva brahmaodagocaram// 24  
Tada tasmin mahavyomni pralinasasibhaskare/  
Sausupta-padavan mudhah prabuddhah syadanavrtah// 25

## Verses 26 and 27

तदाक्रम्य बलं मन्त्राः सर्वज्ञबलशालिनः ।  
प्रवर्तन्तेऽधिकाराय करणानीव देहिनाम् ॥ १ ॥  
तत्रैव संप्रलीयन्ते क्षान्तरूपं निरञ्जनाः ।  
सहाराधकचित्तेन तेनैते शिवधर्मराः ॥ २ ॥

Tadakramya balam mantrah sarvajnabalasalinah/  
Pravartante 'dhikaraya karananiva dehinam//1  
Tatraiva sampraliyante santarupa niranjanah/  
Saharadhaka-cittena tenaite Sivadharminah//2

## Verses 28 and 29

यस्मात्सर्वमयो जीवः सर्वभावसमुद्भवात् ।  
तत्संवेदनरूपेण सादाभ्यप्रतिपत्तिः ॥ ३ ॥  
तस्माच्छब्दार्थखिन्तासु न सावस्था न या शिवः ।  
भोक्ताभोग्यभावेन सदा सर्वत्र संस्थितः ॥ ४ ॥

Yasmat sarvamayo jivah sarvabhava-samudbhavat/  
Tatsamvedanarupena tadatmya-pratipattitah//3

Tasmacchabdarthacintasu na savastha na ya Sivah/  
Bhoktaiva bhogyabhavena sada sarvatra samsthitah//4.

## Verse 30

इति वा यस्य संवित्तिः क्रीडास्थेनाखिलं जगत् ।  
स पश्यन्सततं युक्तो जीवन्मुक्तो न संशयः ॥ ५ ॥

Iti va yasya samvittih kridatvenakhilam jagat/  
Sa pasyan satatam yukto jivanmukto na samsayah//5

## Verses 31 and 32

अयमेवोदयस्तस्य ध्येयस्य ध्यायिचेतसि ।  
तदात्मतासमापत्तिरिच्छतः सधकस्य या ॥ ६ ॥  
इयमेवामृतप्राप्तिरयमेवैवमनो ग्रहः ।  
इयं निर्वणदीक्षा च शिष्यसङ्कावदायिनी ॥ ७ ॥

Ayamevodayas tasya dhyeyasya dhyayi-cetasi/  
Tadatmata-Samapattir icchatah sadhakasya ya//6.

Jyamevamrtapratipir ayamev atmano grahah/  
Iyam- nirvana-diksa ca Siva-sadbhavadayiniyini//7.

## Verses 33 and 34-

यथेच्छाभ्यर्थितो धाता जाग्रतोऽर्थान् हृदि स्थितान् ।  
सोमसूर्योदयं कृत्वा सत्पादयति देहिनः ॥ १ ॥  
तथा स्वप्नेऽयमभेष्टार्थान् प्रणयस्यानतिक्रमात् ।  
नित्यं स्फुटतरं मध्ये स्थितोऽवश्यं प्रकाशयेत् ॥ २ ॥

Yatheccchabhyyarthito dhata jagrato'rthan hrdi sthitan  
Somasuryodayam krtva sampadayati dehinah// 1  
Tatha svapne 'pyabhistarthan pranayasyanatikramat/  
Nityam sphutataram madhye sthito' vasyam prakasayet// 2

## Verse 35

अथवा तु स्वतन्त्रा स्यात्सृष्टिस्तद्वर्त्मकस्वतः ।  
सततं लौकिकस्थेव जाग्रत्स्वप्नपदवये ॥ ३ ॥

Anyatha tu svatantra syat srstis taddharmakatvatah/  
Satatam Laukikasyeva jagratsvapnapadadvaye//3

## Verses 36 and 37

यथा ह्यर्थोऽस्फुटो दृष्टः सावधानेऽपि चेतसि ।  
भूयः स्फुटतरो भाति स्वबलोद्योगभावितः ॥ ४ ॥  
तथा यत्परमार्थेन येन यत्र यथा स्थितम् ।  
तस्यैव बलमाक्रम्य न विरासत्सम्प्रवर्तते ॥ ५ ॥

Yatha hi artho'sphuto drstah savadhane' pi cetasi/  
Bhuyah sphutataro bhati svabalodyogabhavitah//4

Tatha yatparamarthena yena yatra yatha sthitam/  
Tattatha balam akramya na cirat sampravartate//5

## Verse 38

दुर्बलोऽपि तदाक्रम्य यतः कार्यं प्रवर्तते ।  
आच्छादयेद्बुभुक्षा च तथा योऽतिबुभुक्षितः ॥ ६ ॥

Durbalo 'pi ladakramya yatah karye pravartate/  
Acchadayed bubhuksam ca latha yo'ti bubhuksitah//6

## Verse 39

अनेनाधिष्ठिते देहे यथा सर्वज्ञतादयः ।  
तथा स्वात्मन्यधिष्ठानात्सर्वत्र भविष्यति ॥ ७ ॥

Anenadhisthite dehe yatha sarvajnatadayah/  
Tatha svatmany adhisthanat sarvatraivam bhavisyati//7

## Verse 40

ग्लानिविलुण्ठिका देहे तस्याश्चाज्ञानतः सृतिः ।  
तदुन्मेषविलुप्तं चेत्कुतः सा स्याद्देहुका ॥ ८ ॥

Glanir vilunthika dehe tasyascajnanatah srutih/  
Tadunmesa-viluptam cet kutah sa syad ahetuka//8

## Verse 41

एकचित्प्राप्तस्तस्य यतः स्यादपरोदयः ।  
उन्मेषः स तु विज्ञेयः स्वयं तदुपलभयेत् ॥ ९ ॥

Ekacintaprasaktasya yatah syadaparodayah/  
Unmesah sa tu vijneyah svayam tam upalaksayet// 9

## Verse 42

अतो विन्दुरतो नादो रूपमस्मादतो रसः ।  
प्रवर्तन्तेऽचिरं शोभकत्वेन देहिनः ॥ १० ॥

Ato vindur ato nado rupam asmad ato rasah/  
Pravartante'cirenauva ksobhakatvena dehinah// 10

## Verse 43

विदूषयेव सर्वार्थान्यदा व्याप्यावतिष्ठते ।  
तदा किं बहूनोक्तेन स्वयमेवावभोत्स्यते ॥ ११ ॥

Didrksayeva sarvarthan yada vyapyavasthate/  
Tada kim bahunoktena svayameva avabhotsyate// 11

## Verse 44

प्रबुद्धः सर्वदा तिष्ठेज्ज्ञानेनालोचय गोचरम् ।  
एकत्रारोपयेत्सर्वं ततोऽन्येन न पीडयते ॥ १२ ॥

Prabuddhah sarvada tisthej jnanenalokya gocaram/  
Ekataropayet sarvam tato anyena na pidayate//12

## Verse 45

शब्दराशिसमुत्थस्य शक्तिवर्मस्य भोग्यताम् ।  
कलाविलुप्तविभवो गतः सत्स पशुः स्मृतः ॥ १३ ॥

Sabdarasi-samutthasya saktivargasya bhogyatam/  
Kalavilupta-vibhavo gatah san sa pasuh smrtah//13

## Verse 46

परामृतरसापश्यस्तस्य यः प्रत्ययोद्भवः ।  
तेनास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥ १४ ॥

Paramrtarasapayas tasya yah pratyayodbhavah/  
Tenasvatantratam eti sa ca tanmatragocarah// 14

## Verse 47

स्वरूपावरणे चास्य शक्तयः सततोत्थिताः ।  
यतः शब्दानुवेषेन न विना प्रत्ययोद्भवः ॥ १५ ॥

Svarupavarane casya saktayah satatotthitah/  
Yatah Sabdanuvadhena na vina pratyayodbhavah// 15

## Verse 48

सेयं क्रियात्मिका शक्तिः शिवस्य पशुवतिनी ।  
बन्धयित्रो स्वमार्गस्था ज्ञाता सिद्ध्युपपादिका ॥ १६ ॥

Seyam kriyatmika saktih shivasya pasuvartini/  
Bandhayitri svamargastha jnata siddhyupadika// 16

## Verses 49 and 50

तन्मात्रोदयरूपेण मनोऽहंबुद्धिवर्तिता ।  
पुर्यष्टकेन संरुद्धस्तदुत्थं प्रत्ययोद्भवम् \* ॥ १७ ॥  
भुङ्क्ते परवशो भोगं तद्भावात्संसरेदतः ।  
संसृतिप्रलयस्यास्य कारणं संप्रचक्ष्महे ॥ १८ ॥

Tanmatrodaya-rupena manoham-buddhivartina/  
Puryastakena samruddhastaduttham pratyayodbhavam//17  
Bhunkte paravaso bhogam tadbhavat samsared atah/  
Samsrti-pralayasyasya karanam sampracaksmahe// 18

## Verse 51

यदा त्वेकत्र संरुद्धस्तदा तस्य लयोदयो ।  
नियच्छन्नभोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥ १९ ॥

Yada tvekatra samrudhas tada tasya layodayau/  
Niyacchan bhoktrtam eti tataschakresvaro bhavet// 19

## Verse 52

अगाधसंशयाभोचिसमुत्तरणतारिणीम् ।  
वन्दे विचित्रार्थपदां चित्रां तामुदभारतीम् ॥ २० ॥

Agadhasarmsayambhodhi-samuttaranatarinim/  
Vande vicitrarthapadam citram tam gurubharatim// 1

## Verse 53

लब्ध्वाप्यलभ्यमेतज्ज्ञानधनं हृद्गुहान्तकृतनिहितैः ।  
वसुगुप्तवच्छिवाय हि भवति सदा सर्वलोकस्य ॥ २१ ॥

Labdhvapy alabhyam etaj jnanadhanm hrdguhantakrtanihiteh/  
Vasuguptavac chivaya hi bhavati sada sarvalokasya// 2

Chapter 1. General Background

1. M. S. G. Dyczkowski, *The Doctrine of Vibration (An Analysis of the Doctrines and Practices of Kashmir Shaivism)*. Albany: SUNY, 1987.

2. *The Aphorisms of Siva* with a commentary by Bhaskaracarya, translated with exposition and notes. Varanasi: Ratna Printing Works, 1990. A second edition was published by SUNY Press; in 1992.

3. Narayanabhatta who lived in 11th century Kashmir writes in a hymn to Siva:

What is the path by which You cannot be reached? What is the (sacred) word that does not speak of You? What is the meditation of which You are not the object? What, indeed are You not, O Lord? (St.Ci., v. 21)

4. See my *Canon of the Saivagama and the Kubjika Tantras of the Western Kaula Tradition*. Albany: SUNY, 1987, p. 101-2.

5. This is basically Abhinavagupta's point of view. Following the lead of his chosen Tantras, he saw the cults of Kashmir in the 11th century as all culminating in *Trika* Saivism, of which all traditions form a part, in the sense that they ultimately lead to it. Thus he writes:

All the various traditions, be they those of the worldly sciences (*laukika*), the Vedic, the Samkhya, Yoga, the Vaisnava (*pancaratra*), Buddhist, Jain, the treatises on logic and grammar, dualist

Saivism, Tantra and those of the worshippers of the goddess (*sakta*), etc. are all born, according to the *Svacchandatantra*, from the (five) Brahmas, in their various forms as Sadyojyoti (and the other five faces of (Sadasiva).... There is therefore only one tradition and all is based upon it, starting from the popular doctrines, to those of the Vaisnava and Buddhists up to those of the Saivas. The ultimate goal of this (tradition) is the abode known as *Trika* which, because it is present in all things, is undivided and uninterrupted, is called *Kula*. Just as in all the limbs of the body, whether superior or inferior, each distinct from one another, there is but one life, just so is *Trika* present in all things as scripture declares. T.A., 35/26-7, 30-2 with reference to Sv.T., 8/28-31, 11/44-5, 11/179-82

Sadasiva is the aspect of Siva that utters the scriptures. He has five faces from which all the different categories of scriptures are said to originate.

6. This is what some Puranas say about the Saivatantras, see my *Canon...*, p. 31 ff.

7. This is the view of the Krsnite GoswamTs, to which His Holiness A. C. Bhaktivedanta gave wide currency among his followers in the Hare Krsna movement both in India and elsewhere. Once again, the prime target is Saivism in general but most specifically its more explicitly Tantric forms including its Sakta counterparts.

8. I am concerned here primarily with the Sanskrit tradition, namely, the literate Indian

tradition which is sustained and developed through the medium of authoritative treatises, both scriptural and technical, written in Sanskrit. This tradition, although clearly very important, has been and largely still is, directly accessible only to the intellectual, largely urban, elite. As it has virtually all been set to writing by the priestly Brahminical caste, it tends to reflect upper caste values and attitudes. Even so, much of the raw source material for the Sanskritic tradition is necessarily drawn from the vast reservoir of popular beliefs and practices that make up innumerable local village traditions and the more extensive regional traditions. In this way these local traditions are Sanskritized while the upward percolation of tribal and non-Sanskritic traditions into Sanskritic Hinduism can be said to tribalize the latter (see Srinivas: 1956). The female principle stands at the interface between this two-way osmosis. On the one side, as Gatwood puts it: "an independent, fertile and unblushingly erotic female principle may be discerned within the historical and ethnographic complexity of village India." (Gatwood: 1985, p. 1). On the other, we have the Sanskritized goddesses that are imported into the literate tradition by attaching them to male gods. These may either remain closely bound to them as dutiful wives or they may free themselves from the patriarchal domination which orthodox Brahminical authority, with its conventional values, seeks to impose upon them. Thus as Gatwood has quite rightly observed: "there are two distinct versions of the female principle in India, one of which is free from divine male control and the other necessarily defined by such control." (Gatwood: 1985, *ibid.*). The most basically control free form is the village goddess. Her quasi-orthodox counterparts such as Kali, Durga and Tripurasundari, take on a pan-Indian character, while absorbing into themselves the traits of many local goddesses to become great Goddesses embodying the whole of the Godhead in their own right as members of the Sanskritic tradition. But even these Goddesses, however unruly they may be as consorts, are always inherently related in some way to some male counterpart. It is the male principle which serve in the patriarchal world of the 'great' Sanskritic tradi-

tion as a vehicle to transport them from their 'little' village to global recognition and so necessarily remains as a defining feature of their identity.

9. See below, p. 338, n.1.

10. This and other arguments against the Sakta position are outlined from the monistic Kashmiri Saiva point of view by Somananda in the third chapter of his *Vision of Siva* (Sivadrsti

#### Chapter 2. The Beginnings of Kashmir Saivism

1. For an account of the Saiva canon the reader is referred to my Saiva *Canon*...

2. S.Su., 2/1.

3. Sp.Ka., 26-7.

4. S.Su., 3/27.

5. Sp.Ka., 30-1.

6. *Ibid.*, 32.

7. S.Su., 3/29.

8. *Ibid.*, 2/8.

9. *Ibid.*, 3/26.

10. *Ibid.*, 2/8.

11. See commentaries on Stanza 31.

12. See below, p. 105.

13. See below, pp. 105 and 234.

14. S.Su., 1/1.

15. Sp.Ka., 28.

16. See my *Doctrine*..., p. 90ff.

17. *Ibid.*, p. 81. See below, p. 361, n.11.

18. J. C. Chatterjee, *Kashmir Shaivism*. Srinagar: Research and Publication Department, 2nd edition, 1962, p. 1.

#### Chapter 3. The Origin of the Aphorisms of Siva

1. R.T., 5/66.

2. S.Su.vi., p. 4.

3. Chatterjee, p. 23.

4. The first line of the second verse which concludes Kallata's commentary on the *Stanzas* reads: *drbham mahadevagirau mahesasvapnopadistacchivasutrasindhoh*. As some manuscripts do not record this verse, Chatterjee has pointed out that it may not have been written by Kallata. This may explain why we have more than one account of how Vasugupta received the *Aphorisms of Siva*.

5. *siddhamukhasamkrantasamastarahasyopanishad* - Sp.Ka.vi., p. 165. *ayam atra kilam-nayah siddhamukhenagatam rahasyam yat* - Sp.Pra., p. 1. *Srimanmahadevagirau vasuguptaguroh pura siddhadesat pradurasan sivasutrani yasya hi* - S.Su.va., p. 2.

6. *ata etacchastratmakasreyasah saksat karta paramesvara eva. tat sampradayam imam nibadhnadbhih kartrvyapadeso' dhigatah* - Sp.Ka.vi. p. 13. Rajanaka Rama clearly implies here that the *Aphorisms* are of divine origin, as he declares that the original author of the *Spanda* teachings is Siva, assuming, that is, that he considered the *Aphorisms*, as other writers do, to have been the original source of *Spanda* doctrine. That Bhaskara considered the *Aphorisms* to have been of divine authorship is quite clear from the fact that he introduces each aphorism as the words of Siva spoken in the past.

7. Sp.Pra., p. 2.

8. It is common practice for the more esoteric *tantric* teachings, especially those of the Kaulas that advocate the worship of the gods and, more particularly, goddesses, by offering them meat, wine and ritual sex, to be transmitted through lineages of perfected yogis (*siddhas*) and yoginis. See my *Canon...*, p. 63-5.

9. Nagabodhi was possible a Buddhist tantric. A man by this name is credited with a work called the '*sriguhyasamajamandalopayikavimsavidhi*' that explains certain matters discussed in the Buddhist *Guhyasamajatantra*. (S.Su.vi., p. 4 fn.2). Buddhism in Kashmir was highly developed; virtually all major schools were represented, including a number of Buddhist Tantric traditions, see my *Doctrine...*, p. 1-3. For an extensive treatment of Buddhism in Kashmir see *The Buddhists of Kashmir* by Jean

Naudou, translated into English from the French by Brereton and Picron, Delhi, 1980.

10. S.Su.vi., p. 4-5; Sp.Nir., p. 1-2, 76.

11. A picture of this boulder, nowadays called Shankar Pal, has been published as the frontpiece of Vol. XLIII of the K.S.T.S., which contains Varadaraja's commentary on the *Siva-sutras*.

12. There are 79 aphorisms in Bhaskara's recension and 77 in the one followed by Ksemaraja. The discrepancy is accounted for by the division of one aphorism into two and the addition of an extra one entirely absent in Ksemaraja's version. Commenting on S.Su., 1/13, Ksemaraja notes the existence of the variant Bhaskara adopts in his recension, which shows that Ksemaraja knew of the existence of possible variants and consciously chose one rather than the other. Bhagavadutpala quotes an aphorism as saying: "Siva is exertion" (*udyogah siva*) (Sp.Pra., p. 31) which is clearly a variant of S.Su., 1/5 which says: "Bhairava is upsurge" (*udyamo bhairava*). The variant readings found in the two recensions are as follows:

- i) S.Su., 1/13: Bhaskara's version reads: *icchasaktitama kumari* (the virgin is the will, the supreme power). Ksemaraja's version reads: *icchasaktirumakumari* (the power of the will is the virgin Uma).
- ii) S.Su., 1/16 and 1/17: Bhaskara's version of these aphorisms reads:
  - a) *suddhatattvasamdhanad va* [or (the yogi can realise Siva) by contemplating the Pure Principle].
  - b) *svapadasaktih* (energy established in its own abode).

Ksemaraja practically reads these two aphorisms together thus: *Suddhatattvasamdhanad vapasusaktih* (or by contemplating the Pure Principle (the yogi) becomes one who is free of the power which binds).

- iii) S.Su., 2/4: Bhaskara's version reads: *garbhe cittavikaso visisto'vidyasvapnah* (the expansion of the mind in the womb (of consciousness) is the slumber of (all) particular forms of ignorance). Although Ksemaraja's



- version differs only slightly in the Sanskrit, the meaning he attributes to it is quite different, *garbhe cittavikaso'visistavidyasvapnah* [the expansion of the mind in the womb (of illusion) is the knowledge common (to all men) - (a mere) dream].
- iv) S.Su., 3/14: this reads: *visargasvabhavyad abahih sthitestat sthitih* [the nature (of consciousness) is emission and so that which is not external abides as such]. This aphorism is missing in Ksemaraja's recension.
  - v) S.Su., 3/19: Bhaskara reads: *vidyavinase janmavinasa* [once (limited) knowledge is destroyed, rebirth is destroyed]. Ksemaraja reads: *vidyavinase janmavinasa* [due to the continued existence of (pure) knowledge, rebirth is destroyed].
  - vi) S.Su., 3/22: Both Bhaskara and Ksemaraja read: *magnah svacittena praviset*. Bhaskara understands this aphorism to mean: merged (in his own nature, the yogi) must penetrate (the phonemes) with his mind." According to Ksemaraja it means: "(with his limited subjectivity) submerged, (the yogi) must penetrate (into the power of consciousness) by means of his (thought-free) mind."
  - vii) The order of aphorisms 3/23 and 3/24 is reversed in Ksemaraja's recension with respect to Bhaskara's.
  - viii) S.Su., 3/30: Bhaskara reads: *yovipastho jna-hetusca* and takes it to mean: Knowledge and the cause reside in the cosmic nature and the source (of the universe). Ksemaraja reads this obscure aphorism with a small variant: *yo' vipastho jnahetusca*. Of the two explanations he offers, he prefers: he who is established in the Wheel of Energies is the source of knowledge.
  - ix) S.Su., 3/34: Bhaskara reads: *sukhasukhayor bahirmananam*, meaning - (the yogi's) feeling of pleasure and pain is external. Ksemaraja's version reads: *sukhaduhkhayor bahirmananam*. The meaning is the same.

13. We have noted the major differences in interpretation of the *Aphorisms* between Ksemaraja's and Bhaskara's commentaries in the

expositions appended to the translation published in my *Aphorisms of Siva*, Varanasi, 1990, to which the reader is referred.

14. See my *Doctrine...*, chapter VII.

15. Cf. above.

16. Sp.Pra., p. 1.

17. Sp.Ka.vi., p. 3. The word '*sutra*' means both 'aphorism' and 'thread'. Rajanaka Rama speaks of two '*sutras*' or 'threads'. The first is clearly the *Sivasutra*. The second is the *Stanzas*, which is also often referred to as the *Spandasutra*. (Thus Ksemaraja, referring to the *Stanzas* says: *evametadrsesu cintaratnaprayesu srspan-dasutresu...Sp.Nir.*, p. 13. See also Sp.Sam., p. 25; S.Su.va., p. 3; S.Su.vi., p. 5; and Chatterjee, p. 15, fn.1. This is not surprising because *karikas* (which we here translate as 'stanzas') are, like *sutras*, meant to be statements of doctrine concisely expressed in a form that could be easily memorized by the student who wishes to acquire a firm grasp of the most essential points. Thus, the *Stanzas on the Recognition of God (Isvara-pratyabhijnakarika)* by Utpaladeva, which is a fundamental text of the Kashmiri Saiva school of Recognition (*pratyabhijna*) are also sometimes called the '*Pratyabhijna-sutra*'. (See, for example, I.P.V.V., II, p. 335, where Abhinava introduces a quote from the I.P. with the words: *nirupayati sutrena*).

18. S.Su.vi., p. 5; Sp.Nir., p. 1-2.

19. See Appendix 1 (on textual sources) under the heading '*Tattvarthacintamani*'.

20. *taduktamiti sivasutravrttyormadhuvahini - tattvarthacintamanyorbhattakallatapadaih*. I.P.V.V., II, p. 30.

21. Rastogi, N., *The Krama Tantricism of Kashmir*. Delhi, Motilal Banarsidass, 1979, p. 115.

22. Chatterjee, p. 31 fn.1. Chatterjee accordingly lists the *Madhuvahini*, as one of Kallata's lost works, and the *Stanzas* separately.

23. See I.P.V.V., II, p. 183. Abhinava comments here on a part of I.P., 1/5/12, which states that "the Self is therefore consciousness, which

is both the act of awareness and the agency of awareness." This statement clearly echoes S.Su., 1/1, which says "the Self is consciousness" (*caitanyamatma*). Consequently Abhinava quotes this aphorism and, declaring that Kallata has commented on it, he quotes him as saying that "the nature of the Self is consciousness" (*caitanyamatmano rupam...*).

24. Chatterjee, p. 1-2.

25. Rastogi, p. 3.

26. Rastogi rightly points out that the term 'Kashmiri Saivism' has a broad application "comprising as it does all the monistic trends of Saivite speculation having their home in Kashmir. In spite of the fact that all these systems have common fundamental data since they spring from the same source of Saiva philosophy, they retain their intrinsic individual gains and appeal. In consequence, when the system is presented in its own merit, the idea is not to deny its integral character under a wider perspective but to emphasize and analyse its real worth and significance." Rastogi, p. 1. Cf. also my *Doctrine...*, p. 222, n.12.

27. Cf. *ibid.*, p. 12-14, particularly p. 226-7, n.47.

28. See Appendix 1 (on textual sources) under the heading 'Trikasara'.

29. Sp.Pra., p. 12.

30. See my *Aphorisms...*, under S.Su., 1/16-8.

31. Sp.Pra., p. 6.

32. *Ibid.*

33. Sp.Ka.vi., p. 12.

34. *pramathacaramasutrabhyam mahartha-tattvam jagradadisutrena sadardhaparamarthah, tadakramya ityanena sarvopasasaratetyadyupak-siptamiti spandatatattvenaiva visvopadesah svikrtah*. Sp.Nir., p. 49.

35. Sp.Nir., p. 14-15. There is one more place in his commentary on the *Stanzas* where Ksemaraja may be referring to *Trika* doctrine, namely, when introducing verses 28-29, he says

that the author is "also alluding to the secret doctrine of the *Srimata* and other scriptures (sastra)." (Sp.Nir., p. 47). The *Srimata* may well be the *Siddhayogesvarimata* - the 'Sri' being an honorific form which is commonly prefixed to the title of sacred texts. As the *Siddhayogesvarimata* is one of the basic Tantras of Trika, then *Srimatasastra* could be a way of referring to the doctrines of this Tantric tradition. Against this view, is a reference in the *Mahanayaprakasa* which lists '*Srimata*' along with Trika as a distinct school. (M.P.(T), 1/30-1).

36. laideva Singh writes: "the most important Agama of the Trika system was known as the *Sivasutras*," S.Su.vi., intro. p. 1. Singh seems to paraphrasing Chatterjee (op. cit., p. 8) who says that: "the *Sivasutras* form, from the *Trika* point of view, the most important Agama Shashtra." When these scholars talk about '*Trika*', they generally mean, as in this case, simply 'Kashmiri Saivism'.

37. Rastogi writes: "the *Spanda-Karika*, despite the fact that it is a commentary on the *Sivasutras*, is considered to be the Bible of the Spanda system, whereas the *Sivasutras* is concerned with *Trika* in general." (op. cit., p. 116).

38. See below, p. 40.

39. Ksemaraja writes: "to the fully enlightened, one's own all-pervading nature (*svabhava*), which is Sankara Himself, appears in the two states of waking and dreaming, as possessing the supreme power, which manifests itself in the form of knowledge and its object in the middle stage, and in its own form as the Principle of Vibration (*spanda*), at the initial and final stages of perception." Sp.Nir., p. 35. See my *Doctrine...*, p. 153.

40. See stanza 19. Also my *Doctrine...*, p. 109-10.

41. *Spanda* is usually defined in this way as a 'subtle motion'. See p. 361, n.11, and above, p. 8, and my *Doctrine...*, p. 81.

42. As Jayaratha tells us in his commentary, Abhinava is here alluding to a passage from the *Urmikaularnavatantra* which Ksemaraja quotes in full in his *Essence of Vibration* translated

below (p. 65). It reads: "Lelihana, the eternal Goddess, always shines full (of all things). A wave (*urmi*) of the ocean of consciousness, She is the Lord's power of intent." 'Lelihana' is a name of the goddess Kali and literally means: 'she who destroys by licking up'. This epithetic name refers to Kali's activity as the power of universal consciousness which destroys all things by 'devouring' or 'licking' them up to thereby transform them into Her own infinite conscious nature. A fragment of the *Urmikaularnavatantra* is preserved in two manuscripts deposited in the National Archives at Kathmandu in Nepal. One is reel number A 145/63, 7 folios long. Another is NA 5/5207, reel number B 115/9 which is 33 folios long.

43. T.A., 4/182b-186a. The Heart is an important symbol in Kashmiri Saivism. It represents pure, self-reflective consciousness as the reality which is the pulsing, life-giving core of all existence. See my *Aphorisms...*, p. 43-6. When writing this, Abhinava was probably thinking of Utpaladeva's *Stanzas on the Recognition of God*, where he says: "Spontaneously generated of itself, the Supreme Voice (*paravac*) is the reflective awareness that is the fundamental nature (*atman*) of consciousness. It is the primary form of creative freedom (*svatantrya*) and the sovereign power of the Supreme Lord. It is the pulsing radiance (of the light of consciousness - *sphuratta*), the great (universal) Being (of all things) unspecified by time or place. It is this that is the essence (of existence), and so is said to be the Heart of the Highest Lord." I.P., 1/5/13-14.

44. Sp.Sam., p. 5. Cf. Sp.Nir., p. 66.

45. S.St., 13/15 quoted in S.Dr., p. 10. Utpaladeva explains that: "this pulsation (*ghurnana*) us said to be (consciousness) expansion (*jrm-bha*). It is due to this expansion that the fundamental nature of abiding existence (*sthitisyabhava*) is marked by the formation of diversity and the worldly (*mayiya*) ignorance of oneness. This is the nature of phenomenal creation (*nanakaryasrsti*)." Ibid.

46. The *Stanzas* (23-5) warn the yogi of the possibility of succumbing to sleep in the higher

stages of introverted contemplation. If he manages to remain lucid, he experiences the pulse of divine consciousness that underlies and sustains all states of consciousness. See below, p. 225ff.

47. M.V., 11/35. The M.V. presents them as signs that should appear in the course of initiation. Abhinava however takes no note of this, preferring instead to quote the *Trisirobhairavatantra* where the centers that correspond to these five signs are described. See below, p. 272.

48. See S.Su., 1/7-11, 3/21 and 39; cf. Sp.Ka., 3, 17, 18 and 33-35.

49. S.Su., 1/12, cf. Sp.Ka., 11.

50. S.Su., 2/1, cf. Sp.Ka., 26-7.

51. S.Su., 1/3, 4, 2/7, 3/20, 28; cf. Sp.Ka., 45-48.

52. S.Su., 1/2, 4, 8, 18, 22, 2/5, 3/2, 7, 19; cf. Sp.Ka., 46-47.

53. S.Su., 1/22.

54. See my *Doctrine...* p. 112-3 and 124ff.

55. Stanza 51 and my *Doctrine...*, p. 126-7.

56. K. C. Pandey, *Abhinavagupta - An Historical and Philosophical Study*. Varanasi: Chowkhamba Sanskrit Studies, Vol. I, 1963, p. 294.

57. Ibid.

58. As a '*siddhanta*' the Spanda teachings are the final (*anta*) conclusion which, fully proved (*siddha*), is the ultimate goal of all 'philosophies' (*siddhantas*) in the Saiva Tantras (Sp.Ka.vi., p. 12). Rajanaka Rama uses the term '*dar'sana*' to distinguish the teachings of *Spanda* doctrine from those of other *darsanas*: *upapadyatam nama darsanantaresu taistaih prakarairasuddhirasya pumsah* (Sp.KS.vi., p. 39). Bhagavadutpala also refers to the Spanda teachings as an independent (*svatantra*) '*darsana*' (Sp.Pra., p. 6). We find the term '*siddhanta*' applied to *Krama* doctrine (*yat sambhuya sarvasamyasvabhavamaharthasiddhantopanisd unmiyate*. M.M., p. 167). Sitikantha refers to it as a *Kuladarsana* (M.P.(S), p. 111), that is, as one of a number of *Kaula* schools, which is a matter I have already dis-

cussed in the Saiva Canon..., p. 75-7. The term 'Kramadarsana' is not uncommon, see for example, T.A., II, p. 235 and III, p. 190. Similarly, *Trika* is referred to as a *dar'sana* in various places, see for example, Pr.Hr., commentary on *sutra* 8, where *Trikadarsana* is said to be the highest form of monism (*paramadvaya*); also M.M., p. 92 where *Trika* and *Krama* are distinguished as distinct 'darsanas'. See also T.A., volume III, p. 194.

59. T.A., 3/281, 8/6, 23/40.

60. For example, Ksemaraja says at the beginning of his *Spandanirnaya*: "If you want to understand the correct interconnection of the verses, (know) the highest reality, grasp subtle arguments, (find) a clear and true explanation of the means to realisation and (learn) the secret of the Saivatantras, apply your mind here to this commentary on the venerable *Spandasāstra* and obtain the wealth of the vibration of consciousness." (Sp.Nir., p. 1). Also: "this *Spandasāstra* consists of three chapters....," *ibid*, p. 2.

#### Chapter 4. Basic Features of the Stanzas on Vibration

1. Sp.Nir., p. 3.

2. Sp.Ka.vi., p. 14.

3. Bhagavadutpala (Sp.Pra., p. 1) and Rajanaka Rama (Sp.Ka.vi., p. 11) both state that the *Stanzas* are fifty verses long. Ksemaraja says that the verses are fifty-one (Sp.Nir., p. 2), which is the actual length of the *Stanzas* in Rajanaka Rama's and Kallata's recension, if we omit the last verse which is dedicated to the author's teacher. Possibly Bhagavadutpala and Rajanaka Rama did not count the first verse which, praising Siva, can be considered to introduce the work without being part of it. Ksemaraja's and Bhagavadutpala's recensions have an added, fifty-third verse, which as we shall see, is different in each case.

4. For details see below in Appendix 1 under the heading '*Paramarthasara*'.

5. See Appendix 1 for details.

6. The *Kulapancasika* is quoted in S.Su.vi., p. 54 and N.T.u., I, p. 191. Only two manuscripts

of this work have been traced so far, both of which are deposited in the National Archives in Kathmandu, their numbers are: NA 1/1076, reel number A 40/13 and NA 5/6564, reel A 969/16.

7. For editions and translations of the *Vijnanabhairava*, see bibliography.

8. See Appendix 1.

#### Chapter 5. The Authorship of the Stanzas on Vibration

1. Sp.Ka.vi., p. 3.

2. J. C. Chatterjee, *op. cit.*, p. 15.

3. B. Pandit Shastri, *Kasmira Saivādarsana*. Jammu: Srirānavira Kendriya Samskṛt Vidyāpīṭha, 1973, p. 26.

4. R. K. Kaw, *The Doctrine of Recognition*, (Pratyabhijñā Philosophy). Hoshiarpur: Vishveshwaranand Institute, 1967, p. 261.

5. K. C. Pandey, *op. cit.*, p. 155-7.

6. R. Gnoli, *Testi dello Sivaismo*, p. 14 and by the same author, *The Aesthetic Experience According to Abhinavagupta*, p. XVII, n.2.

7. Rastogi summarizes the main arguments so far advanced for and against Kallata's authorship in his *Krama Tantricism of Kashmir*, p. 113-6.

8. See below, p. 136.

9. J. C. Chatterjee, *op. cit.*, p. 32.

10. K.C. Pandey, *op. cit.*, p. 155-6.

11. Sp.Nir., p. 1.

12. Sp.Ka.vi., p. 165.

13. Sp.Nir., p. 75.

14. See, for example, *ibid.*, p. 1-2 and p. 76-7, Sp.Sam., p. 3.

15. See above p. 13.

16. Sp.Pra., p. 1.

17. Sp.Pra., p. 57.

18. According to Pandey (*op. cit.*, p. 157), the phrase '*rahasyam slokayamasa samyak*' does

not mean "(Kallata) correctly set down the secret in verse." The correct translation, says Pandey, is that "(Kallata) well published the secret doctrine" in the sense that Kallata simply made Vasugupta's Stanzas popular.

19. Sp.Pra., p. 1.

20. Sp.Nir., p. 76.

21. M.M., p. 8.

22. Rastogi, op. cit., p. 114.

23. Sp.Nir., p. 34.

24. For example in Sp.Nir., p. 34.

25. Chatterjee, p. 30, n.1.

26. *anantaparatikakrnmadhye  
sthitimamrsyata  
vivrtam spandasatram no guruna no xxx*  
Sp.Nir., p. 77.

27. In the concluding verse to his *Essence of Vibration*, Ksemaraja says that his teacher was: 'Abhinavagupta. From him (I, Ksemaraja) have heard this (teaching) and, to a degree, reflected on it myself.' (Sp.Sam., p. 25.) In one of the concluding verses to his *Discernment of Vibration*, he says: "I, Ksemaraja have explained this work with the help of my teacher's extensive (instruction)." (Sp.Nir., p. 77.) Despite these acknowledgements and the obvious respect he had for his teacher, Ksemaraja does not always agree with his interpretation of the *Stanzas* (see, for example, below, exposition of stanzas 18 and 40). Although Abhinava did not write a commentary on the *Stanzas*, he quotes them in several places, particularly in his *Paratrisikavivarana* and the *Isvarapratyabhijnavivrtivimarsini* (see below, Appendix 2).

28. In the following statement, Abhinava attributes to Vasugupta the view that the five operations of absolute, divine consciousness i.e. creation, persistence, destruction, obscuration and grace, represent phases in the expansion (*unmesa*) and contraction (*nimesa*) of the vibration of consciousness: *iti darsitam srivasuguptapaddaih samvidrupatmaspandad eva unmesa-nimesatah samghatavighraviparyasairlayodayopalaksitakrtypancakaprapancasambhavam*

*nirupayadbhih*. I.P.V.V., II, p. 312. In the same work (ibid., II, p. 199). Abhinava introduces quotes from the *Stanzas* with the remark that "this is what the author of the *sutras* said." It appears that Abhinava is telling us that Vasugupta, the author of the *Sivasutras*, wrote the *Stanzas* as well. Although these are the only relevant references traced so far and they are not, unfortunately, free of ambiguity, they do, nonetheless, clearly suggest that Abhinava thought that Vasugupta compiled the *Stanzas*.

29. The authority for this view is a verse in Raghavananda's commentary on the *Saradatilaka* which reads:

*srikantham vasuguptam somanandam  
tathotpalacaryam  
laksmanam abhinavaguptam  
vande sriksemarajanca*

Quoted by Rastogi, p. 126 n.6, cf. A. Avalon's intro. to the *saradatilakatantra*, p. 2.

Vasugupta, as we have seen, lived during the first half of the ninth century while Abhinava is generally dated as living in the last quarter of the tenth into the middle of the eleventh century. It is hardly possible to span this time gap with just four generations as Raghavananda suggests. Moreover, if Somananda refers to Pradyumnabhata in his *Sivadrsti*, as Utpaladeva maintains he does (S.Dr., p. 94ff.), this would make him at least his contemporary. As Pradyumnabhata was Kallata's student, and not Vasugupta's (S.Su.va., p. 3), this suggests that Vasugupta was no longer alive or teaching in his time. It is possible, one could argue, that Somananda was an older man and so could have learned from Vasugupta directly, but this seems more unlikely if we also take into consideration the difficulty of accounting for the time gap between Vasugupta and Abhinava.

30. See below, p. 26.

31. This is Rastogi's view. See op. cit., p. 117.

32. *yuktyanayasmatsantanaguruna kallatena tu*. T.A., 28/338b. Abhinava refers to Kallata as his teacher (*guru*) in T.A., 13/345a.

33. *bhattasrikallatavrttyaksaranyapeksya vayamapi tadvrttyaksaranurodhena sautramarathamativimalamapi klistakalpanaya vyakartum*

*asiksitah*. Sp.Nir., p. 34. Ksemaraja is referring here to Kallata's interpretation of Verse 17 of the *Stanzas* which, due to the ambiguities in the Sanskrit, does in fact present problems. Other commentators resolve their difficulties by referring to Kallata whose commentary is quite clear. At the same time, however, they betray their perplexity. Thus, Rajanaka Rama feels that he must expressly state that his explanation conforms to Kallata's (Sp.Ka.vi., p. 57) apparently to justify an explanation that does not seem to be the best. So too, in the same vein, Bhagavadutpala adds a second possible explanation for good measure along with Kallata's (Sp.Pra., p. 29). Certainly, if Kallata's interpretation is faulty here, there could be no doubt that he did not write the *Stanzas*. It is also possible, however, that what seems to a mistake in Kallata's commentary only appears to be so in the light of an evolution and deepening of *Spanda* doctrine, in this case to a more consistent standpoint.

34. Ksemaraja also criticizes Kallata's interpretation of Verse 51 in his commentary on the twentieth aphorism of the *Heart of Recognition*. He also disagrees with Kallata's explanation of Verse 41. Thus while Kallata says that this verse defines the nature of consciousness expansion (*unmesa*) as the the source from whence thought arises, Ksemaraja thinks of it instead as the source of the wonder of the vision of ultimate reality (Sp.Nir., p. 5,62.).

35. See, for example, Sp.Nir., p. 6,42; S.Su.vi., p. 119.

36. Ksemaraja writes in the concluding portion of his commentary on the *Stanzas*: "Although there are many intelligent people about, and there are countless commentaries on this work (*sastra*), they are mostly superficial. Let those who are well versed and who, like the wise (mythical) gander (who drinks only the milk in a mixture of milk and water), can skillfully grasp the essence (of the teachings) understand the special merit of my commentary." Sp.Nir., p. 77. In another place Ksemaraja says: "Let those who are free of envy and pride understand for themselves the difference between my commentary and those of others on the *Spandasutras* each one of which is (price-

less) like a wishgranting gem." Sp.Nir., p. 13. Again critical of other commentators Ksemaraja says: "Henceforward up to the end of the first section, the book has to do only with the perfect enlightenment of the partially enlightened. Other commentators have not understood this fact. (The reader) should examine this for himself. How far can I go on pointing this out for every word?" Sp.Nir., p. 36.

#### Chapter 6. The Commentators on the *Stanzas* on *Vibration*

1. Ksemaraja, however, refers to Kallata's commentary as a '*vivarana*', a term which usually denotes a more elaborate and extensive commentary than a *Vrtti*. Pr.Hr., coram, on su. 20.

2. Kalhana writes: "In the time of Avantivarman, the illustrious Bhattakallata and other holy men (*siddhas*) descended to the earth for the benefit of the people." R.T., 5/66 (translation by M. A. Stein).

3. Jayalal Kaul remarks: "It may be that all these were chronicles of kings and narratives of political events and their scope was limited, nor were they history in the modern sense. That is why Kalhana's *Rajatarangini*, otherwise a remarkable document containing considerable material for a socio-economic survey of the times, does not mention either the rise of the *Trika* School of Saivism or any of its great preceptors-philosophers like Abhinavagupta." Jayalal Kaul, *LalDed*. New Delhi: Sahitya Akadami, 1973, p. 2.

4. Abhinavagupta sought out many teachers and was thus benefited by learning from experts in a wide range of subjects. In this way he emulated Kallatabhatta whom he held in high esteem. Accordingly Abhinava quotes him as saying: "I who have had (many) teachers from Tapana to Motaka and have been the disciple of all, am not poor in the teachings" (see below, p. 136). Abhinava adds that: "I also, for this same reason, curious to know the doctrines and scriptures of inferior (schools) have kept the company of all kinds of teachers - logicians, the followers of the Veda, Buddhists, Jains, Vaisnavas and others." (T.A., 13/344-46b).

5. Sp.Pra., p. 13.

6. An example may be Verse 136 in Vallabhadeva's *Subhasitavali*. See Rastogi, p. 112, n.2 who refers to S.V. Singh, *Contributions of Kashmir to Sanskrit Poetry*, thesis, p. 78.

7. Mukula wrote a number of works on poetics, including the *Alankarodaharana*, *Vivahatattvanusmarana* and the *Abhidhavrthimatrka*. In a concluding verse of the latter work, he identifies himself as the son of Kallatabhatta:

*bhattakallataputrena mukulena nirupita  
suriprabodhanayeyam abhidhavrthimatrka*

Quoted by Pandey (p.137) and Rastogi (p.129, n.4). Unlike these scholars, Chatterjee believed that it is "doubtful if he was the son of our Kallata." (Chatterjee, p. 39, n.1).

8. In his commentary on Udbhata's *Kavyalankarasara*, Bhattenduraja identifies himself as Mukula's student: *srutva saujanyasindhora dvijavaramukulat*. Quoted by Rastogi, p. 129.

9. Abhinava tells us that Bhattenduraja taught him poetics in his commentary on Anandavardhana's *Dhvanyaloka* where he writes: *bhattendurajakaranabjakrtadhivasahridayasruto' bhinavaguptapadabhidho'ham*. Quoted by Pandey, p. 12. In the last introductory verses to his commentary on the *Bhagavadgita*, Abhinava praises Bhattenduraja as the man who taught it to him. See R. Gnoli, *II Canto del Beato*. Torino: Classici Utet, 1976, p. 44.

10. Cf. note 7 above.

11. See above p. 13, also below, Appendix 1.

12. Sp.Pra., p. 25.

13. The printed edition of the *Extensive Explanation* on the *Stanzas* declares the author to be Ramakanthacarya on the title page, while the colophons at the end of each section of the edited text call him Rajanakarama (Sp.Ka.vi., p. 54) and Rajanakasrirama. (Ibid., p. 84, p. 93 and 168) The name given in the concluding colophon of some manuscripts is simply Srirama (e.g. manuscript 'ga' of the printed edition and manuscript C 4700 in Banaras Hindu University) although the editor has preferred the reading Rajanakasriramakantha. Rajanaka

Rama is the name we find in manuscript C 903 deposited in Banaras Hindu University.

14. We know of a Ramakantha who wrote numerous *Saivasiddhanta* works, including a commentary on the *Matangaparnamesvaragama* where he tells us in the colophons that his father was Narayanakantha. Narayanakantha was also a *Saivasiddhantin*, and he commented on the *Mrgendragama*, in which he tells us that he was the grandson of Sankarakantha and son of Vidyakantha who was the disciple of a Ramakantha (introductory verse 4 of the *Vidyapada* of the *Mrgendragama*). We can thus sketch the line of these teachers graphically as follows:

```

Ramakantha I
|
teacher of

Vidyakantha
|
father of

Narayanakantha
|
father of
    
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Ramakantha II

All these *Siddhantins* were Kashmiris. Narayanakantha quotes Utpaladeva (commentary on *Mrgendra*, *Vidyapada*, 1/11) and so must post-date him. Ramakantha II's work was well known to Aghorasivacarya, who wrote in the middle of the twelfth century. It appears therefore that these teachers were contemporaries of our monistic Kashmiri Saivites. For more details and documentation on these *Siddhantins* and their works, see N. R. Bhatta's introduction to his edition of the *Matangaparnamesvaragama*, p. viii-xiii, also K. C. Pandey *'Bhaskari* vol. III, Prince of Wales Saraswati Bhavana Texts no. 84, Lucknow, 1954, p.XVII-XXIH.

15. In the colophons to his commentary on the *Stanzas* Rajanaka Rama refers to himself invariably as Utpaladeva's disciple. The final colophon reads: *krtistatrabhavato mahamahesvaracaryasiromanirajanakasrimadutpaladeva-padapadmanujivino rajanakasriramakanthasya*. Sp.Ka.vi., p. 168.

16. See Appendix 1 for these references.

17. This verse reads:  
 yo narayana ityabhucchrutanidhih  
 srikanyakubje dvijas-  
 tadvamse svagunaprakarsakhacito  
 muktakanakhyo'bhavat  
 tasyaisa sadrsanujena racita  
 ramena vidvajjana-  
 slaghyatvat saphalasramena  
 bhagavadgitapadarthapratha  
 Bh.g.S.,p.405.

18. See English introduction to the Bh.g.S., p. 10.

19. R.T., 5/34.

20. See *Kavikanthabharana* in *Minor Works of Ksemendra*, edited by E. V. V. Raghavacharya and D. G. Padhye. Hyderabad: Osmania University, 1961, p. 67.

21. Writing about his commentary on the Bhagavadgita, the author says: *sabdarthabhinavaprakarsasarasa saisa kavindrasya vag...* Bh.g.S., p. 404.

22. Ksemaraja writes at the end of his commentary on the *Netratantra*:

samsararipunirmathasurah surasamasrayah  
 sriramadigurugrarmastathantevasino'pare  
 bhattaraktikagarbhesakesavadya iharthanam  
 akarsur me tatah kimcid idam uddyotitam  
 Maya.

N.T.u., II, p. 343.

The compound '*sriramadigurugramas*' may be translated to mean 'the group of teachers beginning with Srirama' or 'the group of teachers, Srirama, etc.' If the latter is the intended meaning here, we cannot identify this Srirama with our author because Ksemaraja would then be saying that he, along with the others to whom he refers, urged him to write his commentary, implying thereby that this Srirama was his contemporary. The former translation is also quite possible and is in fact likely in so far as Suramatha was founded by Sura, a minister in the court of king Avantivarman (855-83 A.D.). Kalhana writes:

Avantivarman who was free of jealousy, granted permanent royal prerogatives to his uterine brothers and to Sura and the latter's son. The king who conformed to the pleasures of his minister (as if it were that) of a deity, bore

himself (outwardly) as a worshiper of Siva, though he was (in reality) from childhood a worshipper of Visnu. (R.T., 5/42-3)

Also:

The wise (minister Sura), after consecrating the (temple of) Suresvara, which was as lofty as his own palace, built the Suramatha for the benefit of ascetics. (Ibid., 5/38)

Worth noting, incidently, to illustrate the importance of this center for later Kashmiri Saivites, is the fact that Isvarasiva, who was the head of it in the 12th century, founded a lineage of masters who taught the meaning of the *Vamakesvaratantra* and thus contributed substantially to the introduction of the worship of Tripura into Kashmir. Jayaratha, well known as the commentator of Abhinavagupta's *Tantraloka*, tells us that he belonged to this tradition and drew from it to write a commentary on this important Tantra (see V.M., p. 48).

23. Sp.Ka.vi., p. 3. This is the name we find given to Rajanaka Rama's commentary in some manuscripts, for example, manuscript C 903 deposited in the central library of Banaras Hindu University.

24. See above, p. 12.

25. Sp.Nir., p. 44.

26. Ibid., p. 54.

27. Ibid.

28. Sp.Ka.vi., p. 55.

29. Ibid., p. 80.

30. Ibid., p. 85.

31. Ibid., p. 93.

32. Ibid., p. 164.

33. Ibid., p. 135. Cf. Pr.Hr., comm. su. 11.

34. P.S., p. 145.

35. S.St., p. 1-2.

36. Ksemaraja declares at the end of his commentary on the *Stavacintamani*, that he wrote it at the request of his disciples, who complained that Srirama's commentary, known as



the 'Sadvrtti', didn't make the meaning clear enough to them. He says:

*srirameṇa kṛtatra sadvṛttirityesa kimartheṭi ma  
santascetasi kṛdhvamastī vivṛtau ko' pi  
prakarso'tra yat.*

St.Ci., p. 130.

37. Schrader (op. cit., p. 21) believes that Utpala was in fact a Vaisnava, we however, cannot agree.

38. Schrader, op. cit., p. 20.

39. See below, Appendix 1, under the heading 'Samvitprakasa'.

40. Sp.Pra., p. 7.

41. Ibid., p. 1.

42. Ibid., p. 1 and p. 57. The local Kashmiri Purana (*sthalapurana*), the *Nilamata*, refers to Narayanasthana in a number of places as a Vaisnava sacred site (N.P., v., 87, 1179, 1315 and 1349) that the sage Kasyapa is said to have visited when he came to Kashmir (N.P., v. 87). Stein identifies it with a village called Naran Thal near which stands a small temple by the side of a spring that is still visited by pilgrims, who believe it to be the Narayanasthana mentioned in the *Nilamatapurana*. It is located about two and a half miles from Baramula, a town situated on the pass which marks the western entrance to the Valley where the river Vitasta exits from it. (*Chronicles of the Kings of Kashmir*, vol. II, p. 403). Less convincingly, it has also been identified with a village called Narastan, situated in the nearby Tral Valley. See Bates, C. B., *Gazetteer of Kashmir and the adjacent districts of Kishtwar, Bodnmer Jammu Nooshera, Pooch and the Valley of Kishanganga*. Calcutta: Office of the Superintendent of Govt. Printing, 1873, p. 290.

43. Sp.Pra., p. 3. Mahabala is said to have written a work called the *Hymn to the Mysteries* (*Rahasyastotra*). See Appendix 1.

44. Sa.T., 25/83-6.

45. Rastogi, op. cit., p. 130.

46. Ibid., p. 152.

47. Ibid., p. 147-9.

48. See below, Appendix 1.

49. See below, Appendix 1.

50. Sp.Pra., p. 34.

51. Ibid., p. 41.

52. S.Su.va., p. 3.

53. *daivakarirbhaskaro'ham*, S.Su.va., p. 3. The colophons of Bhaskara's commentary on the *Aphorisms* regularly refer to him as 'the son of Divakara.' The one at the end of the first section reads: *iti srimadbhattadivakaratomaja- srimadacaryabhatabhaskaraviracite sivasutravar- tike...*

54. See references in I.P.V.V., II, p. 301 and 328 also *ibid.*, III, p. 388. The first two references are identified by Abhinava as being drawn from the *Kaksyastotra*. The last, Abhinava tells us, is by Divakaravatsa. It is also quoted in Sp.Ka.vi., p. 40 and Sp.Pra., p. 33. Yogaraja quotes it in P.S., p. 103 and tells us that it is by 'bhattadivakaravatsa.' Abhinava quotes a verse in I.P.V.V. II, p. 3 as being by Divakara, Yogaraja (P.S., p. 79) quotes the same verse as one written by Divakaravatsa. It is also quoted by Jayaratha in T.A., III, p. 451. Another verse identified as belonging to the *Kaksyastotra* is quoted by Ksemaraja (Sp.Nir., p. 25 and Pr.Hr., comm. su. 18) and Mahesvarananda (M.M., p. 80). Other quotes in I.P.V.V., II, p. 13, 14 and 145.

55. See below, Appendix 1. Rastogi, op. cit., p. 145, implies this identification.

56. S.Su.va., p. 22, where Bhaskara closely paraphrases one line of I.P., 1/5/7.

57. Abhinavagupta quotes the *Vivekanjana*, which he tells us was written by Divakaravatsa in I.P.v., I, p. 10. There can be no doubt from this reference that Bhaskara must have been a phenomenologist of the *Pratyabhijna* type. He says: *prakasascaivaisha bhavanam...ityadi...na sapoktya viliyate.*

58. We cannot, therefore, agree with Jaideva Singh who maintains that Ksemaraja's is the oldest commentary on the *Aphorisms of Siva*. See *Siva Sutras. The Yoga of Supreme Identity*. Delhi: Motilal Banarasidass, 1979, p. iv.

59. T.A., 37/62.

60. See above, p. 23.

61. *asamanjasyam alocya  
vrttinam iha tattvatah  
sivasutram vyakaromi  
gurvamnayaviganatah*

Jaideva Singh translates this, the second introductory verse to Ksemaraja's commentary on the *Aphorisms*, as follows: "Having noticed confusion in the *Siva-sutra-vrttis* owing to inconsistency with the sacred tradition (*amnaya*) of the teachers, I am expounding the *Siva-sutras* according to their real meaning." Jaideva Singh notes that the sense of this verse is that "I am expounding the *Siva-sutras* in accordance with the particular interpretation given by my guru, an interpretation which is wholly consistent, with the ancient secret tradition." Jaideva Singh, the *Siva-Sutras*, p. 3.

62. T.A., III, p. 191.

63. Rastogi, op. cit., p. 139-140.

64. Ibid., p. 145.

65. T.A., 37/67.

66. Pandey, op. cit., p. 254 and Rastogi, op. cit., p. 166.

67. Ibid.

68. Ksemaraja refers to the *Essence of Spanda* in his *Discernment of Spanda* (see introductory and a concluding verses) and so must precede it. Similarly, Ksemaraja refers to the latter in his commentaries on the *Aphorisms* (S.Su.vi., p. 5) and the *Svacchandrabhairavatantra* (Sv.T., III, p. 319) and so must have been written before them.

69. For an account of Ksemaraja's works and their chronological order see Pandey, op. cit., p. 254-6 and Rastogi, op. cit., p. 168-9.

70. Cf. note 63 above. At the end of his commentary on the *Stanzas* Ksemaraja remarks:

*yadyapyasmin vivrtiganana  
vidyate naiva sastre  
lokascayam yad api matiman  
bhuyasottanavrttih*

Sp.Nir., p. 77.

71. Sp.Pra., p. 58; Sp.Ka.vi., p. 2.

72. In his *Spandanirnaya* (p. 62), Ksemaraja quotes a few lines of prose as being the view held by others which he accepts as a possible alternative explanation. However, as these lines read like a paraphrase of Kallata's *vrtti*, it is not impossible that Ksemaraja himself wrote them with this intention.

73. Sp.Pra., p. 43.

74. Sp.Nir., p. 34.

75. See, e.g., Sp.Nir., p. 20 and Sp.Ka.vi., p. 7.

76. S.Su.vr., 3/213.

77. Ibid., 1/5-6a, 2/13-14 and 3/214. Varadaraja also wrote a short commentary on the *Paratrisika* called *Laghuvrttivimarsini*, of which there is a manuscript in the Curator's Office Library, Trivandrum cat. no. 1074 D.C.O.L., MS no. COL 2108 D (see catalogue vol. V, p. 2401). See Pandey, op. cit., p. 258 for Varadaraja's date and further details.

#### Chapter 7. The Doctrine of Vibration and Recognition

1. Sp.Pra., p. 3.

2. Ibid., p. 80.

3. Ibid., p. 23.

4. Sp.Ka.vi., p. 28.

5. Sp.Pra., p. 15-7.

6. Cf. Ksemaraja who similarly remarks that it is impossible to deny the existence of the subject who denies. Sp.Nir., p. 12.

7. Sp.Pra., p. 6.

8. Ibid., p. 6, 38.

9. Stanza, 47.

10. Ibid.

11. In view of the immense influence this work has had on Bhagavadutpala and its own intrinsic interest and value, I have edited this work from manuscript sources for my personal use.

12. See above, p. 28.

13. I.P., 4/1/17 and coram.

26. Ibid., p. 62.
27. Ibid., p. 7.
28. Ibid., p. 74.
29. Ibid., p. 24.
30. Ibid., p. 25.
31. Sp.Ka.vi.,p. 160.
32. Stanzas, 28-9.
33. I.P.v., I, p. 208-9.
34. Abhinava understands in similar dynamic terms the nature of *Speech/Spanda* as universal Being with which it is equated. He writes:

Being (*satta*) is the agency of the act of being (*bhavanakartrta*); it is freedom in all actions. It is great because it pervades (everything, even what is unreal) such as a sky-flower. It creates time and space (as it does all things) such as the color blue and is not altered by them for only that which manifests at the same level as something else can serve to qualify it, just as a bracelet (qualifies) Caitra (who wears it). But time and space do not manifest on the same level as self-awareness (*vimarsa*); that would be impossible because the

36. Cf.,S.Su., 1/1.

37. T.Sa.,p.9.

38. We could consider S.Su., 1/19 ('the bliss of the Light is the joy of contemplation') to be an exception, but even so it is only marginally so. What I am saying here refers to the texts themselves and not their interpretation. Thus Bhaskara, although not primarily concerned to integrate *Pratyabhijna* into his exposition "presents us," as I have written elsewhere, "with a mysticism of Light. The Divine, our true nature, our 'own Being', is Light. Its realization is therefore a powerful vision of Light, expanding and unfolding as all things. To realize this is to acquire 'Pure Knowledge,' to miss it is to be subject to the impure knowledge of thought constructs that far from revealing reality, hide it." (*Aphorisms...*,p.6).

39. T.Sa.,p. 9.

40. For an extensive account of the concept of the ego according to the major schools of Indian Philosophy see M. Hulin 'Le Principe de l'Ego dans la Pensée Indienne Classique. La Notion D'Ahmaka,' Paris, 1978.

*Notes to pages 35-39*

14. Sp.Ka.vi., p. 67-8.
15. Ibid., p. 12-3.
16. Ibid., p. 114.
17. Ibid., p. 48.
18. Ibid., p. 43.
19. Ibid., p. 101.
20. Ibid., p. 142 and 147.
21. Ibid., p. 160-1.
22. Sp.Sam.,p. 3.
23. Ibid. Also Sp.Nir., p. 3: "Sankara is He Who does the best of things, that is, He bestows the grace that brings about the recognition of the expansion of one's own consciousness that is the oneness of supreme bliss in which all troubles have ceased."
24. Sp.Nir., p. 60.
25. Ibid.

former two manifest objectively as 'this' and the latter subjectively as 'I'. Thus because it is unaffected by time and space, it is internal and all-pervading; again, even though it is associated with every place at all times, it creates them and so even then is both pervasive and eternal..... It is the essence (of all things) in the sense that it is that which is entirely real (*atuccharupa*), and that is this power of awareness that is the nature of (every) subject and object as the light of consciousness which distinguishes that (light) from the unmanifest (*aprakasa*) that is its opposite... The Heart is the place wherein (all things) are established (*pratisthasthana*) and that, according to the aforestated view, is the sentience (*cetana*) of what (would otherwise be) insentient things, while the nature (of that sentience) is the light of consciousness, the nature of which is the power of awareness. I.P.v., I, p. 209-12

35. See H. Alper, "*svabhavam avabhasasya vimarsam*: Judgment as a transcendental category in Utpladeva's Saiva Theology, the evidence of the *Pratyabhijnakarikavrtti*." In *Festschrift in Honor of Ludo Rocher*, 1987.

41. Stanza 4 and Kallata on the same.
42. Stanza 9 and the *Brief Explanation*.
43. Stanza 36.
44. "When the body is sustained by this, one knows everything that happens within it. Similarly, (this same omniscience) will prevail everywhere (when the yogi) finds his support in his own nature." *Ibid.*, 39.
45. **Kallata on stanza 5.**
46. Stanzas 11 and 19. In his commentary on Stanza 28, Kallata writes: "*sarvatmaka evayamatma*" i.e. "the Self is indeed of the nature of all things." The Self referred to here is the individual living being (*jiva*). This is a common term for it in *Siddhanta* works. Therefore in this context 'atman' does not, strictly speaking, mean either the 'Self' or even 'own nature' although, of course, they can, and have been equated.
47. N.P., p. 38.
48. *Ibid.*, p. 38-9.
49. Stanzas 28-29.
50. T.A., 9/230-2.
51. Sp.Ka.vi., p. 113 and 137.
52. *Ibid.*, p. 132.
53. LP., 3/1/8.
54. See below, p. 122.
55. Sp.Ka.vi., p. 128.
56. *Ibid.*, p. 86 and 113.
57. *Ibid.*, p. 39.
58. *Ibid.*
59. *Ibid.*, p. 112.
60. *Ibid.*
61. Concerning this text, see Appendix 1, under the heading *Samvitprakasa*.
62. Sp.Nir., p. 22.
63. S.Dr., 7/107-122.
64. I.P., 4/1/16.
65. Commentary on I.P., 2/3/17.
66. A.P.S., 15.
67. V.P., I/124. It is a notable fact that this term, so important in the technical vocabulary of the *Pratyabhijna*, is not at all common in the Saivagama. It does not belong to the common terminology of the Tantric systems syncretized into Kashmiri Saivism, at least as far as we can gather from the sources quoted by the Kashmiri authors themselves. As an example of the uncommon occurrence of the term *vimarsa*, we can cite the *Kalikula*: "The supreme power of the Lord of the gods who is supreme consciousness is reflective awareness (*vimarsa*) endowed with omniscient knowledge." (Quoted in N.T.u., I, p. 21) Abhinavagupta refers to the *Gamatantra* which says: "The deity of Mantra is considered to be reflective awareness (*vimarsa*) co-extensive in being with the Great Consciousness." (T.A., 16/286). A passage quoted from the *Trisirobhairavatantra* reads: "The Supreme Sky (*parakasa*) is said to be the well formed space (*susira*), the lord of the principles of existence, the fourth state which pervades from above and the center. It is the abode of contemplation (*vimarsadhaman*)." (T.A., comm. 5/91) While in the third reference '*vimarsa*' clearly has a broad, generic sense denoting the contemplative consciousness that the fully developed yogi has of the supreme principle, the two former references equate *vimarsa* directly with Sakti. They do certainly refer quite clearly to a concept of consciousness in which it reflects upon itself. But these are the only passages out of several hundreds quoted in Kashmiri Saiva works in which this term occurs, and it seems that *vimarsa* in these passages also has a broader, less specific sense than in the *Pratyabhijna*. What appears to be the meaning here is that the yogi who contemplates the one absolute consciousness does so by virtue of the power of contemplation inherent in consciousness itself, which is, as the *Trisirobhairavatantra* says, the 'abode of contemplation.'
68. IP., 1/5/11.
69. *Ibid.*, 1/6/4-5.
70. *Ibid.*, 1/6/1.

*Notes to pages 43-50*

71. On the levels of Speech, see below, p. 000.
72. S.Dr., 2/55-6.
73. Ibid., 2/84-6a.
74. LP., 1/5/13-14.
75. M.M., p. 68
76. *adimantyavihinastu*  
*mantrah syuh saradabhravat*  
*gurorlaksanametavad*  
*adimantyam ca vedayet*  
T.A., 3/223a-4b.
77. T.A., II, p. 212.
78. S.Su.vi., p. 89.
79. The expression 'Tantric' throughout this book refers specifically to matters dealt with in the Tantras. A 'Tantric explanation' is the way something is explained in the Tantras. Similarly, by 'Tantric symbols', I mean those symbols that are found in the Tantras.
80. S.Su.vi., appendix p. 9, n.82, K.S.T.S. edition with no covers.
81. A.P.S., 22.
82. P.T.v., Jaideva Singh's translation, p. 54-5. For details of the symbolism of the Sanskrit alphabet and the manner in which it is represented as the cycle of the pure ego, see *Recherches sur la Symbolique et l'Energie de la Parole dans certains textes Tantriques* by A. Padoux, Paris, 1963.
83. T.A., 4/192-3. In the P.T.v., Abhinava similarly defines 'I' consciousness as "wonder which is the very nature of the light of consciousness and the vitality of Mantra which is the Supreme Speech that is innate and uncreated." (*prakasasya hi svabhavikakrtrimaparavanmantra-viryacamatkaratmahamiti*) P.T.v., p. 18 of the text printed with Jaideva Singh's translation.
84. T.A., 3/220b- 1a.
85. Ibid., 3/232-3.
86. Ibid., 3/234-6.
87. The verse is drawn from an unpublished Krama work by Arnasimha who traces the teachings he expounds to Sivananda, alias Jnananetra. Cakrabhanu was the third teacher in the tradition after him. Then from Cakrabhanu, Arnasimha traces two lineages ending with Somesvara and Naga, both of whom were his teachers and are the fourth in line after Cakrabhanu. If we date Sivananda as Rastogi does, as living in 800-50 A.D., then Arnasimha lived sometime between 950-1000 A.D. The sole manuscript of this work recovered so far is deposited in the National Archives at Kathmandu and is numbered 5-5183/151 reel number A 150/6. This reference appears on folio 32a; the edited text reads:  
*cakracakresvarirupakramenaikaiva kalika*  
*vibhantyanarata samyangnirahamkara-*  
*dharmi*
88. Ibid., folio 30b: *samhartumudita devyo nirahamkaravigraha*.
89. Commentary on Stanza 16.
90. Commentary on Stanza 1.
91. Commentary on Stanza 45.
92. N.S.A., p. 144.
93. *tripratyayamidam jnanam*  
*gurutah sastratah svatah*  
Quoted from the *Kiranagama* in T.A., 4/78b-9a.
94. Ibid., 4/41b-2b.

*Chapter 8. Spanda, Krama, and Sakti: The Vibration of Consciousness and Its Power*

1. L.A.S., II, p. 25. Also *Tantrayatra* by V. V. Dvivedi, Ratna Publications, Varanasi, 1982, p. 69.
2. Rastogi, p. 112.
3. Ibid., p. 96.
4. Ibid.
5. See S.Su., 1/13, 3/31, 3/37; Stanzas, 1, 18, 45, 47 and 48. Also Kallata on 38 and 44.
6. Rastogi, p. 117.
7. Ibid.

8. Sp.Ka.vr., p. 1.
9. Sp.Pra., p. 7.
10. Sp.Nir., p. 3.
11. Stanza 29.
12. Kallata on Stanzas 30 and 32.
13. Sp.Pra., p. 10.
14. Cf.: "When (the power of consciousness) expands, the universe unfolds and persists, and when it ceases to expand, it folds in on itself. One's own experience is a witness to this." Pr.Hr., comm. su. 1.
15. S.Su.va., p. 7.
16. Sp.Ka.vi., p. 7.
17. Sp.Pra., p. 3.
18. Ibid., p. 13.
19. Ibid., p. 3.
20. Sp.Nir., p. 66. Worth noting incidently, is that the word '*Spanda*' is masculine in Sanskrit. This indicates symbolically that the vibration of consciousness has a closer affinity to Siva, the male principle than Sakti, the female (see S.Dr. p. 94-5). Indeed Sivopadhyaya refers to it specifically '*Spandabhataraka*' - the 'Lord Vibration' clearly equating it with the male principle (V.B., p. 84).
21. P.T.v., p. 254.
22. See below, p. 330, n.42.
23. Ibid., p. 86. See below, p. 189-90.
24. Abhinava conveys this to the reader by quoting the following verse from the *Sivadrsti*: "Siva is none other than the Self, pulsating radiantly (*sphuran*) in all things as pervasive blissful consciousness. He is the unobstructed flow of the will that extends as (the powers) of knowledge and action." Ibid., 1/2.
25. I.P.V.V., III, p. 265.
26. Mahesvarananda writes: "It is (Siva Himself). Who, when He directs His attention to the universe to will, know and act, is said to be Power, the sweet and intense outpouring of the Triangle of the Heart." (M.M., v.14) The Triangle consists of the powers of will, knowledge and action that together are the pulsation of the Heart of consciousness and the source (*yon*i) from which flows all creation.
27. Although Somananda never uses the term '*Spanda*' in his *Sivadrsti*, it appears in his commentary on the *Paratrisika*, where he refers to Bhairava's first 'pulse of power' (*sakta-spanda*), when he becomes intent an performing the five cosmic functions of creation and the rest. P.T.v., p. 16.
28. S.Dr., 1/13-5.
29. This important and recurrent term is drawn from the Sakta Pradyumna's *Tattvagarbhasotra* quoted by Rajanaka Rama (Sp.Ka.vi., p. 129). Utpaladeva refers to it as a characteristic representation by Kashmiri Saktas of Siva's power (S.Dr., p. 95). See below p. 56.
30. P.S., p.42.
31. Ibid., p. 50.
32. Both Utpala and Ksemaraja quote the *Vijnanabhairava* as their authority here. This short *Kaula* tract affiliates itself to the *Rudrayamala* and teaches 112 meditations in as many verses by which one's own identity with Siva (in His wrathful form as Bhairava) can be realized. The relevant meditations are taught in v. 79, 101 and 118. The pleasure one feels seeing a close friend after a long time, the satisfaction one feels after a good meal or even the intense feelings one experiences when frightened, angry, full of passion, envious or greedy are here cited as examples of states of intense involvement that can serve the yogi as supports for his meditation if, that is, he seeks to penetrate into their pure conscious source.
33. Somananda devoted a major portion of the first chapter of his *Sivadrsti* to this practice, and so laid it at the very foundation of the Doctrine of Recognition of which his book was the first exposition. According to Somananda, in true *Kaula* spirit, all the energies of consciousness fuse into a pulsating unity (*vilolata*) also during the sexual act 'in the abode from whence emission spreads.' (S.Dr., 1/10).

Notes to pages 53-56

34. Sp.Ka.vi.,p. 1.
35. Ibid., p. 63-4,129.
36. Ibid., p. 64.
37. Ibid., p. 1.
38. Ibid., p.4.
39. Ibid., p. 61.
40. Ibid., p. 70.
41. Ibid., p. 139.
42. For an extensive account of the 36 Principles see Chatterjee, p. 64ff. Chapter 9 of the *Tantraloka* is devoted to this topic.
43. S.Dr.,p.94.
44. Ibid., 3/1.
45. Sp.Ka.vi., p. 131-2.
46. Sp.Nir.,p. 38.
47. Perhaps still conscious of the original dimension of the concept of *Spanda* as pure metaphysical motion, Rajanaka Rama parallels and identifies it with power without however going as far as to refer to it as '*Spandasakti*'. It is in Ksemaraja's work that we first come across this term. Interesting to note also is that this term does not appear in the *Essence of Vibration*, translated in this volume, although it occurred regularly in his *Spandanirnaya* - the *Ascertainment of Vibration*, Ksemaraja's complete commentary on the *Stanzas*.
48. Sp.Nir.,p. 1.
49. For an exposition of the concept of *Pratibha* see the chapter dedicated to this subject in 'Aspects of Indian Thought' by G. Kaviraj, University of Burdwan, 1966.
50. T.A., 3/66.
51. Sp.Nir.,p. 66. See above, p. 45.
52. Ibid., p. 303.
53. Although the means and the goal are one in the plenitude of consciousness, they are distinguished at lower levels. In this way the goal becomes Siva and the means Sakti, His spiritual power. The *Kulakamala* declares: "Those who tread a path devoid of the brilliance of power are like those who pour oblation from (an empty) cauldron into a sacrificial hearth in which there is no fire." (Quoted in M.M., p. 7).
54. See my *Doctrine...*, p. 66-8.
55. S.Dr.,p. 14.
56. Ibid, p. 16.
57. Ibid., 6/8-11.
58. *etacca sarvamisvarapratyabhijnatikayam nipunamalocitam*. S.Dr., p. 14. Another reference to the doctrine of reflection is found on p. 16.
59. Comm. on I.P., 3/1/2.
60. P.S.,p. 37-9.
61. Ibid.
62. Ibid.
63. I.P., 1/5/11.
64. *atirahasyani Sivasutrani...* Sp.Nir., p. 2.
65. S.Su.vi., p.91.
66. Ibid., p. 231.
67. *rahasyagamasarasamgraharupatvat sivasutranam agamasamvade bharah asmabhih krta iti nasmabhyam asuyitavyam*. Ibid., p. 91.
68. *sivopanisatsamgraharupani sivasutrani*. Ibid, p. 5.
69. Ibid., p. 231.
70. *...cecchivopanisadam srispandasastrasya...* Sp.Nir., p. 1.
71. *sa caisa spandasaktir... sarvopanisadupasya*. Ibid., p. 3-4.
72. S.Su.vi.,p.231.
73. Ibid., p. 91.
74. Sp.Pra.,p. 1.
75. Ibid., p. 57.
76. Sp.Ka.vi., p. 165.
77. *.....yuktyanubhavamajno rahasyaguru-pravarah*. Sp.Nir., p. 16-7. Sivananda similarly



calls the author of the *Stanzas* "the best teacher of secret doctrines." N.S.A., p. 14,202.

78. See my *Canon...*, p. 63-5.

79. S.Su.vi., p. 4.

80. Sp.Sam., p. 19-22. See my *Doctrine...*, p. 129-31.

81. Sp.Pra.,p. 12.

82. Sp.Nir.,p. 7.

83. Ibid., p. 74.

84. *citparispandarupamadhyadhamaman-galadevya dhamakramah*. M.P., I, p. 86.

85. *acala spandarahita sarvaspandopabhogini*. M.P., II, 9/58cd.

86. Ibid., 3/1.

87. Ibid., 3/114.

88. M.P., I, p. 44.

89. Ibid., p. 38, 62.

90. See above, p. 52.

91. M.P., II 7/87.

92. M.P., II 3/2.

93. Ibid., 3/114-5.

94. M.P., I, p. 25-6.

95. Sp.Ka.vi., p. 12.

#### Chapter 9. The Essence of Vibration, the SpandaSamdoha

1. The root *Kal* has five meanings according to T.A., 4/173b-175. These are: casting forth, knowing, enumeration, movement (in the sense of obtaining) and resonate. See my *Aphorisms...*, p. 168-9.

2. On the Heart see my *Aphorisms...*, p. 43-5.

3. What follows is a translation of the notes that were printed along with the Sanskrit text.

4. See my *Doctrine...*, p. 66-8, 159.

5. See below, p. 182.

6. For details of these levels of subjectivity see below p. n.103.

7. *Sambhavamudra* is better known as *Bhairavimudra*, through which the yogi realizes the unity of the inner subject and outer object. Abhinava dedicates a short hymn, which he calls 'The Proclamation of Experience' to a description of the experience of this *Mudra*:

If the yogi is pure (*pavana*), his mind dissolved away by introspection, and with his gaze supremely steady, he observes the outer (world) though seeing nothing, this, indeed, is *Sambhavamudra* through which, by the grace of the Master, he (attains) the Principle, free of both emptiness and its opposite, which is Siva's (*sambhava*) Abode.

His eyes half open, his mind firm and gaze fixed on the tip of his nose, the Sun and Moon (of the breaths) dissolved away within the three-fold pulse (*spanda*) (of the energies of will, knowledge and action), he attains the Abode of the Supreme Principle - the one Person Whose form is light, free of all that is external. What more could there be to say about this?

Whatever word comes from (his) lips is transcendental Mantra, and whatever position of the body born of pleasure and pain, *Mudra*. (His) wonderful Yoga is the spontaneous flow of the breath - does not the Supreme Abode of Power shine radiantly through my experience?

Mantra manifests in which no phoneme is perceived, and *Mudra* in which all bodily activity has ceased and, the flow of the breath suspended, the experience of Union (*yoga*). Indeed, what marvel (escapes) the wise (who delight) in the festivals (that celebrate) the attainment of Your Abode? (*Anubhavasotra* by Abhinavagupta, edited by K. C. Pandey op. cit, p. 953)

See also my *Doctrine...*, p. 158-61. On *Mudra* see my *Aphorisms...*, p. 77-9.

8. See above, chapter 13, also my *Doctrine...*, chapter VII.

9. The Heart of the Yogini is a symbol charged with many connotations that link together a number of symbols that relate both to the highest states of consciousness and the Kaula practice through which they are achieved. The Heart of the Yogini, also known as the Supreme Heart of Repose (*visrantihridaya*) (T.A., 5/112b-113a) and the Abode of the Absolute (*anuttara-*

*dhaman*) (T.A., comm. 5/124) is identified with the highest form of Siva's phallic symbol known as the Unmanifest (*avyakta*) *Linga*. In common, one might say, exoteric terms, three types of *Linga* are described in the Siddhantagamas. (See Rao p. 75-111 and P. C. Bagchi p. 20-6.) The first type, known as the Manifest *Linga*, has an image of the deity carved on it. The second type, known as Manifest-cum-Unmanifest, bears only the image of the deity's face, while the third type - the Unmanifest - has no representation on it at all. Abhinava equates these three types with the Individual Soul (*nara*), corresponding to the sphere of diversity, Energy (*sakti*), corresponding to the sphere of unity-in-difference and Siva, Who is oneness, respectively. At the same time, Abhinava stress that the Absolute (*anuttara*) is free of these divisions thus indicating that they belong to the immanent aspect of reality. The first of these *Lingas* represents the particular pulsations of consciousness. This merges into Energy and that into Siva. Similarly they re-emerge from one another in the process of manifestation. All three thus form a part of the one universal pulse of consciousness (*span-dana*) with which the Unmanifest *Linga* is identified. But although the highest *linga* is identified with Siva it is also His power which is of feminine gender (*linga*) and so is not symbolized by the phallus but by the triangle of its feminine counterpart. This Triangle - the *Yoni* - is said to be the Heart of the Yogini. It is, by the peculiar process of reversals that takes place at the highest levels of consciousness, the supreme *Linga*. As Abhinava explains:

The Heart of the Yogini is this '*Linga*' beautiful with bliss. It generates an extraordinary bliss by the union of the (male) seed and the (female) womb (*yonī*). Free of exertion, all the deities (of the senses), their nature ever manifest (*nityodita*) consciousness, (repose) here in the abode full of bliss. The power of freedom (*durghatasakti*) which expands and contracts of Lord Bhairava Who neither expands nor contracts, manifests here and the entire universe, sprayed with the flux of the bliss of emission that arises by the union of these two *Lingas*, is perpetually renewed. (T.A., 5/121-4)

As Jayaratha, the commentator, explains, these verses refer equally to the union of Siva

and Sakti - transcendence, immanence and their dynamic interrelation, as well as the higher esoteric *Kaula* practice of sexual union (*caryakrama*). Thus, from the latter point of view, the 'Heart of the Yogini' denotes the female Triangle penetrated by the male *Linga* at the moment of emission. Aptly also called the Wheel of Bliss (*anandacakra*), it is the Primary Wheel (*mukhyacakra*) into which all the secondary wheels (*anucakra*) of the senses and mind are withdrawn and emitted in the Rite of Union between the yogi and his consort. Abhinava explains:

From the two comes creation and destruction, therefore the supreme rite is that of union (in the state of persistence). Thus, having laid hold of (the consort), mutually worshipped one another and offered libation to each other, one should worship the Primary Wheel by the inward process (*antarangakrama*). The inward part of consciousness is that from which bliss flows. This is the Primary Wheel. The other Wheels are secondary. (T.A., 29/104-6a)

The 'inner mouth' that savours the bliss of the flow of emission that occurs constantly, although in a more clearly recognizable way in sexual union, is the power of awareness. The *Vijnana-bhairava* teaches:

One who enters the condition of the (universal) energy (of consciousness) becomes Siva (and so) Siva's power is here said to be the mouth. (V.B., v.20)

As Ksemaraja explains: "Here in the Agamas, the mouth is said to be the door to the means of penetration (into supreme consciousness)." (Ibid., p. 14).

10. Concerning these energies see chapter VI of my Doctrine..., - 'The Divine Body and the Sacred Circle of the Senses.'

11. The reference here is to the famous myth of the churning of the ocean upon which Visnu sleeps and out of which the universe is generated. The story is told in various Puranas and relates to one of the many episodes in the perennial battle between the gods and the demons. Sukracarya, the teacher of the demons, had learned a spell from Siva by which he could revive the demons killed in battle. The gods,

alarmed by his power, approached Brahma, the creator, who advised them to churn the cosmic ocean to extract from it the nectar of immortality. Mount Mandara was the churning stick, Visnu's tortoise incarnation its support and Ananta - Visnu's snake - the rope. The gods pulled on one end and the demons the other. After a long struggle the ocean yielded a number of extraordinary products foremost of which was the nectar of immortality that the gods managed to capture for themselves. For details see V.S. Agrawal 'Matsya Purana - A Study,' All India Kashiraj Trust, Varanasi, 1963, p. 336-342.

12. The point is that Siva makes His devotees one with Himself and so the author of the *Stanzas* refers to them all together as a collective whole in the plural that is unified in the first person who, one with Siva, praises Him.

13. Ksemaraja virtually repeats what he has said in this paragraph in his complete commentary on the *Stanzas*. See Sp.Nir., p. 3.

14. According to the order of correspondences, as formulated in this Stanza, the absorption and creation of the universe should be equivalent to expansion and contraction, respectively. One would expect these correspondences to be reversed so that expansion corresponds to creation and contraction to absorption. This is, in fact, what Bhagavadutpala says is the case. See below p. 145.

15. 'Kala' - 'time' - is a word derived from the root *kal* from which the word *kalana* is also derived (see note 1 above). *Kalana* denotes the progressive manifestation of the sphere of phenomenal existence which can take place successively or simultaneously. The former is the transition from one event to the next as, for example, from cause to effect. The latter is like the single perception one has of a picture. Time in its highest form is also successive and non-successive in this way. The former is the common temporality of conditioned existence while the latter is the *toto simul* of all things ever present to the awareness of universal consciousness that simultaneously contains all time. According to Abhinava these are both aspects of the supreme energy of consciousness which manifests externally the

succession and non-succession contained within it externally as time and space. (See T.A., 6/6-8; also my Aphorisms..., p. 168-73).

16. Ksemaraja's understanding of this Stanza is different from that of other commentators, including Kallata. They interpret it to mean that the expansion of consciousness is the source of each succeeding thought. Ksemaraja, however, interprets the word 'another' (*apara*) here to mean not another thought but another, higher reality. Thus he writes:

The cessation of the thought in which one is engaged (*prarabdha*) is the cause of the manifestation of (one's own) supreme nature and is called expansion because without the cessation of on-going thought the manifestation of (one's own) supreme nature does not take place. (Sp.Nir., p. 5)

See the exposition of Stanza 41 below, p. 250-1.

17. Here Ksemaraja equates all these terms directly while in a similar passage in his commentary on Stanza 45 (Sp.Nir., p. 66) he posits a subtle but important distinction between *Spanda* and the remaining terms. Thus *Spanda* there figures as equivalent to Sankara, the Lord (Isvara) Who is free while His power of freedom is His eternal and perfect egoity, the supreme goddess which is here directly equated with *Spanda*. See above, p. 53ff.

18. See my *Doctrine*..., p. 85-7.

19. See my *Doctrine*..., p. 119-20. Also below, n.35.

20. Abhinava explains that, according to the teachings imparted to him by his teacher Sambhunatha, there are two basic categories of grace (*saktipata* - literally: 'descent of power'). One is called supreme (*parama*) and consists of the full and perfect shining of the light of consciousness *free* of all limitations. The second, or inferior (*apara*) class, is this same light partially obscured in varying degrees by limitation (T.A., 13/254-6a). From another point of view there are three types, i.e., supreme, middling and inferior each of which can be of these three types. (T.A., 13/129b-130a). Abhinava discusses these types in chapter 13 of his *Tantraloka*.

More than half of the exposition is dedicated to the supreme forms which, in brief, are characterized as follows:

- A. (1) Supreme - supreme. This 'descent of power' liberates the individual directly when the body dies. In its most intense form death is immediate.
- (2) Supreme - middling. This eliminates ignorance and bestows the knowledge which is the intuitive awareness (*pratibha*) that arises in this way spontaneously, independently of the teacher or the scriptures. The teacher who possesses this form of grace can in his turn grace his disciples with a mere glance and does not himself require initiation nor needs to practice any spiritual discipline.
- (3) Supreme - inferior. This type of grace inspires the seeker to search for a true teacher who will give him the right initiation. Moreover, the following signs of its presence appear in graded degrees: a) firm devotion to Siva, b) the realization of Mantras, c) dominion over all creatures, d) success in all one's undertakings, e) the gift of poetry, f) a perfect understanding of all the scriptures.
- B. (1) Middling - supreme. Although the person given this grace has been initiated, he is still not firmly convinced of his identity with Siva. Even so he does eventually become one with Him when he dies.
- (2) Middling - middling. One who has this degree of grace desires to realize Siva but also wants worldly pleasures and so becomes Siva when the body dies only after he has obtained the latter.
- (3) Middling - inferior. He who has been given this degree of grace becomes Siva only once he has enjoyed the fruits to which he aspires in another body.
- C. Inferior. The three degrees of this grace correspond to an increasing desire for worldly benefits. However, through the various rites of initiation, even a person who has received only this amount of grace can ultimately become one with Siva.

21. Similarly Mahesvarananda says:

If the wonderful diversity of all things were not to abide in a fetal state when in the withdrawn condition (*nimesadasa*), the expanded condition would not be possible because it makes sense that it should exist prior (to its manifestation). Similarly, in the state of the unfolding of all things, the innate nature of the Self is merely obscured and not totally destroyed. (M.M.,p.75)

Ksemaraja also writes in his commentary on the *Stanzas*:

The conscious nature, that is, the perceiving subject is nothing apart from the universe which is the object of perception. Thus, the being (of all things) in the state of cosmic dissolution is one with that from which it arises and in which it is established. It is not different from it and is not separated from it in any way. Its vacuous nature (at the time of dissolution) would not be possible without the light of consciousness which is the screen (upon which all manifestation is projected). (Sp.Nir.,p.11)

22. See chapter 14.

23. I.P., 1/5/7.

24. S.St., 20/9. Commenting on this verse Ksemaraja quotes I.P., 1/6/7:

Thus the Lord, even in the course of daily life, enters the body, etc., and by His own free will manifests externally the mass of entities that shine within Him.

He goes on to say:

According to this (view) the Lord, even when He resides in the body, is the cause of creation, etc., by means of the successive conjunctions and disjunctions of the manifestation of one or the other of the countless objects and perceivers, etc. I have extensively explained the way this takes place in the *Spandasamdoha* which should be carefully studied. (*Sivastotravalivrtti* edited and commented in Hindi by Rajanaka Lakshmana, Chowkhamba, 1964)

25. St.Ci.,v.112.

26. *The Bhaktistotra of Avadhutasiddha*, edited by Gopinath Kaviraj, Lucknow, 1975, verse 29. Gnoli published an edition, of the same text in 'Miscellanea Indica, East and West,' Rome, 1958.

27. See above introduction, p. 317, n.42.

28. Patanjali in his *Mahabhasya* on Panini, 2/2/29, declares that each element of a dual compound contains within itself the other. He writes:

The rule should be made that a dual compound is formed when the items meant are simultaneously referred to (by each single constituent). (Patanjali's *Vyakarana-Mahabhasya. Bahuvidhvandvahnika*) (P., 2.2.23 - 2.2.38)

Text translation and notes by J. A. F. Roodbergen. Edited by S. D. Joshi. Publication of the Centre of Advanced Study in Sanskrit, class C no.9, University of Poona, Poona, 1974, p. 151.

29. These lines cannot be traced in Patanjali's commentary.

30. The unfolding (*vikasa*) of consciousness into the sphere of multiplicity takes place in such a way that every element of this expansion is essentially consciousness and all its contents. Thus the dictum: "the nature of any one thing is all things and the nature of all things is one." (M.V.V., 1/641a).

31. See below, p.178ff.

32. The Pure Path consists of the principles in which oneness is experienced in various ways between subject and object. The Impure Path, on the contrary, consists of the principles in which duality prevails. Therefore, the eradication of this distinction entails the destruction of diversity and the upward expansion of consciousness towards unity.

33. The words in brackets have been added from the complete quotation of this line supplied by Jayaratha in T.A., I, p. 9. Concerning Siddhapada, see Appendix 1.

34. Emend *purvarddhito* to *purvodito*.

35. Read *spastam* for *sprstam*.

36. The yogi is instructed to pay careful attention to the relationship between subject and object, the *Vijnanabhairava* declares: "The awareness of subject and object is common to all embodied beings, what distinguishes yogis

(from the others is their) attention to their relationship." (V.B., v.106). Neither subject nor object individually are subject to the trammels of conditioned consciousness - stones do not transmigrate (T.A., 1/25) while deep sleep is the state of the perceiver devoid of all objective perceptions. As Abhinava explains:

How can there be attachment or aversion if there is no relationship between 'mine' and 'this'? And even when egoity develops without the development of the duality of objectivity, how can there be a relationship (between them) based (as it is) on duality? Thus, in that case also, there is no attachment and the rest. Thus, it is in the state between the phenomenal subject and object that the arising (of conditioned existence) and their relationship (occurs) and so it is there alone that attachment and the rest (can take place). (I.P.V.V., II, p. 259)

Along with perceptions, thought constructs and the emotive responses they evoke, the center between subject and object also marks the point of interaction between the infinite and the finite. Thus, as Abhinava indicates elsewhere, it is here that the yogi must exert his awareness to diminish the formation of thought constructs and so ultimately attain the liberated state of pure consciousness unconditioned by the limitation imposed upon it by thought patterns generated by ignorance of ultimate reality. (M.V.V., 1/990-1).

37. The full verse with variants is quoted by Rajanaka Rama. He says it is from the *Paramesvaratantra*. Generally, this often repeated citation is said to be drawn from the *Sarvamangala* or *Mangalatantra*. See Sp.Ka.vi., p. 9 and note. Also Appendix 1.

38. See my *Doctrine...*, chapter VI 'The Divine Body and the Sacred Circle of the Senses'

39. See Ksemaraja's commentary on N.T., 2/6-8, 12.

40. In other words, according to this interpretation, Sankara is described as the source of the arising and repose of the power of Mantra and Mudra to realize the triple perfection.

41. Here Ksemaraja interprets the word '*prabhava*' - 'source' as consisting of two ele-

merits, namely, the word *prabha* - 'light' and the root *va* to which are attributed the subsequent meanings.

42. Ksemaraja is saying that these same energies can operate in opposite ways. They degrade the individual soul who is not mindful of his essentially spiritual nature and elevate one who is. See under Stanza 48.

43. Just as yoginis participate in Tantric rites along with their consorts called 'Heroes' (*viras*) or 'Accomplished Adepts' (*siddhas*), similarly union takes place between the sensory energies - yoginis - and their objects - *siddhas*, in each act of perception. (See Gnoli's Italian translation of the *Tantraloka*, p. 671 n.132). The name yogini can be variously applied to denote: a) female ascetics who practice yoga, b) the women who take part in communal *Tantric* rites (*cakrapuja*), c) types of witches and d) the energies of consciousness, particularly those of the senses. See below, p. 366, n.67.

44. According to this interpretation the meaning is: 'Sankara is the one who bestows the perfections of the group of yoginis and manifests Himself as all things.'

45. *Vama* (adjective) means 'left' or 'contrary'. *Vama* (feminine noun) means a 'beautiful woman' because the female side is the left. It is the side which runs counter to the normal course of things, the world of the right side. This polarity is interestingly reflected in analogous symbolic actions in the course of certain rituals. Thus Abhinava explains:

These practices run counter to (*vama* and are a remedy for common) worldly life and so the teacher should perform all lustrations (*tarpana*) with the ring finger (and thumb) of the left hand. Also, according to the *Matangatantra*, the word 'left' denotes the arcane secret (*guhya*). According to what has been clearly stated in the *Bhargasikhasastra* and the *Gamasasana*, the officiant who performs the sacrifice should be dedicated to the practices of the left. (In these Tantras we read): 'The spiritual merit of every pilgrimage, the fruit of every sacrifice multiplied ten million times - this, O Goddess, is the fruit that comes from the rite of lustration performed with the ring finger (and thumb of the left hand).'

According to the *Nandisikhatantra* and *Anandasasana*, two sacrificial spoons are used for the full offering of clarified butter, one is small and the other big (one for each hand). All the other rites of adoration, liberation, recitation of Mantra, etc., should only be performed with the left hand. (T.A.,15/278b-283a)

46. We can observe here how Ksemaraja integrates the *Trika* triad of energies, Supreme (*para*), middling (*parapara*) and Inferior (*apara*) with the five-fold *Krama*. The *Malini-vijayatantra* he goes on to quote, equates this triad with the triad consisting of the Peaceful (*Aghora*), Terrible (*Ghora*) and Extremely Terrible (*Ghoratara*) energies, but does not refer to any passage which talks of the emanation of this triad from *Vamesvari*. Purely *Krama* tracts such as the three works called *Mahanayaprakasa* do not formulate this kind of equation. Abhinava's presentation of *Krama* doctrine is, like Ksemaraja's, syncretistic in that he systematically integrates *Trika* and the other Saiva schools of thought into it wherever he can and vice versa. However, he only refers to this pentade in this form once in his works. This reference is found in verse 23 of the *Paryantapancasika* where he likens *Vyomesvari* (i.e., *Vyomavamesvari*, *Vamesvari*) to a great lake from which the four rivers of the other energies emerge and in which the yogi should submerge his limited individuality to merge in universal consciousness. In his extended commentary on the *Paratrisika* he presents a condensed form of this pentade in which the functions of *Vamesvari* are virtually merged with those of *Khecari*. It is surprising that Abhinava makes so few references to these energies especially because *Krama* tracts such as those referred to above devote most of their exposition to them. Abhinava prefers to focus his exposition of *Krama* on the cycle of Twelve Kalis presided over by the goddess *Kala-samkarsini* - the Attractress of Time which he integrates with the *Trika* triad (See T.A., 3/217-252a and 3/257b-9a). Ksemaraja's syncretism finds a precedent in Abhinava (P.T.v., p. 43-4) who similarly links the *Trika* triad with these *Krama* energies and the teachings of Stanzas 45 and 51.

47. M.V., 3/31-3 Ksemaraja also quotes these verses in his complete commentary on the Stanzas (Sp.Nir., p. 67-8). There Ksemaraja equates the supreme egoity of God consciousness with *Spanda* as Supreme Speech. When Siva desires to create the world, His pulse of universal consciousness, equated with His reflective awareness assumes the form of will, then knowledge and action which contain all the energies of cosmic manifestation. Thus two aspects develop in the one reality - Siva, symbolized by the seed-vowels and Sakti symbolized by the womb-consonants. The energies are then also displayed in groups of nine, corresponding to the classes of letters in the Sanskrit alphabet as well as the fifty energies of the individual letters. This same energy (of egoity or pulse of Siva's universal consciousness) brings about the five operations of creation and the rest, and appears in several forms of the goddess of consciousness, including the triad of Peaceful, Terrible and Extremely Terrible.

48. T.A., 29/43-44a. Ksemaraja is quoting a passage from the chapter in Abhinavagupta's *Tantraloka*, which describes the Secret Practice (*rahasyavidhi*) also known as the Kula or Principle Sacrifice (*Kula* - or *Adiyaga*). The *Kaula* teachers are worshipped in a sacred diagram as part of the preliminaries to these rites. As the teachers of the *Kramakula* are not found in this diagram, Abhinava explains, referring to the authority of the *Kalikulatantra*, that they need only be remembered because they are disembodied. They, along with their consorts, enter the fertilized seed of a human being destined to become a teacher in that tradition and is believed to be born naturally endowed with the knowledge and other qualities required of one. Abhinava tells us indirectly that he was born of a similar union of two enlightened beings (T.A., 1/1 and opening verses of the P.T.v. and T.S.). In his *Tantraloka* he explains the manner in which this is done and concludes:

He whose body was formed in the womb by means of this kind of union is called a 'son of a yogini' (*yoginibhu*). He is spontaneously Rudra, the receptacle of knowledge. According to the *Viravalisastra*, though a child and in (his) mother's womb (such a one is) Siva Himself. (T.A., 29/162b-3)

49. Abhinava explains, in the context of his exposition of how animal sacrifice is performed in the course of initiation, that the best animal to offer is one that has undergone six previous rebirths as a sacrificial animal. This is because he has been progressively purified in this way just as gold is refined by repeated heating. In this way the animal is liberated and dispenses various yogic powers and other accomplishments (*siddhi*) to the sacrificer. (T.A., 16/63-64 with reference to N.T., 20/18-21).

50. There is a certain kind of fertile, alluvial soil in the Kashmir valley which is yellow and popularly known as '*karewa*'.

51. The bodily elements - *dhatu* - are, according to the Indian medical books, seven. These are: digestive juices (*rasa*), blood (*rakta*), flesh (*mamsa*), fat (*medas*), bone (*asthi*), marrow (*majjas*) and sperm (*sukra*). They all derive from *rasa* which is the primordial substance of the organism, they then develop from one another. Sec J. Filliozat. *The Classical Doctrine of Indian Medicine, Its Origins and Greek Parallels*, ed. Munshiram Manoharlal, Delhi, 1964, p. 27.

52. See chapter VI of my *Doctrine...*

53. I have chosen the reading found in manuscript Kha - *kariniprabha*, rather than *karin-alpa* - of the edited text.

54. The word '*prabhava*' (source), is here analysed into *prabha* (light) and *vayati* (weaves).

55. According to this interpretation the whole compound means: Sankara weaves with the thread of consciousness the light attained by the expansion of one's innate bliss consisting of the rays of the senses.

56. Kula denotes Sakti in the terminology of the *Kaula* Tantras and Akula is Siva. Thus the tradition to which Ksemaraja refers to here is the Saiva (rather than Sakta) Trika. '*Uttamakulatrika*' or '*Akulatrika*' is not referred to anywhere else in Kashmiri Saiva works. Perhaps Ksemaraja is referring to Abhinava's synthesis of Trika Saivism with other Saiva schools in this way.

57. In other words, the doctrine Ksemaraja is expounding differs from the monism of the

Advaita Vedanta which maintains that Brahman - the ultimate reality - is purely transcendent and differs from the finite, phenomenal world which is purely illusory.

58. Here Ksemaraja is rejecting the view of the *Kaula* schools that maintain that ultimate reality is purely immanent as the totality of energies (*kula*) that contain within themselves the possessor of power (*akula*) which, not immediately apparent as the things of the world, is unmanifest. The view he accepts is that of the *Trika* and similar traditions which teach that it is both transcendent and all things. If reality were entirely immanent, then one's own essential nature, which is one with this reality, should cease to exist when all external manifestation comes to an end but, according to this Stanza, this does not in fact take place. Cf. above, p. 57-8.

59. Sv.T., 4/314, also quoted in S.Su.vi., p. 184.

60. Abhinava quotes this line (I.P.V.V., III, p. 23) as being an aphorism drawn from the *Sarasvatasamgraha*.

61. Abhinava also quotes this line in the same place and tells us simply that it is an aphorism (*sutra*) without naming its source.

62. See my *Aphorisms...*, p. 190, n.2.

#### Chapter 10. The Stanzas on Vibration: Brief Explanation and Extended Explanation

1. Rajanaka Rama regularly uses the term '*dharma*' in his commentary. Meaning literally 'attribute or quality' Ksemaraja defines it as a term which denotes 'the specifying characteristic which establishes the unique and most fundamental nature' of something (*asadharanastattvavyavasthapako hi dharmo laksanam*, Sv.T., II, p. 212). It may also simply denote the qualities of an object. Jayaratha explains that:

The *dharma* of an entity (*padartha*) is of two kinds according to whether it is the basis of its existence (*pranada*) or that which causes it to assume a particular form (*visesadhanahetu*). The first is similar to a universal - a cow could not be a cow if there were no 'cowness' (in it). The second is like a quality (*guna*) - it is something

like the color white, that once it comes into being is destroyed. (T.A., I p. 124)

Rajanaka Rama invariably uses the term in the first sense as denoting that which specifies an entity most essentially as what it is. Thus in its broadest connotation it denotes the 'own nature' or 'Self of all things (*evam iha atmaiva tattvasamuhasya pranapradatvat svabhavabhuto dharmah...*, *ibid.*). Kashmiri Saivites invariably identify it with *sakti*, that is, the power or functional potency (*arthakriya*) an entity possesses, in so far as it is due to its specific nature that it can give rise to its effects. Moreover, on the basis of the variety of its effects, we conceive it as possessing diverse powers (T.A., 1/69). Thus even though we distinguish a quality from the underlying substance in which it inheres as its substratum and which it qualifies, the Kashmiri Saivite rejects the Vaisesika view that this notion accounts for every aspect of this relationship (T.A., 9/74b-5a). According to him there is no separate possessor of power distinct from his power (*ibid.*, 1/156-9). In universal terms, we can say that Siva is Himself all His powers. Thus Mahesvarananda writes:

The single union of all the countless powers variously perceived is the exertion of the Heart of one's own (consciousness), and this is Siva, the one Who is supremely free. (M.M., v.13)

At the same time, however, even though there is no difference between power/attribute and its possessor, this distinction is manifest to us and, as such, is real (T.A., 1/71). Anyway, as Rajanaka Rama, points out, it is necessary to make this distinction in order to understand the true nature of things (Sp.Ka.vi., p. 128-9). Rajanaka Rama applies this notion to the *Spanda* teachings in various ways. *Spanda* as *sakti* is the Supreme Lord's innate attribute (*ibid.*, p. 14). Similarly, the universal vibration of consciousness (*samanyaspanda*) is the innate attribute of the Supreme Self (*ibid.*, p. 70) and is the pure reflective awareness of consciousness (*paramarsa*), which is one's own innate attribute (*ibid.*, p. 14). Thus *sakti* is the innate attribute of the experiencing subject and he, the agent, is eternal because his innate attribute is pure cognitive subjectivity, which is ever manifest and



pervades all possible states of consciousness and their content (ibid., p. 50). We shall see presently how this concept conveniently solves the problem for Rajanaka Rama of how to relate the perennial activity of *Spanda* and the transformations it induces with Siva, Who is eternal and immutable.

2. What follows is a translation of notes that were printed along with the Sanskrit text.

3. See above, p. 12-3.

4. Sankara is, like Sambhu, Mahesvara (Great Lord) and Mahadeva (the Great God), a common name of Lord Siva. It is derived from the word 'sam' which is a particle meaning 'welfare, happiness, prosperity, health and generally used to express a blessing or pious wish' (Apte's Sanskrit English Dictionary, p. 547). Thus, Sankara is one who confers happiness or prosperity and is auspicious and propitious (ibid., p. 544). Accordingly, Ksemaraja equates 'sam' with Siva's supreme grace (Sp.Nir., p. 3 and Sp.Sam., p. 3) while Bhagavadutpala and Rajanaka Rama equate it with *sreyas*, here translated as 'the best of things'. Meaning literally 'better' or 'preferable', *sreyas* denotes the higher, divine goal of life as compared to the lower, profane aims of those who seek '*preyas*', i.e., that which is more pleasing rather than that which is better for them. Cf. Sp.Pra., p. 7, also below, Sp.Ka.vi., p. 12.

5. Some commentators take note of a possible problem due to the wording of this verse. If Sankara is 'the one by whose expansion and contraction the universe is absorbed and comes into being,' one could infer that what is meant here is that Siva's expansion corresponds to the absorption of the universe, and His contraction to its creation. Rajanaka Rama and Bhagavadutpala object to this interpretation. According to them, Siva's expansion corresponds to the extension of His power through which He manifests all things, and his contraction to its withdrawal, through which they are merged back into Him. Thus these commentators try to account for the order of the words, so as to avoid what they felt was an incongruity with *Spanda* doctrine. Others, as Ksemaraja tells us, accepted the order of correspondences to be as

they appeared to be. He, however, points out that that this dispute makes no sense because these two phases are equivalent to each other as phases of a single process, or to put it another way, the same event viewed from two different perspectives. (Sp.Sam., p. 4).

6. Sp.Ka., 43.

7. Siva's will contains all things within itself in their original primordial form as potencies hidden latent in His consciousness. This means that, as Abhinava explains: "when (the Lord) rightly desires (the many) existing things, they are then, by virtue of the glorious power of His will, established in it, and that desire is pure. Thus at one with that, they become one with consciousness." (M.V.V., 1/213b - 214).

8. S.St., 20/9, also quoted in Sp.Sam., p. 9.

9. I.P., 1/7/1, also quoted in Sp.Pra., p. 3. Rajanaka Rama aligns this quote with the previous one to make the point that Siva impliments every phase of the cycle of creation and destruction through the power of His omnipotent will. Moreover, as the possessor of this power, He is the underlying, unchanging ground of all its diverse aspects, that He thus unites within Himself while variously combining them together and disassociating them from one another, in order to illuminate the variegated picture of manifestation. Commenting on this *verse*, Abhinava explains:

Although the light of consciousness manifests in association with the objects of the senses, as when (we experience) the manifest appearance of a jar, it does not belong to the object as its essential nature (*svakam vapuh*). Rather it is consciousness alone (*samvedana*) that manifests in that way. (This is *so*) only because (all that is manifest can only be known in so far as) it is established in the subject who knows it (by being aware of it) as something that appears to him.... This (intuitive awareness) is the self-luminous light of all things, and because it is really introverted (*antarmukha*) as the light of consciousness, which is the ultimate reality of all things, it is devoid of duality (*bheda*) and hence is free (of all spatial and temporal flux). It is this alone that is the Great Lord Whose essential nature is consciousness, free of all spatial and temporal limitations. He is said to be the subject because He is pure self-awareness. (Moreover, He is) full of the

freedom which expresses itself variously by conjoining, disassociating and bringing to rest (within Himself) all forms of knowledge (*prama*). These are all reflective awareness, consisting of countless determinate cognitions (*vikalpa*) (that identify each) manifestation appearing within (the subject) of the means of knowledge, which is itself the extroverted light of consciousness, specifically as this or that. Thus the most complete characterization of the light of consciousness is that it is the I-consciousness, which is the resting place of both this outer manifestation of a jar, whose form is: 'this is a jar,' and the inner determinate cognition which assumes the form of the jar, which was the content of the former (indeterminate cognition). (I.P.v.,Ip.277-80)

10. Sp.Ka.,46.

11. Compare Ksemaraja who says: "And She (the goddess) is this, the power of *Spanda*. She is the bliss of the wonder of I-ness (*ahanta*) which is the compact unity of the countless (cycles) of creation and destruction She has encompassed within Herself. She is the manifestation, and the ultimate reality (behind it), of the evolution and regression of all the pure (creations of) the subject and the impure (of the object). The ultimate object of veneration of all the secret teachings, (She is) simultaneously both expansion (*unmesa*) and contraction (*nimesa*)" Sp.Nir., p. 3-4.

12. See the exposition of Stanza 48.

13. Siva's countless powers are in reality aspects of His one power, namely that of His sovereign freedom through which He governs, creates and destroys all things. As Abhinava explains: "therefore the principle of consciousness is itself this creative freedom that, according to the measure in which it is conceived (*vivicyamana*), phenomenalizes itself into the form of multiple powers." T.A., 1/160. See my *Doctrine...*, p. 110 ff.

14. S.St., 16/30.

15. According to the *Spanda* teachings there are three types of men, namely:

1) The fully awakened (*suprabuddha*). These are the perfected, liberated yogis (*siddhas*) who are constantly aware of their identity with Siva.

2) The awakened (*prabuddha*). These are the

yogis who have been aroused from the slumber of ignorance by Siva's grace, and so intuit *the* pulsing radiance of the divine consciousness they share in Him. Attending to this, they strive to free themselves of worldly desires in order to experience the expanded state of consciousness (*unmesa*) at all times.

3) The unawakened (*aprabuddha*). These are the people whose consciousness is obscured and so care nothing for spiritual development.

16. For this and all the other works quoted in the commentaries refer to Appendix 1, under the Sanskrit title of the work.

17. See my *Doctrine...*, chapter V, which deals with the Wheel of Energies.

18. Traditionally a Saivagama is supposed to be divided into four sections (*pada*), namely: (1) *Kriyapada*, which deals with matters that concern ritual. (2) *Caryapada* which deals with each individual's place in society and his code of conduct as an initiated Saivite; (3) *Yogapada*, which deals with the manner in which ritual is interiorized and the adept is to practice Yoga; and (4) *Jnanapada* which deals with doctrine. In actual fact however, these divisions are not always strictly maintained, even in the Agamas of the *Siddhanta*, which presents this as the ideal scheme. Agamas and Tantras of other types practically do not follow this pattern at all. See S.S.P., I, p. vi-ix.

19. It is standard practice for a writer to state explicitly at the beginning of a technical or philosophical work the basic elements which qualify it as a systematic treatise (*sastra*). These necessary constituent elements of a *sastra* are technically called *anubandha*. They are generally said to be four (*anubandhacatustaya*): (1) *Sambandha* - this is the relationship between the author and his teachers and hence that of the work and those who contributed to it. This matter is discussed in order to establish the authenticity of the doctrines expounded in the work. Bhagavadutpala refers to a number of different types of relationship according to the states of the teacher and his disciple (see below p. 140). Rajanaka Rama cuts through these distinctions by taking Siva Himself to be the direct

originator of the *Spanda* teachings. (2) *Abhidheya* - this is the subject of the treatise. Under this heading we can add *abhidhana*, which is the name of the work and *abhidheyaprayojana*, which is the purpose of the matter discussed therein. (3) *Prayojana* - this is the aim of the treatise and its purpose. (4) *Adhikarin* - this concerns the qualities of one fit to study the work and receive instructions as to its deeper meaning. We find that in practice these topics may not all be explicitly stated in some works or, conversely, they may be filled out further by adding other specifications, as Bhagavadutpala does in his commentary. See below, p. 359, n.3.

20. This is the standard definition given of the term '*Spanda*', see my *Doctrine...*, p. 81, also above, p. 8.

21. See below, exposition of Stanzas 31 and 32.

22. For the important role the Master plays in the *Spanda* teachings see my *Doctrine...*, p. 167-8, 178-9 and my *Aphorisms...*, p. 80-2.

23. The printed edition of Kallata's commentary reads: '*jagradadinapi bhede prathamane na tasya svarupamavriyate.*' Rajanaka Rama's quotation of this line contains an important variant. In the place of '*prathamane*' which means 'while perceiving distinction' (among the forms of consciousness), Rajanaka Rama reads '*pravartamane*', meaning 'while a difference persists' (between forms of consciousness).

24. The verse from which this line is drawn is quoted in full by Bhagavadutpala. *Sp.Pra.*, p. 14.

25. Commenting on I.P., 3/2/13-17, Abhinavagupta explains the nature of waking, dreaming and deep sleep as follows. Firstly, concerning deep sleep he says:

Here (according to this system) the (one) conscious reality (*cittatva*) conceals its own nature and in so doing manifests as the (entire range of) objectivity, ranging from the intellect to the body, along with (all the common objects of perception), such as jars, all of which is the single (undivided) development of the creative freedom

of consciousness (*svatantrya*). In reality, there is neither any process (*krama*) nor division (*bheda*) here, but even so, both process and division are made manifest by (this same) creative freedom. This being so, (a distinct state develops) when the aspect of consciousness, which obscures its essential nature, rests (in itself) disassociated from (its) other (unobscured) aspects. (At the cosmic level) this happens in the phase of dissolution (*pralaya*), which comes about either due to the destruction (of all things) or their non-arising, and (at the individual level) during sleep, contemplation or when fainting. (In this state) the reflective awareness (consciousness has of itself) as the self-consciousness (*ahanta*), which is (its own) basic condition (*pada*) (as) the acting subjectivity, lacks clarity and so is associated with a latent impression (of objectivity) that, because it has failed to attain a condition in which it is (clearly) perceivable, is pure and formless. In this state, there is no consciousness left except that of nothingness. But even though there is no need to have a complete and clear awareness of the intellect and the rest (of objectivity which, in this state) is the object of negation, even so (consciousness) must necessarily be associated with the object of negation as is the case (when we experience the feeling that): 'I am nothing'. Thus as (consciousness) subsumes into itself (in this way), the object of negation, in its universal (non-specific) form, its object is reduced (to a mere) latent impression and is called 'emptiness' (*sunya*). Emptiness is defined as (the state that arises) when the intellect, etc., along with the (entire range of physical objects), starting with the body down to the color blue are, in this way, non-existent. For what is meant in that case by the emptiness which is the non-existence of objects is (their persistence as mere) latent impressions. This alone is what is meant by 'non-existence' in every case - it is not the total destruction of existing things. (I.P.v., II, p. 233-5)

Concerning the dreaming state, Abhinava says the following:

When a person is sleeping we perceive that his eyes and the other loci of the senses are closed, and so we observe that the cognitive activity of the external senses ceases. Therefore the various objects of the senses, such as form and touch, that are fit to be made clearly manifest by the appropriate sensory perception, are created solely in the mind by God (directly). (They are) not (created) by the individual soul because he does

not always perceive the things he desires to perceive, and even when he does, they are associated with places and times other than those (usual for them in the waking state). Thus (this form of) creation is (private); it is not common to other subjects because it has existence in the mind alone. Again, although (the dream object) may manifest as an object of the external senses, common to (all) other experiencing subjects, even so it does not appear to be such as it manifests itself to be subsequently (when the dreamer) wakes up. The awareness (of this fact) shows that this (appearance) was baseless and is therefore illusory. (Ibid., II, p. 239-40)

Abhinava contrasts the waking and dream states, indicating at the same time their interdependence:

The waking state is created for the fettered soul. In it the objects of sense are manifest to all perceivers equally and, because the certainty that they are real is not sublated, they have a stable, persistent existence. The subject perceiving this (creation) is said to be in the waking state, which lasts as long as the certainty (he has of the real existence of external objects) continues uninterrupted. The dream state arises because the continuity of this certainty is interrupted in the middle (to then be resumed when sleep is over). (These states alternate) because (all) things are essentially manifestations (of consciousness). (Thus) a dream occurring within a long dream is waking in relation to the latter. Similarly, even that which is considered to be the waking state is dreaming as compared to another waking state, in so far as the continuity of the certainty (that the objects perceived in it are real) is broken after some time. (Ibid., p. 240-1)

26. Y.Su., 1/17. There are many forms of Yoga. Here Rajanaka Rama is drawing from the teachings of classical Yoga as outlined in the *Yogasutra* of Patanjali. According to Patanjali, Yoga is 'the stilling of the fluctuations of the mind' (Y.Su., 1/2). The practice of concentration under the guidance of a qualified teacher is the way in which the restless activity of the mind can be stilled. To the degree in which this is achieved, it can reflect the light of the Person (*purusa*) and so, thus illumined, can reveal the ultimate nature of reality. The subtle knowledge a normally restless mind acquires through con-

centration while it is temporarily calm is dispelled by later distractions. Lasting knowledge acquired through concentration is therefore possible only when the mind is one-pointed. Such knowledge reveals the true nature of things. In order for concentration to develop, the yogi must overcome the various impediments (*klesa*) that prevent its taking place. To the degree in which this is achieved the yogi attains various levels of contemplative absorption, that is, *samadhi* which, as this term literally means, is the 'gathering together' of all the faculties and powers dissipated through distraction. There are two basic types. The first is known as *samprajnatasamadhi*. This type of absorption is one of insight (*samprajnata*) into the nature of that which lies in the objective and cognitive field of consciousness. The second type, known as *asamprajnatasamadhi*, transcends this and is free of all objective content, as the pure consciousness which is the Self alone. It is attained through the ultimate degree of detachment (*paravairagya*) which arises when the yogi renounces the subtle objects and intuitions that attend the first type of *samadhi*. Again the former is sustained by supports. These are of four kinds arranged in a developing orders of subtlety, leading to increasingly heightened degrees of *samadhi*. So we have:

A. *Samprajnatasamadhi*.

1.a) *Savitarkasamadhi*: This is *samadhi* supported by mental representations. What this essentially means is that it develops through one-pointed concentration on a gross object which presents itself to the mind as a mental image or verbal representation through which its various aspects perceived through the senses are synthesized, grasped and identified as a single whole.

b) *Avitarkasamadhi*: This contemplative concentration arises when the aforementioned form of mental activity ceases and the gross object is merely perceived without ulterior ratiocination or verbal representation.

2.a) *Savicarasamadhi*: When the yogi has mastered the concentration related to gross objects, he attains insight into their subtle constituent principles by a special process of mental analysis, aided by the knowledge gained in the state of concentration. This is known as *vicara*,

or reflection. Although still contaminated with mental representations of a discursive order, it is free of gross objects. The yogi may, for example, concentrate on Nature (*prakṛti*), which he arrives at by analysis of any of its innumerable modifications as gross objects. He grasps through this same reflection what he should avoid, how and why.

b) *Nirvicarasamadhi*: This *samadhi* arises when concentration develops further and this mental activity also ceases, so that the yogi is free to fix his attention on his subtle object directly.

3. *Sanandasamadhi*: Once mental representation and analytic reflection cease, the yogi concentrates on the blissful feeling that arises spontaneously through the tranquility of the senses and mind. Pervading the body, it is a subtle sensation which, although objective, requires neither reflection nor representation, but comes from detachment from gross and subtle objects.

4. *Sasmitasamadhi*: The previous *samadhi* was based on the organs of cognition, this one is based on the ego (*asmita*) or individualized self-consciousness that is set in relation with the object of cognition. According to Patanjali's system, which is based on the dualist *Samkhya*, this I-sense is never ultimate, as it is in Kashmiri Saivism. Transcending all empirical relationships, the Self or *Purusa* is devoid of all sense of 'I'. The 'I' sense is there understood to be the cognizer, who is manifested through the light of the Self reflected in the intellect. The object of concentration in this *samadhi* is not the real Self but its imitation - the empirical ego. It is the intellect shaped as an image of the Self, a feeling of 'I know myself that arises by identifying the pure consciousness of the Self with the individual intellect.

B) *Asamprajnatasamadhi*.

'Samprajnata' means the constant awareness of the knowledge acquired through concentration in a one-pointed state of mind. Through it the yogi gradually focuses on the 'I' sense after having mastered the lower principles, starting with gross matter until, centered on the idea that: "I do not want even the 'I' sense," fluctuations cease to arise in the mind, which thus appears to be a void. Pure consciousness persists

while the knowledge of non-Self disappears; consequently, the knower of non-Self - the 'I' sense - also disappears. This *samadhi* is thus that of the perfect quiescence which results from total detachment (*paravairagya*) from all cognitive activity. However, latent impressions of previous mental states persist, and so the mind is liable to become active once more. But when these impressions are also destroyed, the mind dissolves into its original constituent elements, and the Self is freed from all fascination with the play of Nature (*prakṛti*). Thus, while Nature returns to its original unmanifest state, in which its constituent qualities (*guna*) are equally distributed and balanced, the Self realizes its inherent transcendental freedom and is liberated.

27. Cf. below, Stanza 13.

28. See below under Stanzas 15 and 16.

29. Cf. Sp.Pra., p. 15, below p. 148.

30. Cf. I.P., 1/3/6-7 and Bh.g., 15/15 quoted in Sp.Pra., p. 17.

31. Cf. below, Stanza 14 and commentaries.

32. Rajanaka Rama's argument is directed against the Buddhists who deny the Validity of the intuitive sense everyone commonly has of their personal existence. In schools of thought like Kashmiri Saivism, which identify the Self with the supreme divine principle, the existence of God requires no proof for His existence in so far as His existence is considered to be as self-evident as that of the Self which is experienced as the pure self-consciousness that animates every perceiving subject. As Abhinavagupta says:

It is taught here that one attains the supremely real subject by seeking to discover the subject (who perceives) blue and pleasure, along with all else that manifests (here) clearly (before us). (Quoted in M.M., p. 13)

Accordingly, Mahesvarananda writes:

The Lord to Whom belongs (our) obeisance is known even to dullards and (common) water bearers indeed, to whom is He not clearly apparent? (Ibid., verse 4, p. 17)

Commenting he says:

(All know God) in so far as all can clearly perceive the radiance of their own nature (apparent in such notions as), 'I am fat' or 'I am rich.' (Ibid.)

Again,

the notions of 'me' and 'mine' could in no circumstance possibly be independent of the 'I' sense (*ahambhava*). Therefore there is no chance of there being any doubt that the Supreme Lord, Who is the 'I' sense of all beings, could be otherwise than clearly apparent (*sphuta*). (Ibid., p. 18)

33. Worth noting is the distinction Rajanaka Rama finds implicit here between the *grahaka* and *upalabdhr*. Both these terms denote the perceiving subject but, while the former is the subject generated by the notion of 'I' (*aham-pratyaya*), the latter is one's own true nature. According to Rajanaka Rama the former is the conceived 'I' and the latter the pure, unconceived 'I' consciousness.

34. We are reminded here of the Upanisads which, seeking to establish the absolute identity of the Self, deny that it can be perceived like a common object to establish thereby that it is the perceiver and not the perceived. So, for example, we read in the *Brhadaranyakopanisad*:

Ushasta Cakrayana said: This has been explained to me just as one might say, 'this is a cow. This is a horse.' Explain to me him who is just the Brahma, present and not beyond our ken, him who is the soul in all things.'

'He is your soul, which is in all things.'

'Which one, O Yajnavalkya, is in all things?'

'You could not see the seer of seeing. You could not hear the hearer of hearing. You could not think the thinker of thinking. You could not understand the understander of understanding. He is your soul, which is in all things. Aught else than Him (or, than this) is wretched.' (Br.Up., 3/4/2)

This translation, as are all the others of the Upanisads in this book, is by Hume.

35. The printed edition of Kallata's commentary reads: *so 'nyesam caitanyapadane samarthah....* Bhagavadutpala quotes it with a

variant: *yo'nyesam caitanyapadane samarthah*. I have chosen the latter reading.

36. There are five cognitive senses (*jnanendriya*), namely, taste, touch, smell, hearing and sight. There are also five organs of action, namely, the hands, feet, anus, sexual organs and speech. The three mental senses are the mind (*manas*), ego (*ahamkara*) and intellect (*buddhi*). See Chatterjee, op. cit., p. 95ff., where the nature and mode of operation of the senses are extensively described. Also my *Doctrine...*, p. 132-8, and below, p. 355, n. 128-30.

37. I have discussed the rhythmic character of sensory activity and its relationship to consciousness in my *Doctrine...*, in which a chapter called 'The Divine Body and the Sacred Circle of Senses' is dedicated to the subject. See *ibid.*, p. 139-162, particularly p. 151.

38. The printed edition of Kallata's commentary reads: *na ca icchapresanena karanani presayati*. Rajanaka Rama quotes this line with two variants: *na ca icchapreranena karananipresayati*. The meaning is the same.

39. Rajanaka Rama is commenting on the expression '*atmabala*'. While we take '*atman*' here to be a reflexive pronoun meaning 'own' for the reasons discussed previously (see above p. 140), Rajanaka Rama treats it as a proper noun. Thus, according to him, *atmabala* means 'the strength of the Self, and he explains it accordingly.

40. The thought constructs of the fettered seemingly disrupt the repose consciousness enjoys in itself. This disruption, which Kallata identifies with the ego, is called '*ksobha*' in Sanskrit. The term '*ksobha*' conveys a number of related connotations. In the dualistic *Samkhya* system, it denotes the disturbance brought about by the proximity of the Person (*purusa*) to Nature (*prakrti*), which disrupts the balance of the three constituent qualities (*guna*) of the latter. When this takes place, Unmanifest Nature (*avyakta*) precipitates down into manifest forms generated through its progressive allotropic development. Similarly, monistic Kashmiri Saivism maintains that creation is the result of a disruption at higher levels of

existence. In this case this disruption is understood to be the projection of phenomena out of consciousness. When it ceases, all things are realized to be one within consciousness through and as its creative power. This divine energy is the Goddess that Abhinava praises:

Glory to the Goddess Who is One. She Who is my own inner consciousness within which all this universe shines when, in the course of emanation, She makes outer things manifest. She Who abides firmly fixed as the Absolute (*anuttara*) when this disruption ceases. (P.T.v., p. 2)

According to Yogaraja, the disturbance which rouses consciousness out of the tranquil repose of oneness, to issue out of itself into manifestation, is the split between subject and object. When the division between them is resolved through the realization of the pervasive unity of the power of the Absolute (*saktisamarasya*), all things are again established in the one reality, which is at once one's own nature and that of all things (P.S., p. 34). According to Mahesvarananda, it is the cosmogonic thought. As he says:

(When the act of) reflection (*vimarsa*) abides in itself, that is, in the light of the Heart (of consciousness), it is said to be pure. But, when it suffers the disruption of thought, awareness (becomes) the expanse of all things (*visvavistara*), the wonderful variety of universal manifestation. Thus particulars become prominent (and universal consciousness recedes). (MM., p. 33-4)

41. Rajanaka Rama is here implicitly equating the finite ego-sense or the notion of 'I' (*ahampratyaya*) with the mistaken notion that the Self is the psycho-physical organism (*dehadyatmapratipatti*).

42. Ksemaraja explains the condition of the individual soul who is 'poor in power' as follows: "The (five) powers (of Siva's consciousness) are (those by virtue of which He) does and knows all things, is full, eternal and all-pervasive. When they assume a limited, contracted form, they manifest (as the five obscuring coverings of) limited action and knowledge, desire, time and limitation, respectively. This (individual) who, poor in power, is reduced to this state is said to be a fettered soul (*samsarin*), but when

his power expands, he is none other than Siva Himself." (Pr. Hr., comm. su. 9). Concerning the five obscuring coverings (*kancuka*), see my *Doctrine...*, p. 131 and *Aphorisms...*, p. 97-9.

43. Note how Rajanaka Rama attempts to justify the ultimacy of the notion of 'I', despite Kallata's express statement that it is only when it has been total eradicated, that the fettered soul attains the supreme state. See above, p. 37ff.

44. This verse is drawn from the *Kaksyastotra* by Divakaravatsa (about which see above, p. 29 and below, Appendix 1). It is quoted, and its source identified by Yogaraja in his commentary on the *Paramarthasara* (P.S., p. 103). It is also quoted in Sp. Pra., p. 33, and by Abhinavagupta in I.P.V.V., III, p. 388, who comments there on this verse, saying:

In (the initial phase of perception when the object) is presented directly to the senses and the generation of notions involving the body, etc., cease, (all that appears) is the pure manifestation (of the object), be it a jar or anything else, while the essence of (all) that is not in the outer world is the residual, pure cognitive awareness (*samvedana*) which, contracted (*samkucita*), abides permanently without change in all perceiving subjects. This (verse) declares (this pure awareness) to be an experience of wonder.

45. Literally: 'because it is activity to this extent alone.' Unlike some other schools of Indian thought, such as Advaita Vedanta, Kashmiri Saivism does not see any essential difference between knowledge and action. Consciousness is a fusion of both. Manifesting as and through the physical sphere, consciousness, while continuing to be at rest in itself as pure awareness, acts through it. The on-going process (*krama*) of becoming is the manifestation of consciousness as action (T.A., 1/232). Every activity is a product of a potency or power. Each one of these powers has a specific identity of its own, even as it shares in the nature of Siva's universal power as one of its aspects. Generally this power is identified with Siva's creative freedom (*svatantrya*), thus stressing its conative and active aspects. Here it is identified with Siva's self-awareness of which His freedom consists. In this way the cognitive

aspect of this power is underscored. But, just as perfect freedom implies a fully expanded consciousness, so too the fullness of awareness implies the subtle, inner activity of consciousness - *Spanda* - which marks the rhythm of its universal activity.

46. The recognition of oneself as an agent and perceiver leads to the recognition of one's deeper, universal and divine identity. Just as the *Spanda* school teaches that liberation is achieved through the experience of the divine pulse of consciousness, so the Doctrine of Recognition teaches that it comes through the recognition of one's own inherent power - *sakti* (LP., 1/1/3). Utpaladeva writes:

The being of the insentient depends entirely on the sentient and (the powers of) knowledge and action are the very life of sentient beings.

Abhinava comments:

Life is the execution of the act of living in the form of knowing and acting. For only he is said to be living who knows and acts. Therefore, one should know that (every) individual is the Lord...for mastery (*aisvarya*) is essentially nothing but the possession of the powers of knowledge and action in relation to all objects\_\_ And it is the Self which knows and acts everywhere and so this, the Doctrine of Recognition is proved. (I.P., 1/1/4 and commentary)

47. The edited *vrtti* reads: *tad evam yatah sarvanusyutah...* Rajanaka Rama's reads: *evam yatah sarvanusyuta eva ayamatma*. This means: 'that is the Self because it threads through every (mental state) in this way...'

48. See above, p. 345, n.43.

49. Cf. S.Su., 3/17, particularly as interpreted by Ksemaraja. *Aphorisms...*, p. 115-6.

50. The hallmark of the fully realized state of consciousness is its permanence. When the yogi attains it, he no longer alternates between states. Even if he can enter the highest level of consciousness, but then emerges out of it again, he must travel further to attain the state of permanent contemplation (*nityasamadhi*). Transitoriness is the sign that the state he has reached is

not ultimate. Ksemaraja quotes Utpaladeva as saying:

It would be wrong to say that the state of contemplation (*samavesa*) which makes all things one with itself, is only occasional (*kadacitka*). Why then would it be worth attaining? It is because bodily, etc., (consciousness) emerges and is submerged that this (pure consciousness) appears to be occasional. In fact its transitory character is due to the emergence of bodily, etc., (consciousness) made manifest by the freedom of (universal) consciousness (*citi*) which is, indeed, ever manifest, for otherwise the body and the rest could not manifest. Thus (the purpose of) practice is to submerge the false arrogation of subjectivity to the body, etc., and so attain that subjectivity which is the essence of (all) manifestation (*prathamamata*). (Pr. Hr., commentary on aphorism 15)

See also below, p. 178.

51. Here Rajanaka Rama is slightly altering the meaning of this verse as explained by the other commentators. Rajanaka Rama interprets it to mean that no absence of consciousness is ever possible, even in such states of contemplation; whereas the others explain that what is meant here is that nothingness cannot be associated with consciousness, and so can in no way be experienced. Ksemaraja writes:

Nothingness cannot be an object of contemplation because the object of contemplation is always something that can exist (*bhavya*), while non-existence is simply nothing at all. Again, if it is felt to be existent (*bhavyamana*) in some sense, then (that so-called) non-existence would have real being. Moreover, how is it possible to contemplate the universal cessation (of existence) if (that implies) in that case the non-existence of the one who contemplates it? While if one concedes that (the perceiver engaged) in contemplation (does exist), universal cessation (of existence is impossible) because he who contemplates continues to exist. Therefore ultimate reality is not (a state of) universal nihilism. (Sp.Nir., p. 27)

52. Read '*bhedan*' for '*bhedat*' in the printed edition.

53. *pratiksnavinasvaram* - literally: 'perishes at each moment.' Cf. Sp. Ka.vi., p. 117.



54. The printed edition offers two alternative readings, viz. *kartrtve* and *kartrtvam*. I have chosen the former. Although the latter reading seems to me less satisfactory, it is not an impossible one. Adopting this other reading the meaning would be: "The effort directed towards it' is the agency which is the inherent exertion (of consciousness)."

55. The point Rajanaka Rama is making here, among others, is that the subject is the agent who implements the determinate notion of non-existence. He is also its existent counterpart, for without the opposite reality, viz. existence, how can non-existence be said to be such?

56. The edited text reads: *purusavasthayam*, i.e., 'in the state of individualized consciousness.' Jaideva Singh quotes this passage with the variant *saussuptadyavasthayam*. (*Spanda-Karikas, the Divine Creative Pulsation*, p. 84.) Even though he does not say whether he got this reading from a manuscript source or it is an emendation, it seems to be more coherent with the spirit of the text, and so has been adopted here.

57. The expression: *antarmukho bhavah*, here translated as 'inner being', literally means 'the being whose face is internal', i.e., 'the inwardly directed or introverted state'.

58. See Appendix 1.

59. See above, p. 333, n.14.

60. Read '*niskalam*' for '*niskevalam*'.

61. Read '*dvirupam*' for '*dvirupe*'. This reading makes more sense and is attested by Rajanaka Rama's citation of the *vrtti*.

62. Here Rajanaka Rama is apparently at odds with the *Pratyabhijna* which, as presented by Abhinava, considers the objects perceived in a dream to be, like those of the waking state, made by God (see above, p. 341, n.25). The *Stanzas* follow a middle course in this case. The objects perceived in a dream are created by God, but He makes them according to His devotees' wishes. See below under *Stanzas* 33-34.

63. These are names commonly found in the *Upanisads* for the states of consciousness. Abhi-

nava explains why they are given these names as follows:

The waking state (is called) 'Cosmic' because of (its) duality (*bheda*). Dreaming (is called) 'Brilliant' because of the glorious power of (its) light, while that 'Pertaining to Consciousness' is the state of deep sleep because it is dense (uninterrupted, objectless) consciousness. Beyond that is the Fourth. (P.S., v.35)

Yogaraja explains that, according, to the *Upanisads*, in the waking state the Absolute (*Brahman*) abides externally as the objects of the senses, while internally impelling the sensory activity of all those who perceive them. Thus it corresponds to the *Brahman's* Cosmic Form (*virat*) in which It does and is all things. *Svetasvataraopanisad* describes it as follows:

Having an eye an every side and a face an every side, having an arm on every side and a foot an every side, the One forges together with hands, with wings, creating the heaven and the earth. (Sv.Up.,3/3)

Yogaraja goes on to explain that in the dream state there are no external objects, and the senses cannot perceive them. All the things we normally experience while awake appear while dreaming, but they have no external cause. We must therefore accept, he says, that Siva, Who is one's own true nature (*svasvabhava*), assumes the condition of each perceiver, induces sleep, and manifests Himself through the freedom of His light as the things that appear in dreams. Again, deep sleep is the *Brahman's* state of pure, objectless consciousness. It is a state of 'great emptiness' (*mahasunyatva*) that arises when all the objects of perception, along with individual subjective consciousness, no longer manifest. It is said to be the seed state of all things because it preserves all the potential for further experience that carries over from previous states, and develops into concrete manifestation in subsequent ones. Yogaraja argues that this must be so, otherwise memory and the continuity of experience would not be possible. He quotes *Divakaravatsa* as saying:

(O Lord), if all the things experienced (externally) and inner objects were not preserved by becoming one with You, memory, which is

not to forget something once known, would not be possible.

Finally, the Fourth state is like deep sleep in that it is one of pure consciousness, but while this is not apparent in the latter state, in the former it is, because in it all the latent tendencies which bind the soul are destroyed. Pervading all the other states, it is beyond them and free of the disruption brought about by the split between subject and object. It is the bliss of the light of uninterrupted consciousness. See P.S., p. 76-80 and the exposition of Stanza 3.

64. According to the monistic Saiva view, Nature (*prakṛti*) is a power of universal Siva-consciousness known as *Sambhavisakti* (M.M., p. 55) and hence one with it. In the worldly state of ignorance, Nature and its products take on a seemingly independent existence and, fascinated by its transformations, the soul is bound by it. Its activity is of three basic types, and these, as the qualities (*guṇa*) of Nature, characterize all objects and perceptions, as well as all mental and sensory activity. The first type is the quality of inertia - *tamas*. Its presence in the objective sphere is marked by the absence of sentience and the fixity of the physical properties of individual objects. Sluggishness and ignorance is the sign of its presence in the sensory and mental spheres. Next comes the quality of impassioned activity - *rajas*. In the physical sphere its presence is represented by the dynamic power we find certain things possess. Thus fire, for example, is full of *rajas*. The dominance of *rajas* is apparent in the mental and sensory spheres when we are, for example, excited, stimulated to think, or intensely desire something. Finally, *sattva* is the quality of brilliance or purity. According to the degree in which this quality dominates the intellect, it is capable of reflecting the light of consciousness and so one develops in wisdom and virtue. *Span-da* doctrine understands all this activity with its three qualities to be the individualized aspect of the universal activity of consciousness. Ignorant of this fact the soul abandons the universal for the particular and is caught up in it. See also below, p. 353, n.121 and p. 356, n.132.

65. See S.Su., 1/7 and Bhaskara's commentary, *Aphorisms...*, p. 27-8 of notes.

66. Instead of '*otsahamadyavasitah*' read '*otsahadhyasitah*' which makes better sense.

67. Read '*anugrahanodita-*' for '*anugraho-dita-*'.

68. Cf. Sp.Pra., p. 7.

69. Rajanaka Rama is here implicitly voicing the *Pratyabhijña* view that liberation is attained by recognising our identity with Siva by discovering the true innate powers of the Self. See above, p. 35.

70. Cf. Sp.Ka., 17 and commentaries.

71. Read '*hetusukhitvadya-*' for '*hetuh sukhitvadya-*'.

72. Sp.Ka., 36.

73. See *Aphorisms...*, p. 174-8, under S.Su., 3/45.

74. This saying is also quoted in Sp.Sam., p. 14.

75. See S.Su., 1/17, *Aphorisms...*, p. 48.

76. On Mantras see my *Doctrine...*, p. 198 - 204.

77. Read '*svasamarthyam*' for '*svamyartham*'.

78. Read '*svabhavabalakramanenaiva*' for '*svabhavabalakramanameva*'.

79. Read '*sarvabhavo-*' for '*sarvanubhavo-*'.

80. In the place of '*evam svabhavam yasya (cittam)*', Rajanaka Rama reads: '*evam svabhava yasya (cittam)*', i.e., 'He whose (mind is) thus (fixed) in his own nature...'

81. In the place of: '*mantraruddhanyadeva-takarayam*' read: '*mantraruddhadevatakarayam*'.

82. In the place of '*sivarupatapatteh*' read: '*sivarupatapattih*'.

83. See my *Doctrine...*, p. 90-6.

84. Also quoted in P.S., p. 78.

85. '*alabidaladarsanarupa*' - the meaning of this expression is uncertain. The literal meaning is the one give. This seems to be a way of

expressing, or exemplifying, the uncontrolled and peculiar nature of dream objects.

86. Read the variant recorded in manuscript Kha: '-samvidapayad' for '-samvidudayat'.

87. Sp.Ka.,v.18.

88. The printed edition reads: '*niravarnarupatvat tenatitanagatam jnanam parimitavisayam na kimcidascaryam*'. Rajanaka Rama's version reads: '*parimitavisayamatitanagatajnanam na kimcidascaryam niravaranasvasvabhatvat*'.

89. The act of perception, although a single, unitary event, is conceived to pass through two basic stages. The first stage can be termed that of presentation (*prakasa*). It takes place the instant an object is perceived and its existence as such (*sattamatra*) is registered. This is the phase of pure experience (*anubhava*) or sensory awareness (*samvedana*). Following on from this is the phase of representation (*vimarsa*) in which the object is identified and, emerging out of its indeterminacy, is made clearly manifest. According to the *Pratyabhijna* theory of perception, the basic condition for this to take place is recognition, which entails the coupling of the present experience with previous similar ones that have been identified, that is to say, labeled with their own specific discursive representation (*pratyaya*). Abhinava explains:

Recognition consists in the unification of what appeared once with what appears now, as in the judgement 'the king has been induced to recognise this (person as his son).' Recognition is a cognition which consists of the unification of the experience of something that was known before, either in its general form or its particulars, with its subsequent apprehension, as happens (with the king who recognises the person before him as his) son because he recognises his son's physical features and qualities. (I.P.v., I p. 20)

90. The printed edition reads: '*ksinadhatu-rapi*'. Rajanaka Rama adds '*durbalah*' at the beginning.

91. Sp.Ka.,5.

92. '*Glani*', here translated as 'lassitude', is more than mere laziness or a feeling of nausea

and weakness, which is what the word usually means, it is the lack of enthusiasm (*anutsaha*) which dulls consciousness (T.A., VIIb. p. 104) and as such is the opposite of the inner power or strength (*bala*), inherent in the consciousness which is the essential nature of every living being. It is the fettered soul's inner weakness which deprives him of the courage and firm intention to lay hold of his true nature. Thus while Kallata says that it is born of ignorance, Abhinava lists it along with ignorance, as one of a number of synonyms for the impurity which obscures the consciousness of the fettered. He says:

Impurity is variously named (in the scriptures) according to its nature as, for example, desire (*abhilasa*), ignorance (*ajnana*), nescience (*avidya*), craving (*lolika*), absence of vision (*apratha*), the defect of phenomenal existence (*bhavadosa*), the boat of (the individual soul (*anuplava*), lassitude (*glani*), dryness (*sosa*), dullness (*vimudhata*), the state of 'I' and 'mine' (*ahammamatatmata*), fear (*atanka*), the power of *Maya*, obscuring covering (*avrti*), the seed of imperfection (*dosabija*), the fettered state (*pasutva*) and the cause of the sprout of transmigratory existence (*samsarankurakarana*). (T.A., 9/84b-86)

See exposition of this Stanza.

93. In the place of *cintadvayantarvya-pakataya* of the printed edition of the *vrtti*, Rajanaka Rama reads: *cintadvayante vyapakataya*.

94. *Pranava* is the mystic syllable *OM*.

95. Fashioned from the same elements out of which the physical universe is made, the body is a microcosm which lives and functions by virtue of the consciousness that sustains it. Each of the five gross elements is represented by a yogic center in the body through which the light of consciousness radiates. The yogi experiences this light at first as merely tiny pin-points of light that shine in each center. Concentrating upon one or other of them with one-pointed perseverance, he gradually penetrates through them to experience their radiant source directly.

96. The Tantras describe many practices based on the development of sound consciousness. Just as the yogi can experience God-

Notes to pages 119-122

consciousness as the brilliance of the light of life, he can also experience it as divine sound. As the yogi develops this sound-consciousness, the sound he contemplates changes as it approaches the highest level, where individual consciousness merges with the resounding silence of pure God-consciousness. One such practice is described in the *Brahmayamalatantra*. Abhinava summarizes it as follows:

The venerable Sound (of consciousness - *rava*) is of ten types, issuing from the heart, neck and palate (each of which is) gross, subtle and supreme. Again, present everywhere (in all these types) is the All-pervading (Sound - *vibhu*) which bestows the plane of pervasion. The great yogi who has conquered Sound and is established in the supreme body (of Sound) must ascend (to ever higher levels) and attain the supreme state of pervasion. This he should practice daily until the resonant (power of consciousness - *ravini*), starting from the Sound, merges into Silence (*arava*). (T.A., 5/97b-100a)

The sounds the yogi hears are described in the *Brahmayamala* as follows. First comes the sound '*cini*' then '*cincini*', which is followed by a prolonged humming (*ciravaki*), then come the sounds of a conch, stringed instrument, flute, cymbals, thunder, a raging fire and finally one like that of a kettledrum. Although these sounds are not those mentioned by Rajanaka Rama, the basic principle of development is the same.

97. Rajanaka Rama is alluding to a particular form of *Khecarimudra* practiced by *Hatha* yogis. Sitting in meditation, they roll back their tongue so that it touches the uvula that hangs at the back of the throat. In this way advanced yogis drink the nectar which is said to drip from it and, nourished by it, no longer require food or can make do with very little.

98. Here Rajanaka Rama is at odds with the other commentators and those who, referring to this verse, take it to mean that this subtle tactile sensation yogis experience does not, like the others, distract him. See exposition of this Stanza.

99. The *Spanda* yogi must, in other words, be constantly alert, and every moment attentive to his pure conscious nature which, even as he sees the things of this world, pervades them and

gives them life as the pure intent that stimulates and drives all experience. See my *Doctrine...*, p. 90-6.

100. See below chapter 14 and my *Doctrine...*, p. 151.

101. In the previous Stanza the yogi was taught to experience *Spanda* in the pure conscious state, which precedes the formation of thought constructs. Here the teaching concerns the experience of *Spanda* at the end of perception. After the initial pure sensation, the impulse to perception leads to the formation of thought constructs centered around the object perceived. These serve to identify it by excluding it from all else. When we perceive a jar, for example, we arrive at the notion that 'this is a jar' by determining that it is not a cloth or anything else. Normally this process is too fast for us to notice it, but we can observe it happening when we are in doubt as to the nature of some object before us. Thus, for example, if we see a post at night, we may wonder 'is this a post or a man?' The mind vacillates between these alternatives until we feel sure in ourselves that 'yes, this is a post not a man.' It then rests, and thought constructs are no longer formed. This is the state of the perceiver when he has determined the nature of his object. It is a state of silent, knowing conviction (*niscayavastha*). The object, no longer severed from the subject by the screen of thought constructs, fuses with it in the pure awareness of certainty. See below, p. 249.

102. See exposition on this Stanza.

103. The text of the printed edition ends here abruptly in the middle of a sentence.

104. The term '*pratyaya*' is here translated as 'mental representation' and treated virtually as a synonym of the word '*vikalpa*' meaning 'notion' or 'thought construct'. Actually the term conveys a range of meanings. It denotes the notion we have of things, in the sense of a conceptual understanding of what they are, based on the sensations we have of them. It is the moment when, once we have noticed the existence of something, we compare it with what we have seen before, and thus identify it. The result is a '*pratyaya*', i.e., a notion, under-

standing, perception or mental representation. At the same time '*pratyaya*' is also the feeling or emotive quality of the subject's response to the sensations identified as derived from his object. We may feel that something is pleasing or distressing; this is our '*pratyaya*' of it. Thus it is the basis of the clinging and desire, as well as the aversion, which conditions the fettered soul's responses and deprives him of his freedom, and, as he has lost sight of his pure conscious nature, it entangles him in the world of objectivity.

105. According to a notion held in common with the *Saivasiddhanta*, there are eight types of experiencing subjects. The first five reside at the pure level, above the principle of *Maya*, one for each of the five pure categories ranging from Siva to Pure Knowledge (*suddhavidya*) (see below). The other three reside on the impure level, The Conditioned - *sakala* - subjects are those that are affected by all the three primary impurities. These are: a) *Anavamala* - This is Impurity of the Individual Soul (arm), also called Innate Impurity (*sahajamala*). It is the fundamental ignorance that contracts consciousness depriving it of its freedom and omniscience. b) *Karmamala* - The Impurity of Selfish Action. This is the inordinate desire which pervades the fettered soul's actions and so, although in itself without specific reference, gives rise to the actions which bind it to the creations of *Maya* (T.A., 9/143-4a). c) *Mayiyamala* - This is the Impurity of *Maya*, which consists of all that the individual soul is associated with due to the presence of *karmamala* and the latent traces of his actions (*karmasamskara*) (T.A., I p. 56). The subjects Isolated for Dissolution (*pralayakevala*) are the individual souls who, free of the Impurity of *Maya*, rest in a deep dreamless sleep at the end of a cosmic cycle of creation. They are reawakened at the beginning of a new creation by the latent traces of their past actions, and assume a mode of corporeal existence through which they can experience the fruits of their past actions. Those who in their embodied state have tried to eradicate the latent traces of their action through spiritual discipline, but have failed to do so completely before the period of dissolution begins, move to higher levels of subjectivity when they awake.

The third type of subject, the Deconditioned (*vijnanakala*) is in a state of transition; although he is above *Maya*, he is still below the pure level. Free of all false identification with the body and all else associated with the individual ego, he no longer refers the flux of *Karma* to himself as the agent, and so abandons it (T.A., 9/109-110a). Although he has conquered *Karma*, and so no longer transmigrates as an embodied being, he has not yet overcome ignorance - the root impurity. Even so, his state is one of pure, although still contracted, consciousness. Gradually, through Siva's grace, he comes to discover his identity with Siva, and in so doing evolves to the levels of subjectivity corresponding to the pure principles. (T.A., 9/90b-3a.)

106. Rajanaka Rama dedicates virtually all his commentary on this verse to a description of the 36 principles (*tattva*) that, ranging from Siva to Earth, encompass the totality of the one reality. He draws his account largely from the Saiva *Isvarapratyabhijnakarika* and the Sakta *Tattva-garbhasotra* (see below Appendix 1). Abhinava describes the 36 principles in detail in the ninth chapter of the *Tantraloka* (verse 49 to the end). The reader is referred to Chatterjee's book (see bibliography), most of which is dedicated to an exposition of these principles from the Kashmiri Saiva point of view. See also my *Doctrine...*, p. 165-6 and *Aphorisms...*, under S.Su., 3/3, p. 97-9.

107. See above, p. 75.

108. Cf. above n.l, and see my *Doctrine...*, p. 99-116.

109. See above, p. 53.

110. Utpaladeva quotes a part of this verse in his commentary on the *Sivadrshti* and tells us that it is by Pradyumnabhattacharya. S.Dr., p. 16.

111. In order to grasp the true nature of the one ultimate reality, we must conceive a distinction between its pure indeterminate nature and its universal immanence in and through manifestation. Although these two aspects coincide ontologically without contradiction, reason fails to grasp the two simultaneously. One follows the other. The transcendent, understood as the

source of immanence, precedes it, and as its ultimate end, follows after. In other words Siva develops into Sakti when He directs Himself to the task of creation, and then reverts back to His original state after it is completed. The pre- (and post-) cosmic state is one in which the absolute rests perfectly within itself. The cosmic state, on the other hand, is one in which Siva, the transcendental absolute, exerts His powers. As Siva discards His transcendent aloofness (*audasinya*), the first stir of intent (*aunmukhya*) that arises within Him to will, know and make the universe, is Sakti (M.M., v.14). From the Sakta point of view, as expressed by Pradyumnabhata, this is Sakti's empowered state while Her other state is that of the pure unconditioned light of consciousness called 'Siva'.

112. Concerning these three categories, see below, n. 117-9.

113. See above, notes 66 and 125.

114. I.P., 3/1/1. Commenting on this verse, Abhinavagupta explains: "(The word) 'thus' (in this verse implies the following). It is not at all reasonable to maintain, as do other systems, that the relationship between cause and effect is based on insentient (mechanical processes). Rather (the truth is that) the conscious nature abiding internally and externally as the manifestation of that (causal relationship and all else), which in reality is nothing but the light (of consciousness), takes upon itself the temporal order (*kalakrama*), and so is called action. This (action) is the inherent attribute (*dharma*) of the subject whose body is the power of knowledge. Therefore knowledge and action are not independent of one another. Reflective awareness gives life to knowledge, while action is nothing but reflective awareness itself. One who is devoid of the power of knowledge cannot act, thus that category is called Siva, which, through (the power of) action, can bear the reflection of the innumerable creations and destructions of the entire aggregate of categories, and whose nature, though unmanifest, manifests itself (for the purposes of) meditation and instruction, etc."

115. I.P., 3/1/2. Abhinava, commenting on this verse, describes the nature of *Sadasivatattva*,

otherwise known as *Sadakhya* (i.e., 'that which is said to pertain to Being'), as follows:

Although *Sivatattva* is one (without a second), its creative autonomy (*svatantrya*) manifests diverse forms (*svarupabheda*) as if they were reflections within it. The flux (*krama*) of time and space, consisting of the diversity of actions and forms (respectively), is nothing but the wonderful variety of things. Thus when the internal aspect, that is, (the power of) knowledge, manifests prominently, (*Sivatattva* appears) as *Sadakhya*, which is the state of being of that which is called 'being' (*sat*), because from this (level) onwards Being is clearly manifest (for the first time).

Abhinava goes on to say:

*Sadasivatattva* is a particular form of consciousness. It consists of the perception that a certain class of pure conscious beings known as *Mantramahesvaras* have of objectivity, namely, that it manifests like a reflection (within the mirror of their consciousness). The aggregate of existing things (*bhavacakra*) appears (very dimly), like the faint outline of a picture or like that which is perceptible only to our inner mental organ, just at the beginning of its creation (when the first movement down from the level of pure consciousness takes place). It may also be compared (to the state of the world of objects) in the course of dissolution, just when they are about to be destroyed. *Isvara* is (that particular form of consciousness) which constitutes the perception of the *Mantresvaras* and other classes of (developed) conscious beings to whom the universe, (now) become fully manifest (*sphutibhuta*), like that of the objects we perceive through our senses, appears as a reflection (within the mirror of their consciousness). I.P.v., II, p. 191-3

116. I.P., 3/1/3a Abhinava comments: "(the first verse of the *Stanzas on Vibration*) declares that the universe comes into being by (Siva's) expansion. Here *Isvaratattva* is indicated by the word 'expansion', which denotes the externalized state of the universe when it is clearly evident. Again, contraction, due to which the universe is reabsorbed, is *Sadasivatattva*. (It is that process whereby) the inner aspect (i.e., 'I' consciousness) comes to prominence, rendering (the universe of objectivity) unmanifest. (They together constitute) the Supreme Lord's pure vibration (*spanda*), which is the assumption of His other undeveloped (*aprarudha*) forms,

because, even though He is motionless, He manifests as being a subtle movement." I.P.v., II, p. 194-5. See below, p. 183ff.

117. I.P., 3/1/3b. Abhinava comments: "'I' consciousness (*aham*) is said to be the reflective awareness of the light (of consciousness), as the state of repose (it enjoys) in the luminosity of its own nature when it rests in itself alone, totally unconcerned with anything else (*ananyo-mukha*). (But when it is) directed (outside itself) to something else, it is 'this' (consciousness), (even though it continues) in reality to rest in the pure self-luminous light of consciousness, which does not attend to anything else. Of these, the first (state of) reflective awareness is *Sivatattva* and the second *Vidyesa*. In the intermediate state between the two is the reflective awareness present in the lords *Sadasiva* and *Isvara* of 'I - this', in which the two are equal like the pans of evenly balanced scales. The difference between them being that, in the former, objectivity is (only) dimly apparent, whereas in the latter, it is clearly apparent. The consciousness of 'I' and 'this' do not share a common foundation in the *maya* subject, the former residing in the subject and the latter in the object. Pure knowledge is the perception of their inherent connection (*sambandha*), when (this difference) has been eliminated and they rest in the one underlying ground (consciousness). Thus it is quite different from the impure knowledge of the conditioned subject (*mayapramatr*). Now, there are two states of Pure Knowledge. When (Pure Knowledge) generates the 'this' aspect within the conscious nature in which the 'I' is grounded, it is not clearly manifest, and so corresponds to the state of *Sadasivatattva* which is 'I (am) this'. Again, when the reflective awareness of the 'I' aspect emerges in the ground (consciousness) of the 'this' aspect, now clearly manifest, the state of *Isvaratattva* (which is the awareness that) 'this (am) I' arises." I.P.v., II, p. 196-7.

118. I.P., 3/1/4.

119. I have adopted the reading in manuscript '*ga*', namely '*evamvidha catra*' in the place of '*tvevamvidhadatra*'.

120. I.P., 3/1/8. Abhinava comments: "In deep sleep, during cosmic dissolution, and in the contemplation of nothingness which is pure negation, the non-self which is (in itself) empty (*sunya*) like the sky, is conceived to be the 'I' that is the Self, whereas it should rightly (be perceived to be) a state of objectivity. Similarly, while inhaling and exhaling, the breath (which is merely air) like the wind, (is conceived to be the Self when one thinks): 'I am breathing.' Again, when some living being is, for example, hungry or angry or an inert object is strongly heated, the vital breath (thus) energized (is also identified with the Self). The intellect which, like a pool of clear water, reflects objectivity (within itself) is (similarly) identified (with the Self) when one thinks, for example, 'I know inwardly' or 'I am suffering,' etc. In the same way, even the body, which is virtually (as inert as) the earth, appears to be the Self when (one perceives one's physical state) and thinks: 'I am thin.' In reality, emptiness and all the rest, are essentially pure consciousness alone. It is only due to *maya* that they are made manifest in this way as being other than consciousness, and in this state they become the locus of the mistaken identification of the 'I', which is the pure conscious nature. Thus the Supreme Lord's power of *maya* consists in the unobstructed accomplishment of the most difficult of things." I.P., II, p. 204-6.

121. Bh.g., 7/14. In his commentary on this verse, Abhinava says: "God is, as the etymology (of His name suggests), He who plays, and so 'divine' means illusory, in the sense that this illusion is His game. Even though *sattva* and the other (qualities) are not really other than the Supreme Brahman, that is, absolute consciousness, they are perceived as being different. Their state as qualities - *guna* - consists solely in their being manifest independently of the enjoying subject, even as they present themselves as the object of (his) enjoyment. Those subject to transmigration cannot grasp this, their undifferentiated nature. This is why their nature is illusory for them. Thus those who know the light of the Supreme Brahman see all things as one with it, and so overcome the illusion of the qualities of *sattva* and the rest. The characteriz-

Notes to pages 124-125

ing feature of their illusory nature is the very fact that they present themselves as the qualities consisting of the manifestation of duality. This is what is implied by the assertion 'only'. But those who don't progress beyond the manifestation of duality do not overcome illusion." This verse is also quoted in Sp.Pra., p. 30.

122. Note here how the *gunas* are understood to be qualities of *Maya* rather than Nature. Cf. above note 64.

123. The order in which Rajanaka Rama enumerates the five obscuring coverings (*kancuka*) does not appear to follow any logical sequence as does, on the contrary, Abhinava's account in the *Tantraloka*. Abhinava himself, however, points out that even the accounts of those principles found in the Agamas are not always consistent on this point. The differences we observe serve to explain the same phenomenon from different points of view. In fact consciousness is fully manifest simultaneously as all things, and so it would be wrong to maintain that there is only one possible sequence of manifestation (T.A., 9/217-20a). Abhinava's account starts with the generation of the Force of Obscuration (*kala*) from *Maya*. He says:

The Force of Obscuration arises from the principle of *Maya*, and its characteristic is limited agency (*kincitkartrtva*). *Maya* severs the fettered soul from Siva, Whose nature is consciousness, and plunges it into a state similar to that of deep sleep, in which it is devoid of both knowledge and action. The Force of Obscuration generates in the soul which embraces it and is embraced by it, its limited capacity for action, which is born from their mutual contact. (Ibid., 9/174b-5)

The function of this force is to strengthen the individual soul's obscured consciousness (ibid., 9/181), and it does so by acting directly within it. But even if the soul has been given the power to act in this way, it can do nothing unless it develops some awareness of its surroundings. Thus the capacity to acquire limited knowledge is generated next. Abhinava explains:

This knowledge views the intellect, and there determines distinctly, according to their own nature, the sensations of pleasure and those of delusion, etc., reflected within it along with (the

series of) causes and effects and the interconnected network of their operations. (Ibid., 9/192b-3)

In other words, the world of objects reflected in the intellect is perceived by this Impure Knowledge in so far as the individual soul cannot perceive objects directly, but can only do so when they are reflected in the intellect through the activity of the senses. Next comes the obscuration of attachment (*raga*) for, as Abhinava says:

In so far as (the soul) acts (in its own) limited way, there must certainly be some other (principle) that attracts (the soul to apply itself) there (to some task), and that is said to be the principle of attachment (*ragatattva*). (It is more than) merely a lack of dispassion (*avairagya*), for it functions there as a (positive) intent (*asakti*) (and anyway) even the indifference of someone who is content harbors subtle attachment (which leads him to repeat his satisfying experiences). (Ibid., 9/199b-201a)

According to Abhinava, who bases himself on the authority of the *Malinivijayatantra* for his account of these principles, the next bond that emerges from the Force of Obscuration to condition the fettered soul is time. As he says,

(The *Malinivijayatantra* declares that) time is that which measures in minutes, etc., the activity of the agent (*kartrtva*). (What this means is that) time inevitably measures (the activity of) that agency which is conditioned by its products (and not of the agency of universal consciousness). (Ibid., 9/201 b-2a)

Finally, comes the principle of Necessity (*niyati*), which conjoins (the cause) with its own particular aggregate of products (*karyamandala*) (ibid., 9/202b).

124. See note 64. Once universal consciousness has been seemingly contracted and individualized by the power of *Maya*, the principle of nescience (*ajnana*), and the Force of Obscuration (*Kala*), along with the obscuring coverings it generates, envelopes it, as does the husk a seed. At the same time, it also empowers the individual soul formed in this way to act in the world and experience it. He thus becomes agent and experiencer (*bhoktr*), although subject to limitations and finitude (*kincitva*) because his



consciousness is not universal (*samanya*), but particular (*visesa*). Thus the principles below *Maya* are generated separately for each individual soul, who lives his monadic existence in a world and mind-body of his own, communicating with others when Siva wills that different worlds fuse to form a common environment for two or more souls (T.A., 9/167b-9). Just as the Force of Obscuration (*kala*) specifies the characteristics of the individual soul in the subjective sphere, it similarly generates the fundamental psychic-cum-physical substance from which its own particular mind-body and world is generated through the development of the succeeding principles. This basic substance - Fundamental Nature (*Pradhana*) - is thus produced from the conditioned aspects of consciousness, in order to specify it more completely. It represents the first appearance in a clearly evident form (i.e., as external to consciousness) of objectivity seemingly severed from consciousness. No specific objects have as yet appeared, for that requires the generation of the mind, senses, body and physical world that can only take place once the lower principles have emerged. Thus Fundamental Nature is understood by Abhinava to be the pure generic objectivity (*vidyasamanya*) of the soul's object of experience (*bhogyā*).

125. 'Subtle element' translates the term '*tanmatra*'. Meaning literally 'just' or 'merely' (*matra*) 'that' (*tat*), it denotes the pure sensations as such, registered by the senses. Rajanaka Rama goes on to explain that these are of five basic types corresponding to the five senses and the five gross elements, from which the objects of the world are formed.

126. See my Doctrine..., p. 63-4.

127. According to the *Malinivijayatantra* which Abhinava takes as his prime authority here, the qualities (*guna*) constitute a separate principle (T.A., 9/224) while:

The intellect arises from the qualities. It is pure in all respects, and so the light of the soul and the object of knowledge deposit their reflection therein. The reflection of the object (*visaya*) within it may be either external, that is, fashioned by the senses, or else unmediated by them, as happens in

the case of the imagination or intuition, etc. This activity of the intellect is the consciousness (*bodha*) (it has of objects). (Thus in so far as the intellect) is the firm support of the light of the consciousness of the Self, (intellectual) consciousness (*bodha*), although insentient, is capable of (apprehending its object). (T.A., 9/227-9)

128. According to Abhinava, the individual ego (*ahamkara*) is ultimately a product (*karya*) of the absolute ego (*aham*). The immediate cause of the ego is, however, the intellect. As Abhinava says:

From the intellect arises the product of the ego, which consists of the notion that this light generated by the individual soul reflected (in the intellect) and sullied by objectivity is (the true) ego.... Thus, as is indicated by the word 'product', this (created ego) is different from the essential nature of the ego which is uncreated and perfectly pure freedom. (T.A., 9/230 and 9/232)

129. *Manas*, which I translate here as 'mind' is actually just a part of what is normally considered to be the mind in the West. Here it is that mental faculty whereby sense data are processed and labelled. As Utpaladeva explains:

The mind reacting (to that which it receives through the external senses) determines them and generates the thought processes (*kalpana*) associated with action, etc., that are based on both unity and diversity. It is the activity of the subject. (I.P., 2/2/3)

130. Again basing himself on the authority of the *Malinivijayatantra*, Abhinava considers the *sattvika* ego to be the source of the senses, the *rajasika* that of the mind (*manas*), and the *tamasika* that of the subtle elements of sense data and with them their locus, the gross elements. (T.A., 9/276a-7b and 9/279b). In Sanskrit the word used to denote the senses is '*karana*' which means literally 'instrument', and the senses are, indeed, just that, namely, instruments of the ego which, functioning as the agent, makes use of them as extensions of itself. Abhinava explains:

This product of the ego, qualified as the cause of the subtle element of sound, produces the sense of hearing, and when it is (similarly qualified) sepa-

ately as (the cause of the subtle element of smell it produces) the sense of smell. As this is the case, (it is unnecessary to suppose that the senses) are of a gross material nature simply because of their necessary connection with their specific objects. That they are produced by the ego is clearly evident from the fact that the awareness that 'I hear,' 'I see' or 'I smell,' etc., is always associated with the ego. Therefore it is reasonable to maintain that their status as instruments depends on their being in contact with an aspect of the agent. An instrument of action independent (*vibhinna*) of the agent would be an object of the impulse (of some other principle), and so would not be an instrument (but an object) of action, and so require another instrument, which would thus entail an infinite regress. Therefore, (the truth of the matter is) that the agent, by virtue of his freedom, divides up his own body (*vapu*), and in so doing transforms that point of himself which is in contact with the objective aspect into an instrument of action. (This is just as happens when he) converts something else quite distinct from himself, for example, a knife, into an instrument of his activity by considering it to be co-extensive in nature with that aspect of himself which has also been transformed (into an instrument). (Ibid., 9/240-5)

Abhinava continues further on:

From this same product of the ego in even closer contact with the subtle elements (of sense data) arise the organs of action, namely, speech, the hands, the organs of excretion, the genitals and the feet. The organs of action are aspects of the action of the ego (*ahamkriya*), capable of producing the result (represented by the notions that) 'I speak,' 'I pick up,' 'I abandon,' 'I emit' and 'I move.' Thus, the hand continues to exist as the organ of action, even for one whose (physical) hand has been cut off. The (physical) hand consisting of five fingers is merely its principle locus. That it is possible to pick up (something) with the mouth also indicates the presence there of an organ of action, and that cannot be other than the hand, for without its instrument, how can action be possible? And if it were possible, then of what use would even the organs of perception be (in so far as we could perceive objects directly without them)?... Therefore we say that the senses of action, like the skin, pervade all the body, but are primarily apparent in their particular locus. (Ibid., 9/253-7a and 260a-1b)

131. For this and the other impurities see note 105 above, also my *Doctrine...*, p. 195-9.

132. See note 64 above. Abhinava defines the three qualities as follows: "Pleasure is *sattva* because it is light, and light is said to be bliss; suffering is *rajas* because its nature is action, which vacillates between light and darkness (*tadatatkrama*); while delusion is *tamas*, which obscures (the mind) associated, as it is with an absence of light." (T.A., 9/221b-2).

133. Notice here again Rajanaka Rama's incipient Saktism. The Supreme Goddess is here implicitly understood to be *Spanda*, as the source and ultimate nature of all the principles of existence.

134. In the place of '*svabhavasyacchadane*,' Rajanaka Rama reads: '*svasvabhavasyacchadane*'. The meaning is the same.

135. See below, p. 129-30 and my *Doctrine...*, p. 195-199.

136. In Stanza 45.

137. I.P.1/5/11. Abhinava comments: "Now if we say that a crystal or the like is insentient because it is incapable of being aware of itself (as a medium of reflection) or the jar (reflected in it), it follows that self-awareness (*paramarsana*) is the very life of sentience, the nature of which is the freedom to externalize (into concrete forms the ideal images) held within it. Moreover, it is the very nature of the light (of consciousness) as its autonomous independence (*ananyamukhapreksitva*), the characteristic of which is the repose it enjoys in its own nature. When the awareness dawns that: 'it is I alone who am the light (of consciousness) that shines (as all things),' then one's own (pure) consciousness considers itself to be fulfilled as the subject, object and means of knowledge, etc., and requires nothing apart from itself. Crystal and the like, on the contrary, even when it bears a reflected image, requires some other perceiving subject in order to be known as such. Therefore, lacking in reflective awareness, it is insentient." (I.P., Ip.198-9).

138. V.P.1/115, also quoted in *Sp.Pra.*, p. 54. This verse is frequently quoted in many works belonging to differing philosophical and theological schools, as it states simply and directly

the basic idea that language is the necessary vehicle of thought. For example, the famous 6th century scholar and philosopher, Vacaspati Misra, quotes this verse in the course of his commentary on a work on a logic with this intention. (See the *Nyayavartikatatparyatika* on the *Nyayadarsana*, p. 110, Calcutta: Calcutta University Sanskrit Series, 1948.)

139. For the various translations of this term and its significance see H. Alper's article 'Svabhavam avabhasasya vimarsam. "judgment" as a transcendental category in Utpaladeva's Saiva theology, the evidence of the *Pratyabhijñā-karikavṛtti*.'

140. There are two forms of knowledge: conceptual (*savikalpa*) and non-conceptual (*nirvikalpa*). The latter is universal and perfect; as the reflective awareness of the light of consciousness, it is the supreme level of Speech (*para vac*). The conditions required for the former are those enumerated by Rajanaka Rama. Although it is finite knowledge, it shares in the nature of the latter as an aspect of Speech.

141. Rajanaka Rama reads: 'sa *ceyam kriyatmika kriyasvabhava*'. The printed edition of Kallata's commentary omits '*kriyatmika*'; the meaning is unchanged.

142. Bhaskara explains the aphorism: 'energy established in its own abode,' as follows: "(Sakti's) own abode should be understood to be the place of Being (sat) called Siva. (Siva's) vitality (virya), which is knowledge and action, is said to be (his) energy. (Energy's) abiding state is (its) absorption (*linata*), that is, penetration into the agential aspect (of consciousness). That same (state) is the light of intuition (*prati-bha*) which is the solitary churning of the light of consciousness (which thus aroused issues forth as the universe and enlightens the yogi)." (Aphorisms..., p. 48 under S.Su., 1/17).

143. M.V., 3/5-10a. This passage, except for the last line, is also quoted in Sp. Pra., p. 11.

144. Rajanaka Rama reads: '*devi*' whereas Bhagavadutpala reads '*devi*'. Rajanaka Rama reads: '*samprapadyate*' for '*pratipadyate*' in the printed edition of the M.V.

145. Rajanaka Rama and Bhagavadutpala read this line: *evam bhavatvidam sarvamiti karyonmukhi yada*. The printed edition of the M.V. reads: *evambhutam idam vastu bhavatviti yada punah*.

146. Rajanaka Rama reads: '*kriya mata*', M.V. and Bhagavadutpala reads: '*kriyocyate*'.

147. Rajanaka Rama reads: '*evam yatha dvirupaiva*', M.V. and Bhagavadutpala: '*evam saisa dvirupapi*'.

148. Rajanaka Rama reads: '*bhedaih*', M.V. reads '*caiva*'.

149. Tantra is commonly considered to be, among other things, '*Mantravidya*', i.e., the science of Mantra. As Mantras are formed, like common words and sentences, from the letters of the alphabet, the alphabet plays an important role in this science. The order of the letters in the alphabet can be the normal one, in which case it is called *Matrka*. There are also other alphabets in which the order of the letters is disarranged. Amongst those found in the Tantras Kashmiri Saivites considered to be the most elevated, *Malini* is the most important. Meaning literally 'She Who Wears the Garland (of Letters)', *Malini*, like *Matrka*, is an aspect of the divine energy of Speech. It is used, among other things, for the projection of the letters onto the body (*nyasa*). The letters are imagined to be systematically arranged in various parts of the body. *Matrka* is projected from the top of the head to the feet. Each letter is charged with the energy of a cosmic or transcendental principle. Thus the process of projecting *Matrka* reproduces that of creation (*srsti*), that in this case generates a microcosm containing all the categories of existence and their corresponding world-orders. *Malini* is projected from the feet to the head. The principles are thus fused into one another, and the microcosm is merged into pure consciousness through the process of reabsorption (*samhara*) which the projection of *Malini* reproduces. See also below, p. 233-4.

150. Rajanaka Rama refers here to Bhartrhari and his school, which elaborated extensively a philosophy of language based on the idea that the Absolute - Brahman - is the

Notes to pages 130-139

Word. This Word Absolute - Sabdabrahman - is the one ultimate reality according to this view. Kashmiri Saivism has drawn much from this school and elaborated on it in its own way.

151. V.P., 1/124.

152. Also quoted in Sp.Pra., p. 38.

153. Also quoted *ibid*.

154. *Ibid*.

155. According to the common Indian notion, the waning of the moon takes place due to the darkness that encroaches upon it, as it empties out its lunar energy into the universe to nourish and illumine it at night. Although it ultimately wanes into total darkness at the end of the dark lunar fortnight, a residuum of energy (*kala*) persists. This is the last digit (*kala*) of the moon that, hidden from view, is the subtle source of energy which serves to replenish the moon's powers as it waxes, digit by digit, in the bright lunar fortnight. The point implicitly made here is that, although the power of consciousness is constantly being obscured by objectivity, it persists and, even if only as a minimal trace, continues to sustain the objective order.

156. The first letter of the Sanskrit alphabet, like the Roman, is 'A'. It stands for 'Anuttara' the absolute. See my *Aphorisms...*, p. 192 n.19.

157. V.P., 1/112.

158. *Ibid*, 1/1.

159. See below, p. 257-8.

160. Refer below to the exposition of these Stanzas for a detailed description of the subtle body, what the text calls 'the City of Eight'.

161. The printed *vr̥tti* reads: '*bhunkte asnati...*'. Rajanaka Rama's reading adds: '*paravasah*'.

162. Read '*tanmukhyam*' for '*tanmukham*'.

163. Read '*bhoktr̥va*' for '*bhovatr̥va*'.

164. Read '*niravarana*' for '*niravana*'.

165. Instead of '*punastvekatra*' of the printed *vr̥tti*, Rajanaka Rama reads: '*punarekatra*'. Ksemaraja in his commentary in Pr.Hr., su. 20

quotes the variant reading: '*sthule iarire va*'. The printed *Vr̥tti* simply reads: '*...sthule va*'.

166. Sp.Ka.vi., p. 76; also my *Aphorisms...*, p. 40-1 under S.Su., 1/14. The physical body's relationship to the subject is analogous to the relationship between the subject and the entire universe of phenomena. Just as we can choose to take up or abandon a physical object because it is an object in relation to ourselves as the acting subject, the same can be done with the body, which is also an object, and ultimately with all manifest objectivity. Mastery (*aisvarya*) over oneself is mastery over all things. It is the same as the divine universal lordship (*patitva*) of consciousness, the Supreme Lord.

167. See Stanzas 1 and 45 with commentaries.

168. Bh.g., 10/8-11. These verses are drawn from the Kashmiri recension of the *Bhagavad-gita* which differs in some of its readings from the now standard, pan-Indian recension which Sankaracarya used for his commentary. See below Appendix 1.

169. The standard version reads: '*aham sarvasya prabhavo mattah sarvam pravartate*', i.e., "I am the source of all things and they all evolve out of Me." The Kashmiri recension reads: '*ayam sarvasya prabhava itah sarvam pravartate*'.

170. The standard version reads: '*tusyanti ca ramanti ca*', the Kashmiri: '*tusyanti ramayanti ca*'.

171. The standard version reads: '*mam upayanti te*', the Kashmiri: '*mam prapayanti te*'.

172. V.P., 3/7 and 39-41.

173. See exposition of Stanza 40.

174. It is a common belief in India that serpents guard treasures.

175. Rajanaka Rama is alluding here to his teacher Utpaladeva, the lotus - *utpala* - of lofty intentions.

Chapter 11. The Stanzas on Vibration with a Commentary Called the Lamp of Spanda, the SpandaPradipika

1. The Tantras sometimes refer to *Maya* as

the Night (*nisa*). It has three aspects or levels. The supreme form is Maya as the power of universal Siva-consciousness identified with Vagisvari, the Goddess of Speech through which the world of words and meanings is created. The middle aspect is known as the Cave (*guha*) or Womb (*yonī*). It is the principle called *Maya* (*mayatattva*) that, still undisturbed, is the fecund womb that contains within itself all the lower principles and powers. The third, and lowest, is Maya's disturbed aspect when it is aroused through Siva's will and generates the countless worlds of the lower order. It is then called the 'Knot' (*granthi*) or 'Cavity' of *Maya* (*mayabila*) Abhinava explains:

*Maya* is the Lord's power at one with Him. It is (His) freedom to make diversity (*bheda*) manifest that is thus created by it. The first manifestation of diversity that has as yet not become divided and contains within itself the infinite number of future manifestations is the Night (of *mayo*) in its supreme aspect (*para nisa*). Its nature is diversity and such is that of its product, thus it is insentient. It is the cause of all things and so is omnipresent (*vyapini*). Again, as it (cannot be perceived directly but) can only be imagined to exist solely on the basis of its effects, it is subtle. It is eternal because it is invariably associated with Siva's power and one as the root cause (of all things). (T.A., 9/149b-152)

2. The Wishfulfilling Gem (*cintamani*) is a mythical jewel believed to grant all the things the one who possesses it may desire. The *Spanda* teachings are likened to it, indeed every one of the verses of the Stanzas are, according to Ksemaraja, Wishfulfilling Gems (Sp.Nir., p. 13). Bhagavadutpala says of Spanda that it is 'the Wishfulfilling Gem of one's own nature' (see below, p. 140). and in so doing identifies *Spanda* as he usually does, with Siva Who is commonly said to be like the Wishfulfilling Gem also by Saivites of other traditions. Thus Ramakantha, the Sidhantīn, says that Sankara 'bestows the best of things to all, just like the Wishfulfilling Gem' (*Nares'varapariksa*, p. 2). An apt metaphor for an absolute which displays its miraculous powers by assuming the divine forms in which the devotee worships it, it is commonly found in the Vaisnava, Pancaratra Tantras, just as it is in the

Saiva (see e.g. N.T., 9/3). Thus in the *Jayakhyasamhita* we read: "Just as the Wishfulfilling Gem grants every desirable thing in this world, so too the Lord of Mantra grants (all things) to one intent on spiritual discipline (*sadhaka*)." (J.S., 26/129). In the same vein, the *Ahīrbudhnyasamhita* compares Visnu's power to the Wishfulfilling Gem (A.B.S., 24/15b.). In this verse Bhagavadutpala likens the Self to it. At one with Siva, we possess Him already, if only we knew it but, as Somananda says:

Does not fire illumine whether it is know (to be fire) or not? Is gold one does not know (to be gold), stone? But even though this is true, it is only the gold one knows (to be gold) that one can use here by virtue of its value, etc., as wealth for (one's own enjoyment). Clearly the Wishfulfilling Gem that is not known to be such remains a Wishfulfilling Gem, but even so, who would keep it not knowing what it can do? (S.Dr., 7/2-4 quoted, with variants, in M.M., p. 26)

3. The reading of the printed edition and the manuscripts presents a problem here. Bhagavadutpala, like Rajanaka Rama, introduces his commentary by establishing that the *Stanzas* are formally qualified to be considered a systematic treatise - *sastra*. Rajanaka Rama establishes this by showing how the *Stanzas* fulfill five requirements namely. 1) they are transmitted by tradition. This is technically called the *sambandha* or 'relationship' between the teacher and the taught or the treatise and its origins. 2) The *Stanzas* also deal with a specific subject - *abhidheya*, 3) have a name - *abhidhana*, 4) are meant for those specifically qualified - *visaya* and 5) serve a purpose - *prayojana* (see above, p. 340, n.19). Bhagavadutpala says that he will deal with six topics whereas the printed edition only enumerates four, namely: 1) *sambandha* - relationship, 2) *abhidheya* - the subject matter, 3) *visaya* - those qualified to study this treatise and 4) *prayojanaprayojana* - the purpose of what the treatise aims to achieve. To reach the full compliment of six, the text has been emended to include *abhidhana* - the title of the work and *prayojana* - its purpose. Bhagavadutpala does in fact deal with both these topics. He does not, however, talk about *visaya*, i.e. those qualified to study this work.

4. Sp.Ka.,7.

5. For this and other texts cited by Bhagavadutpala see the entries in appendix I under the Sanskrit title of the work.

6. God's form at the beginning of all things is Speech (vac). He is praised here, as in the following two verses, as the source of scripture understood both as the written or spoken word that instructs and as God Himself Who is the universal consciousness that is the intelligent guiding principle of manifestation and of those who seek liberation.

7. There is a play here on the words 'sastr' - 'the proclaimer of scripture' and 'sastra', 'scripture' that implies that God is both the source of scripture and scripture itself.

8. Bhagavadutpala here presents the *Stanzas* as scripture in so far as they share, in part at least, in scripture's mode of transmission. This transmission is characterized by the type of relationship established between those who transmit it and those who receive it according to their nature. It is standard practice for a scripture to describe its descent into the world (*sastravata*) along a series of descending orders of transmission in this way. An example is the revelation of the Siddhanta Agamas as a whole which N.R. Bhatt describes as follows:

The twenty-eight basic Saivagamas fall into two groups: Saiva and Raudra. Ten are 'Saiva' and the other eighteen, 'Raudra'. The traditional explanation is that Sadasiva, the manifested form of Siva, to which corresponds *Sabdabrahman*, in order to remove the ignorance (*ajnana*) of the world and for him to reveal the knowledge of reality, at first created ten Sivas and taught them the ten Saivagamas, and then created the eighteen Raudras to whom he taught the remaining eighteen Agamas. Each one of these Sivas and Rudras reveals the Agama he has received to one or other god; the gods transmitted it to sages and these to other sages who finally gave them to men. In this way the transmission has taken place from master to disciple from the revelation of Sadasiva up to our day. (Introduction to the *Ajitagama*, p. i-ii)

Many major Agamas furnish the details of this transmission following this basic scheme with

minor variations. So the types of relationship, as presented by Bhagavadutpala are five, which on the model of the transmission of the twenty-eight Agamas, are as follows: 1) Supreme (para) - between Siva and His power or Siva and Sadasiva 2) Great (*mahat*) - between Sadasiva and the gods, 3) Divine (*divya*) - between gods and sages. 4) Human (*divyetara*) - between sages and sages and 5) Mutual (*itaretara*) - between sages and men. L.A.S., II, p. 120-1; T.A., I, p. 280-5; I.P.V.V., III, p. 400; N.T.u.I, p. 17; Sv.T.,8/27ff.

9. See above, introduction, p. 12.

10. The word '*artha*' conveys a number of meanings both general and technical. According to common usage '*artha*' basically means 'aim' or 'meaning' as in the expression '*sabdartha*' - 'the meaning of a word'. By extension '*artha*' also means 'a thing' in so far as 'things' are the 'meanings' of words. Thus the word '*paramartha*' means 'supreme (*paramo*) thing' i.e. ultimate reality. '*Artha*' can thus also mean 'reality' in which sense we also find it in the compound '*tattvartha*' meaning, literally, 'the reality of the (supreme) principle' which is thus equivalent to the expression '*paramartha*'. According to Bhagavadutpala, Vasugupta 'beheld the true nature of ultimate reality (*tattvartha*)' (see below, p. 175). In Kashmiri Saiva works the word '*artha*' is used in a technical sense to mean a 'doctrine' or 'system'. Thus we came across the expression '*trikartha*' which means both the 'teachings of the Trika school' or 'ultimate reality as expounded in the *Trika* teachings' (see T.A., I, p. 29). Abhinava uses this expression when he says: 'in fact, according to the *Trika* teachings (*trikartha*), the Trident is the abode of worship' (*vastutah pujadhama trisulam trikarthe* P.T.v., p. 54). '*Trikartha*' is not a common expression for *Trika* doctrine whereas *Krama* doctrine is commonly called '*mahartha*'. According to Mahesvarananda, this expression encompasses a range of semantic connotations from 'Great Meaning' through 'Great Teaching' to 'Great Reality'. Thus he writes:

It is said in the great work (*The Heart of the Yogini*, 2/15b-6a): '(There are five meanings of the

Tantric teachings, namely) the literal, intended sense (*bhavartha*), the meaning conveyed by the traditional (*sampradayartha*), the implicit, *Kaula* meaning (*nigarbhartha*), the essential sense of all the esoteric teachings (*rahasyarthartha*) (which concern them) and the great ultimate meaning which is reality itself (*mahatattvartha*). 'Thus, just as this teaching indicates, (*mahartha*) is 'great' (*mahat*) in so far as it is the ground of every one of the diverse principles of meaning (*arthatattva*). It is the reality/meaning (*artha*) that is the principle to be realized and that can encompass every meaning/thing (*artha*) in all its major and minor divisions. (M.M., p. 176)

Thus, analogously, we come across the expression '*Spandartha*'. So for example, Rajanaka Rama, calls his commentary on the *Stanzas* '*Spandarthasutravali*' which has been translated elsewhere as the 'Row of the Thread of the Ultimate Purport of Spanda' (see above, p. 74). The expression '*spandarthasutra*' which refers to the *Stanzas* can equally well be translated as 'the aphorisms concerning the reality (known as) *Spanda*.'

11. This is a quote from Panini's list of roots, the *Dhatupatha*, where the root spadi from which the word '*spanda*' is derived, is defined in this way. It is universally quoted as the standard definition of the word '*spanda*'. See, e.g., Sp.Nir., p. 3; *kincicalattatmakadhatvarthanugamat spandah* Sp.Ka.vi., p. 14; *kinciccalanat spandah* Sp.Sam., p. 5; *iha paramesvarasya ekaiva paramarsasaktih kinciccalattabhasarupataya spanda iti*. See p. 8 and 15.

12. The term '*pratibha*', here translated as 'intuition', denotes a complex concept. At one level it is the intuitive sense which in animals operates as instinct and in man as the intuitive power to grasp meaning and cognitive events in their immediacy. It is the creative genius of the poet as well as the intelligence of the learned and that wisdom which expresses itself as man's moral sense that, at the highest level, is here understood to be the grace of insight by virtue of which one intuitively one's own nature as the source of both bondage and liberation (T.A., 13/131b-3). It also expresses itself as aesthetic sensitivity, understood as a capacity to experience wonder (*camatkara*) (ibid., 11/76b-8a). All

this is possible because this intuitive sense is the universal power of consciousness, its brilliance (*citprabha*) (ibid., 1/2) and perfect freedom to do all things (*svatantrya*). As such it is the Supreme Goddess (*para*) and the creative word that surveys its creation (*pasyanti*). In short, *Pratibha* is ultimately Siva's power that, on the one hand bestows Siva's omniscience and other powers to the liberated yogi (ibid., 10/209-11) and on the other generates the cosmic picture in the mirror of consciousness. As Abhinava says:

All this universe is a reflection in this way in the Lord, unaided by anything else. The perfect independence of the Lord is His cosmic nature, this, they say, is the supreme intuition (*pratibha*) - the Goddess Absolute (*anuttara*). (Ibid., 3/65-6)

In this verse, the experience of *Spanda* is equated with the dawning of this creative and illuminating power within the divine Being of God's universal consciousness identified with which the liberated yogi experiences it as arising within himself. For an account of the historical development of the concept of *Pratibha*, the reader is referred to J. Gonda's book, *The Vision of the Vedic Poets*. The Hauge, 1963. Also R. Gnoli *The Aesthetic Experience according to Abhinavagupta*, Chowkhambha, Varanasi, 1968, intro., p. XLVIII-LII, and G. Kaviraj *Aspects of Indian Thought*. The University of Burdwan, 1966, chapter I which is entirely dedicated to this subject.

13. According to both Vaisnava and Saiva theology, the Supreme Being is endowed with six divine attributes. From the Vaisnava point of view these are not to be understood as external qualities but inherent attributes that constitute, as it were, the body of Visnu (see A.B.S., 2/53, 5/19, 6/25a also L.T., 11/2). According to the *Pancaratra Tantras* these attributes are as follows: 1) *Jnana* - 'knowledge' or 'consciousness'. This is the highest of Visnu's attributes. It is, as the Goddess explains in the *Laksmitantra*: "The essence of Brahman Itself, which is omniscient and untainted. The essence of 'I-hood' is also knowledge which is all-knowing and all-seeing. The absolute state (lit. form) of both itself and Brahman is identical with knowledge" (L.T., 2/24-5 translation by S. Gupta). The *Ahirbu-*

*dhnyasamhita* defines it as "fully sentient (*ajada*), eternal and penetrating all things, it is the awakened consciousness of one's own nature." (A.B.S., 2/56a). Although said to be an attribute of the absolute it is, in fact, its essential nature itself (*svarupa*). As such, the other five attributes are ultimately those of knowledge (A.B.S., 2/61b-2) from which they issue as its further developments (L.T., 2/35). 2) Sakti - 'power'. This is the attribute by virtue of which Visnu is the source and substance of the universe (*jagat-prakrtibhava*). (ibid., 2/29 and A.B.S., 2/57b). 3) *Aisvarya* - 'sovereignty'. This is the lord's universal agency full of the freedom to do all things (ibid., 2/58). It is His unimpeded creativity as the power of His omnipotent will (*iccha*) (L.T., 2/28). 4) *Bala* - 'strength'. Although Visnu does all things in this way, He does it effortlessly by virtue of this attribute (ibid. 2/29, A.B.S., 2/59). 5) *Virya* - 'vitality'. This is the attribute by virtue of which Visnu remains unchanged even when He manifests Himself as the universe. (ibid., 2/60, L.T., 2/31-2). *Tejas* - 'brilliance'. This is the capacity that Visnu possesses to do all things without aid or instrument. (ibid., 2/33-4, A.B.S., 2/61a). Similarly, Siva is said to possess the following six attributes: 1) *sarvajnata* - 'omniscience'. 2) *trpti* - 'contentment'. 3) *anadibodha* - 'beginningless consciousness'. 4) *svatantrata* - 'perfect freedom'. 5) *aviluptasakti* - 'imperishable power'. 6) *anantasakti* - infinite power. (See Vayupurana, 1/12/31, Sv.T., I, p. 53 and N.T., 21/27-8). According to the sources Bhagavadutpala quotes, there is no real difference between the qualities enumerated in Saiva and Vaisnava scriptures. Thus 'knowledge' (*plana*) corresponds to omniscience (*sarvajnata*). 'Contentment' (*trpti*) corresponds to 'strength' (*bala*) because both represent the Lord's power to sustain the world. 'Beginningless consciousness' (*Anadibodha*) corresponds to 'brilliance' (*tejas*) because both represent the power to overcome all things. 'Vitality' (*virya*) and 'imperishable power' (*aviluptasakti*) both represent the immutable nature of the Lord. 'Freedom' (*svatantrata*) and 'sovereignty' (*aisvarya*) both refer to the Lord's absolute freedom of action. Finally 'power' (*sakti*) and 'infinite power' (*anantasakti*) both indicate the creative power through which the Lord operates in the world.

14. This work has been lost and so it is not possible to understand exactly what is meant here. Possibly what is intended is that the Lord never wavers from His essentially gracious nature even when 'angry'. A different meaning however is implied if we take the word '*krodha*' ('anger') to be a code word for the conjunct consonant '*kra*' which, along with '*mangala*' that stands for the letter '*ma*', forms the word '*krama*'. This is as we find in a quote from the *Kramasiddhi*:

The letter '*kra*' is 'anger' (*krodha*) while '*ma*' is auspicious (*mangala*). The 'auspicious' should be generated in 'anger': the succession (*krama* which results) is the Succession of Time (*kalakrama*). The Knowledge of Succession depends on the master and is that which above all else perfects (his divine) command. O Great Goddess, the Three Worlds are absorbed (into consciousness) by the Knowledge of Succession. (M.M., p. 106)

If this brief phrase drawn from Mahabala's *Rahasyastotra* does indeed refer to the formation of the word '*Krama*' then, clearly, Bhagavadutpala's great grandfather expounded *Krama* doctrine.

15. I.P., 1/7/1, also quoted in Sp.Ka.vi., p. 6. See above, p. 339, n.9 ibid.

16. In the edited text this line follows directly from the verse quoted from the *Isvara-pratyabhijna* as if it were part of it. It cannot, however, be traced there.

17. This quote is drawn from the original Vaisnava *Paramarthasara*, otherwise known as the *Adharakarika*, verse 66. See appendix I.

18. See below, p. 339, n.4.

19. Cf. A.B.S., 2/6: "Know that the supreme absolute, without beginning or end, imperishable and unchanging that is beyond mind and speech is devoid of name and form." See my *Doctrine...*, p. 103-4.

20. S.P., 1/104b-6a. If the manifest world is due simply to an apparent, that is, illusory change in the absolute (here identified with Visnu), the underlying reality behind the illusory world is the reality which the illusory world is not that remains unchanged and the same. If the



world is a product of a real change in the absolute, in the sense that the latter assumes the countless forms of the former, like the gold that can be used to make many kinds of ornaments, the absolute in this way also remains substantially the same. Either way, whether the world is thought to be illusory or real in these times, the underlying ground and ultimate reality of all things, remains one. As we read in the *Paramarthasara*: "Just as the zone, earring and bracelet are all seen to be gold by ignoring the relative differences (*bheda*) between them, just so when one abandons duality (*bheda*) everything manifests as pure Being alone" (P.S., 42). See below, p. 187-8.

21. See exposition of Stanza 2.

22. Cf. Bh.g., 2/70.

23. Stanzas, 19.

24. The allusion here is to the famous Advaita metaphor of the rope that in the darkness is mistaken for a snake. Analogously, ultimate reality, shrouded in the darkness of ignorance, appears to be other than what it is and this appearance is the world that is thus generated, as it were, through ignorance.

25. Worth noting in passing is that these verses, drawn from a work by Bhartrhari, establishes that he, like the Advaita Vedanta, maintained that the world manifests through the Absolute Word (*śabdabrahman*) is illusory. Thus they resolve a long standing dispute among scholars as to whether the illusionist interpretation given to Bhartrhari's work, the *Vakyapadiya*, by his oldest commentators did or did not conform to his original intentions. See '*Bhartrhari*' by K. A. Subramania Iyer, Poona, 1969, p. 128ff.

26. Also quoted in Sp.Sam., p. 23.

27. This and the previous two verses allude to an important principle we find frequently expressed in many Tantric schools of all denominations. The idea is that man's common moral sense, far from being based on some Kantian Categorical Imperative, is actually based on social conventions and these are, in their turn, based on dichotomizing thought constructs. Moreover, what we do is not at all as

important as *why* we do it. Although society may categorically condemn some behavior as wrong, whatever the circumstances, the wise examine each action individually to discern the motives that lie behind it. Thus we read in a Buddhist Tantric work:

Those who do not perceive the truth think in terms of *samsara* and *nirvana*, but those who perceive the truth think neither of *samsara* nor of *nirvana*. Discriminating thought is the great demon that produces the ocean of *samsara*. But being free of this discriminating thought, the great ones are freed from the bonds of existence.... So one has to do with all one's might those very things that fools condemn, remaining in union with one's chosen divinity and with purity of mind as one's motive. Just as the water that has entered the ear may be removed by water and just as a thorn may be removed by a thorn, so those who know how remove passion by means of passion itself. Just as a washerman removes the grime from a garment by means of grime, so the wise man renders himself free of impurity by impurity itself.

*Cittavisuddhiprakarana*, translation by D. Snellgrove in '*Buddhist Texts through the Ages*' edited by Conze, I. B. Horner, David Snellgrove and Arthur Waley, Hamper Torch books, London, 1964, p. 221.

28. Bh.g. 2/70. Abhinava comments: "The yogi does not move out of himself pushed by desire but because such is the nature of the senses. The objects of the senses do enter him but they do not disturb him, as happens with rivers (that enter) the sea."

29. Bh.g., 2/64.

30. Cf. S.Su., 3/9-12, M.M., p. 49. Abhinava, referring to the sportive play of absolute consciousness says, "O You Togetherness of Beings, You Who violently laying hold of the hearts of men with (Your) many modes of acting - dance, You, concealing Your own Heart - play. He who, dull (*jada*), thinking he possesses an aesthetic sensitivity (he does not), badly taught, says that You are dull matter (*jada*) is, methinks, by virtue of his dullness entitled to praise in that he is the same as You (as least in this respect)!" T.A., 1/332.

31. Cf.S.Su., 3/9.

32. This passage is quoted from the Vaisnava P.S., 33. The last quarter of this verse in the printed edition reads: *svamaya dvaitavistaro bhati*. Here the reading is: *svabhavaja dvaitarupeyam*.

33. The notion that the sphere of immanence is formed by a process of immanentization whereby the absolute assumes a concrete form is common to both the Vaisnava and Saiva views. From this point of view, the supreme state (*para*) descends to the subtle (*sukhma*) and this to the gross (*sthula*) even though, at the same time, the supreme state transcends both 'subtle' and 'gross'. See below, p. 187ff.

34. On the levels of Speech, see above, p. 130ff.

35. S.P., 1/76-8.

36. The concluding verse of Bhagavadutpala's commentary also refers to the 'excellent Tree of Consciousness' from which flows the river of Speech (*sarasvati*). Trees are commonly believed in India to mark the source of a river.

37. I.P., 1/1/2.

38. In other words, it is impossible to deny the existence of the conscious principle (here identified with *Spanda*) that is the basis of language and hence, also of negation. The same example, though differently applied, recurs in T.A., 13/351b-3a.

39. Most schools of Hinduism distinguish between two kinds of liberation. One is achieved after the death of body: this is called '*videhamukti*' i.e. disembodied liberation. The other is liberation while one is still alive: this is known as '*jivanmukti*'. Here Bhagavadutpala is telling us that the *Spanda* teachings maintain that the latter is the only real liberation. The fettered soul must achieve liberation in the body otherwise, even if he manages, through Siva's grace, to achieve a higher form of phenomenal existence, such as, for example, the gods enjoy, he must be reborn in the physical body once again. See below, p. 375, n.168.

40. Stanzas, 30.

41. Ibid., 10.

42. Ibid., 51.

43. This verse appears to be paraphrased by Abhinavagupta in P.S., 60: "Liberation is not some kind of place, nor is it (attained by) going somewhere else, liberation is the manifestation of one's own (divine) power (achieved) by severing the knot of ignorance by means of one's own energies." (*moksasya naiva kincid dhamasti na capi gamanamanyatra ajnanagranthibhida svasaktyabhivyaktata moksah.*)

44. Mh.B., 12/238/5.

45. This passage is quoted in T.A., I, p. 64 as representing the Buddhist Yogacara point of view.

46. This verse is quoted complete in M.M., p. 25. It corresponds to S.P., 3/2: "All thought is *samsara*; there is no bondage apart from thought. The essenceless (*asattva*) Being (*sattva*) of creation belongs to pure consciousness."

47. This verse is found in the *Samvitprakasa* (2/58), the second section of which is called *Hymn to the Self* (*Atmasamstuti*).

48. Cf. S.Dr., 3/72: "(Even when duality prevails) thus (*tatha*), Siva's state is like that (*tatha*) in accord with His own (free) will and that (duality) is of His nature. Thus as it is such, there is no bondage and liberation is not due to its absence."

49. The six divine attributes of Visnu are also sometimes said to be: *aisvarya* - Lordship, *dharma* - righteousness, *yasas* - fame, *sri* - glory, *jnana* - knowledge and *vairagya* - dispassion. Cf. *Visnupurana*, 6/5/74.

50. The object is one with the subject, it is an extension of it into the outer world of perception, like the shade of one's own body. It is impossible to lay hold of the object's true nature without realizing that of the subject. This analogy is a common one in Kashmiri Saiva literature see e.g. M.V.V., 1/913a, I.P.V.V., I, p. 66 and the *Trikahrdaya* quoted in S.Su.vi., p. 13.

51. S.P., 1/24, cf.L.T., 14/15. The point here is that once one reaches absolute consciousness,

the distinction between subject and object ceases. This is the sense of the verse that follows the one quoted above in the *Samvitprakasa*: "O Vasudeva that which is devoid of subject and object and endows (all things with) Being is You from Whom consciousness arises."

52. This verse is drawn from Dinnaga, the Buddhist logician. According to a popular myth, the gods and demons once cooperated to churn the cosmic ocean. Amongst the things produced from it was the nectar of immortality. The gods and demons lined up to drink it. The gods, being first in line, planned to drink it all to prevent the demons getting a share. But Rahu, who was a demon with the body of a snake and the head of a man, managed to slip in between the gods of the sun and moon. When the pot of nectar reached him, he quickly gulped some down but was noticed by the Sun and Moon who began to shout to attract attention. Visnu, seeing what was happening, quickly threw his discus at the demon. But it was too late by then and so, even though Rahu's head was severed from his body, the two parts continued to live. It is said that, seeking revenge, Rahu wanders to this day through the heavens trying to catch and swallow the Sun and Moon. Occasionally, he does manage to do so but, because he has no body, they simply reappear from the bottom of his neck. Thus, according to popular Indian belief, Rahu's head is responsible for solar and lunar eclipses. The simile is an apt one to explain how thought constructs fail to grasp their object completely in so far as, unlike pure consciousness which perceives its object as one with itself, thought analyses it, distinguishing it from other objects and the perceiving subject. This is the point Jayaratha makes by quoting this same simile when he says: "Like Rahu's head, thought is mischievous in that, even though reality (*vastu*) is one and undivided, it reflects upon it (*amrsati*) in terms of relative distinctions (*bheda*)." (T.A., III, p. 199). Similarly we read in the *Samvitprakasa*: "The duality that verbal expression (necessitates) is not real. Just as Rahu's head (does not really destroy the moon during an eclipse), similarly, duality associated with objectivity is in itself (merely) a verbal (notion): it is not real." (S.P., 1/8). The flow of clarified butter

into the fire is a simile which serves to explain another aspect of the activity of thought, namely, that thought constructs are not static objects but form a part of a continuous flux that ultimately merges into consciousness.

53. S.P., 2/18b-19a.

54. Ibid., 5/26.

55. J.S., 20/233-9.

56. S.P., 1/93.

57. This line is quoted in S.Su.va., p. 5, see my Aphorisms..., p. 12.

58. The first of these three verses is set in the *upendravajra* meter of eleven syllabic units per distich while the remaining two are in the more common *anustubh* meter of eight units. This fact may be taken to be an indication that only the first verse is drawn from the *Kaksyastotra*. Even so, taken together the three verses present a coherent metaphysical view which can be stated simply as follows. The perpetually changing field of objectivity which makes for the novelty of experience at each moment is understood as a process of creation of the new world of experience and, simultaneously, destruction of the old. This alternation is in fact nothing but the alternating, and yet simultaneous, phases of the divine creative will which extends out and withdraws into itself. It is, in short, *Spanda* - God's divine activity clearly evident for all to see in the diversity and constantly changing flux of His cosmically creative activity. But although clearly apparent in the objective sphere in this sense, *Spanda* is not perceived there but in the subject 'the one who is free' and even there not as alternation or change but as the continuously extending act of the omnipotent creative will that contains in itself all the other powers of consciousness that is thus both the actual and potential source of all things. In its outward expansion the will develops into the idea or ideal image of its object of intent to finally issue forth into the outer world of concrete events and existing things as the creative act that is implemented and actualized through its appropriate instrument. It is like the potter who first intends to make something, then forms an idea

in his mind of the pot and its shape etc. to finally actually make it by means of his wheel.

59. See above, p. 333, n.14.

60. Cf. above n.39. Ksemaraja similarly associates the phases of *Spanda* with aspects of the liberated state and its arising. According to him 'expansion is the cause of the arising of the supreme nature' and this can only take place when discursive thought ceases (Sp.Nir., p. 5 cf. Sp.Ka., 41). Again, contraction (*nimesa*), as the cessation of the egoity which disturbs consciousness, is the expansion of the supreme state (Sp.Nir., p. 5).

61. Cf. S.Su., 3/31: 'The universe is the aggregate of his powers.'

62. M.V., 3/5a-9a. Also quoted by Rajanaka Rama in Sp.Ka.vi., p. 148.

63. This line not found in the printed edition of the *Malinivijayatantra*.

64. These energies are an important feature of the Kashmiri *Krama* system. Two lines of approach can be distinguished in it, according to whether the sequence of energies are ordered in quaternity or pentades. Bhagavadutpala follows the former. See below, p. 182.

65. This verse concludes an interesting description of the stages of development that lead, through the recitation of Mantra at high levels of consciousness, to contemplative absorption (*samadhi*). It is found in the tenth chapter of the *Jayakhyasamhita* which is dedicated entirely to such matters. The passage runs as follows:

(The yogi) should contemplate the consciousness which is the living soul sparkling brilliantly like a star. Having quit the cage of the gross elements, it rests in the Supreme Mantra the form of which, free of the phenomenal world, is called the pentade of energies. By means of this (inner yogic) process (*krama*) he perceives the Self, the living soul, by means of the Self, in the Sky of the Heart (of consciousness). Immobile and brilliant (like) the sun, the Lord, the supreme pervader, shines (there) full of (His) effulgent luster. Thus (the yogi) should practice the supreme form of contemplation (*samadhi*) which abides within the

body of Mantra. The supreme body of Mantra that transcends (the entire order of principles) from the Sun to the Sky (of consciousness) is made manifest in the stream of letters by the causal energies (of Visnu). If (the yogi whose power of awareness) has been intensified by that state realizes that it is to be abandoned in this way because he, (like) a bee, has delighted in the lotus of the heart of Mantra (but is nonetheless) unsatisfied and has not reached his goal should, once he has secured the Self with the rope of consciousness, contemplate his own Self which has emerged out above the vessel of the Heart by means of the Self. The flame of the fire of Mantra (that rises) along the path of the yogic channel (*nadi*) out of the light (*bharupa* of the Heart), (subtle) like the fiber of a lotus (stem), is *Susumna* the Upward Moving One. O Narada, contemplating it in the Cavity of Brahma (at the top of the head know) that it is thus on the right path. Slowly exhaling one's own Self by means of the breath of consciousness, project in this way the pervasive six-fold limbs of Mantra. O tiger among the twice born, (in this way the yogi is transformed) into a brilliant network of energy that, beyond compare, emerges from the supreme form of the Lord residing above (the limbs of the Mantra). (Thus he) attains (the principle) located in the navel of the wheel of light that is made blissful with the bliss of his own innately blissful nature. O Narada, the Great Bliss that thus arises in the liberated conscious nature of the principle of the Self (which emerges from the supreme) state of (the yogi who is) established in (that) state (pertaining) to the body freed of (all the lower) principles is Vaisnavi, the Supreme Power. (J.S., 10/58-69)

66. See *vr̥tti* on this verse, above p. 74.

67. In this context, yoginis are female ascetics who have achieved perfection in Yoga (*siddhi*) and teach others. Jayaratha quotes the saying: 'place wisdom on the lips of a woman and from there gather it once more' (T.A., I, p. 35.). The 'mouth of the yogini' is symbolically equated with the source of an important part of the *Kaula* teachings of which *Krama* doctrine forms a part. See above, p. 336, n.43, and my 'Canon...', p. 63-5.

68. The three goddesses *Para* (the Supreme), *Parapara* (the Middling) and *Apara* (the Lower) are at the focus of *Trika* ritual as the triad of

energies that represent the totality of God that extends on the three planes of unity (*abheda*), unity in diversity (*bhedabheda*) and diversity (*bheda*), respectively.

69. See Sp.Sam., p. 21.

70. 'Saura' means that 'pertaining to *surya* - the sun'. The worship of the solar disc goes back to the earliest Vedic times and is still widely prevalent in India. On the subject, see V. C. Srivastava, *Sun Worship in Ancient India*, Indological Publications, Allahabad, 1972.

71. Sp.Ka., 45.

72. Quoted in Sp.Ka. vi., p. 9 with variants. The second line there reads: *saktayo'sya jagatkrtsnam Saktimamsca mahesvarah*. Rajanaka Rama identifies the source of this quote as the *Paramesvaratantra* for which see appendix I. The expression '*rahasyasastra*' ('secret scripture') is, in this case, merely a generic expression. The Vaisnava and Saiva views agree that the supreme divine principle and its universal power are one. Thus the Vaisnava *Ahirbudhnyasamhita* (6/3) says: "There is no possessor of power that acting as a cause, is devoid of power, nor does power abide one (and alone) devoid of its possessor." Similarly, S.Dr., 3/2b - 3a declares: "Siva is not devoid of power nor is power independent (of Him). Siva is empowered in this way (and so) exerts (Himself) to generate phenomena by (His own free) will. Indeed, Saivism never teaches that there is any difference between power and its powers." See also above, p. 338, n.1.

73. *Dhvanyaloka*, 1/4.

74. Sp.Ka., 8.

75. Here, Bhagavadutpala is admonishing the reader to act in accord with the reality taught in *Spanda* doctrine. Insight and faith are essential prerequisites for realization. Statements concerning the nature of ultimate reality and the arguments advanced to support them are not meant merely for the education of the reader - they are truths which must be pondered with reverence, acted upon and ultimately realized as part of one's own personal experience. He repeats this admonition at the end of

his commentary on several verses, e.g. 12-13 and 22.

76. Cf. Sp.Sam., p. 7.

77. S.P., 1/109b-111a.

78. Cf. Sv.T., 2/35: "Just as the sky has no 'above', 'middle' or 'below', similarly, Lord Siva, the supreme cause, is everywhere present."

79. Cf. S.Su., 1/7 and 1/11.

80. Kallata refers to this verse in his commentary on this Stanza without, however, quoting it directly. See above, p. 80.

81. The moving waters represent the activity of the body, senses and mind while the moon is consciousness that seems to assume different forms and move as does the psycho-physical body in which it is reflected. Thus the sense of this simile is that just as an object remains one, unchanging and inactive even when it gives rise to many reflections, similarly the subject remains one despite the diversity of states. Cf. A.K., 17 and P.S., 7-8.

82. This is the Buddhist view in general.

83. Cf. Sp.Ka.vi., p. 26.

84. Cf. Utpaladeva who writes: "Those things we perceive and those we do not are confined each to their respective spheres, which are exclusively their own and are different from the rest, therefore the establishment of the relationship between cause and effect depends on the unity of the subject." (I.P., 1/7/4). "So too the relationship between error and its correction (that operates between) cognitions that are (essentially) self-confined and not (inherently) in conflict with one another, depends upon their being (all equally) established in a single perceiving subject." (Ibid., 1/7/6).

85. Venkatanatha in his *Sarvarthasiddhi* lists six conceptions of momentariness which he, for various reasons, finds untenable. These are: 1) *Ksanasambadhatva*: momentariness is the association of every entity with its own instant. 2) *Ksanakalasambadhatva*: every entity is associated with a transitory unit of time. 3) *Ksanamatravartika*: every entity exists for just a moment.

4) *Ksanadvayasambadhasunyatva*: there is no relation between two successive moments. 5) *Ksanakalatva*: momentariness implies the identity of an entity with the moment of its existence. 6) *Ksanopadhitva*: every entity is determined by the moment of its existence.

86. Similarly, Utpaladeva argues that if perceptions are momentary and there is no underlying unchanging ground that links them together, each perception would be self-subsistent and independent of all others, thus subsequent perceptions cannot serve to correct previous ones. If we mistake a piece of nacre for silver and then realize that this is false, it may be argued that the subsequent correct perception of nacre is equivalent to a perception of the absence of silver, but even so, it does not establish the previous perception in any way. See I.P., 1/7/12 and Abhinava's commentary. Also B.K. Sengupta, 'The problem of nacre-silver in Indian Philosophy' I.H.Q., XXVIII, p. 157-176.

87. Cf. I.P., 1/3/2a: drk *svabhāsaiva nanyena vedyā* - "Cognition is self-luminous, it cannot be the object of another (cognition)...."

88. Ibid., 1/3/6-7. Abhinava comments: "Thus that (universal consciousness) is one only and, because it is one, contains the entire objective order within itself.... But even so it should then shine as all things either in a constantly manifest condition or (constantly) unmanifest, for such is its nature. This, however, is not the case, thus it follows that (consciousness) makes some objects among those gathered together within it manifest as separate from itself while continuing to contain others of different forms in its own nature. This is the power of knowledge. Again, that conscious nature, (when) distinguished from the manifestation that emerges out of it, is said to be cognition which is always novel in so far as (consciousness when) extroverted is affected by the shadow cast upon it by (the external object) made manifest (by it) at each instant. But (if this were to be all that happens) the business of daily life would come to an end because all these novel appearances (*abhasa*) arise and fall away at each instant. Thus, the same extroverted cognitive consciousness (*samvedana*) that existed when a manifest entity

(*abhasa*) was perceived, persists in its introverted, pure conscious aspect at a subsequent time and reflects upon its own extroverted state in relation to that same particular object, and so this is the power of recollection. Moreover, that function which makes novel (appearances) manifest and recalls (them) is in reality one with consciousness which is all things. Thus, (consciousness), which is all things, is complete and perfect and therefore nothing new is ever manifest or recalled. Thus, it follows that one must admit that whatever is made manifest is distinct from consciousness, as is one perception from another and each object of perception from every other. However, this separation (of things one from the other and from consciousness) is not really possible. Thus we say that (this) separation is in itself nothing but a manifestation (of consciousness, *abhasamatra*). Nor is it less than ultimately real (*aparamarthika*) for this is the reality (*paramartha*) of all created things. Differentiation (*pariccheda*) is so called because (it is the function of consciousness) that separates (all things from one another) and the capacity (consciousness possesses) to make that manifest is the power of exclusion." (I.P.v., I, p. 107-110).

89. Bh.g. 15/15a. The whole line reads: "I (Kṛṣṇa) am in the heart of all beings. Recollection, cognition and exclusion depend on Me." Abhinava comments:

The Heart is the free conscious nature that devours everything and is inherent in every object of perception. This Heart is the place where 'I' consciousness reflects upon itself and upon which depend, a) cognition consisting of the manifestation of things previously unknown and is none other than the great universal emanation; b) exclusion, that is, discursive mental representation that assumes the form of (such notions as): 'this is a jar and not anything else,' thus it corresponds to a splitting apart of universal being which consists of all things and is the state of the phenomenal subject (*mayiyapramatr*), that is, the emanation which pertains to the souls in bondage; c) recollection which is the reappearance of something previously reabsorbed (into consciousness), that survives (therein) in the form of a latent impression. Thus these terms express all the forms of knowledge and so how the Lord is the conscious perceiver of all things.

90. Cf. Abhinava who says: "The perceiver whose nature is self-awareness (*svasamvedana*) is the life of the garland of cognitions (holding them together) like an inner thread" (I.P.v., II, p. 39). Also Kṛṣṇa in the *Gīta* who declares that "all this is threaded on me like the jewels on the thread (of a necklace)." Bh.g., 7/7. Also Sp.Nir., p. 15.

91. The same verse is also quoted above, p. 141.

92. S.P., 1/53-55. Cf. L.T., 14/36-7:

In the same way as crystal, etc., being extremely transparent, when tainted by flowers such as the hibiscus (*japa*) cannot be perceived in its original state, I, (Lakṣmi), who being transparent, (i.e. unqualified) cannot be perceived by people apart from palpable objects created through my decisive will. That does not imply that I do not exist there (separately from such object). (Translation by S. Gupta)

See also *Padmasamhita*, 2/88b-89, P.S., v 6-13 and T.A., 3/1-64. See above, p. 55, also my Doctrine..., p. 66-8.

93. S.P., 1/48-9.

94. On the importance of finding the Center see my Doctrine..., p. 153, also Sp.Sam., p. 6 and S.P., 1/41-42, 44-5. These verses are virtually paraphrased in the *Lakṣmitantra*:

As a garment which was originally white and is then dyed red cannot be re-dyed in another color without first reverting to its original state, similarly how can he who has a notion of blue etc. envisage yellow, without taking the intermediate step of reverting to me (i.e. Lakṣmi) the essential pure consciousness. In the same way while spelling out a sentence, how can one pass from letter to letter without pausing between letters in me, the essential pure consciousness. Thus although in essence I am pure and independent, still after assuming one form and then passing on to another, I retain my pure nature during the intermediate state. (L.T., 14/25-28, translation by S. Gupta)

95. This verse is quoted by Abhinava in T.A., 5/154b-5a and Jayaratha identifies it for us as belonging to the *Samvitprakāśa*. The extant manuscripts of this work are incomplete and so probably for that reason this verse cannot be

traced there. It appears just as it is quoted here in L.T., 14/8a.

96. Cf. Kallata's *vṛtti* on this stanza, above, p. 84.

97. S.P., 1/52. Cf. L.T., 14/35: "Just as the sun sometimes rises in the sky without there being any particular object (to illuminate), so also does my true form (viz. knowledge) spontaneously manifest itself, even when there is no object to reveal" (translation by S. Gupta).

98. S.P., 1/56-57. Cf. L.T., 14/38-39: "As the existence of gold cannot be perceived apart from the earrings made of it and cannot be separately pointed to, and yet gold undoubtedly exists as gold, so also is my existence, which consists of consciousness and is eternal, pure and unaffected by either pleasure or pain, realizable solely through self-knowledge."

99. This quote has not been identified.

100. I should draw the readers' attention here to a change in my critical edition of the Sanskrit text with respect to the previous printed edition. The latter reads 'madṛsa' which would agree with 'Sunyata'. This reading however demands emendation to the correct feminine form - *madṛsi*. The better reading - *madṛsam* - is found in manuscripts S2 and DI and is supported by V.B., p. 110 and Sp.Nir., p. 28 where this verse is quoted.

101. According to Kṣemarāja, the 'inner circle' is that of the inner deities of the senses, i.e. the universal sensorial energies of expanding consciousness and as such is the amazed awe of pure consciousness (*cicchamatkāra*) (Sp.Nir., p. 20).

102. The magnet, although seemingly inert, possesses a hidden inner power to attract other objects. Similarly consciousness, the soul's innermost nature, although apparently inactive, radiates its energy to the body, senses and mind giving them life and power. As Bhagavadutpala's reference suggests, this analogy is indeed found in the Tantras. So, for example, the *Kīranagama* says: "We see that the magnet, though devoid of the senses, attracts iron splin-

Notes to pages 151-153

ters - its effect is seen but not how it works." (Vidyapada, 3/12).

103. Bhagavadutpala is quoting here directly from Kallata's Vrtti on these Stanzas, see above.

104. Cf. S.Su., 1/5 and 2/2.

105. Sp.Ka., 21.

106. The point being that individual consciousness (*purusa*) and the power of universal consciousness operate together. The latter activates the senses while the former directs them.

107. As the object of the verb is not explicitly mentioned we can also understand this statement in the light of Kallata's commentary to mean that the fettered soul cannot make contact with his inherent power as he wishes.

108. The first verse corresponds to Sat.Sam., 18/128. The second cannot be traced in the printed edition of the *Satvatasamhita*. Thus, despite Bhagavadutpala's explicit reference to his source, Schrader believed that this passage "may, but need not, be connected with some particular Samhita." (op. cit., p. 18.) It seems probable however that the extant text of the *Satvatasamhita* is not its oldest, most original form. (See introduction to Dvivedi's edition, p. 6-8). If so, it is not impossible that this quotation was drawn from an earlier recension.

109. Bh.g., 13/19: Abhinava comments: 'Nature is also beginningless because it is the sole cause. Its modifications are the various perceivable objects (of the world) such as a cloth etc.' See above, p. 348, n.64, p. 353, n.121, and p. 356, n. 132; also my *Doctrine...*, p. 34-35.

110. The first line of this verse corresponds exactly to S.P., 1/104a. The second line reads: *yadavijnatadehasya suddhadhirmanyate punah*.

111. The divinity addressed here by way of a pun is Sesa, the serpent upon which Visnu reclines in the cosmic waters and is considered to be one of His aspects (*amsa*).

112. The same simile occurs in P.S., 62: "Just as a seed toasted in a fire cannot sprout so too *Karma*, burnt by the fire of knowledge leads to no (further) rebirth." We might note in passing

that we find the same imagery used in the Sidhantagamas to explain what happens in the course of the rites of initiation. In this context, *Karma* accumulated in the past (*sancita*) is also figuratively represented as a seed which is burnt by the Mantras intoned during the ritual, leaving the initiate only with the *Karma* of past lives already in the act of working itself out (*prarabdha*) and that which is to come (*agamin*). In this case, however, it is not pure consciousness free of thought constructs that eliminates *Karma* but the power of Mantras (see S.S.P., III, p. XXV-XXVI).

113. '*Agnipotra*' is an unusual word in classical Sanskrit. It denotes the sacrificial vessel used in Vedic ritual to contain the Soma offered in libation to the gods. Cf. Rgveda 1/15/2: *manu-tah pibata rtuna potrad yajnam punita na*.

114. Cf. S.Dr., 7/100b-101a: "The activity of the wise (is permeated with the awareness that) Siva is the agent, Siva the action (*karman*), Siva its consequence and that I, Siva, am its instrument."

115. S.P., 1/101-2.

116. This verse refers to the followers of the *Nyaya* and *Samkhya* who maintain that God (*isvara*) is merely an efficient cause (*nimit-takarana*) of creation and not its material cause (*upadanakarana*) (see B.S., 2/2/37). It also refers to dualist Saivites. Thus Yamunacarya, in his *Agamapramanya* (chapter 84) says that the Pasupatas believed Rudra to be the instrumental cause of creation, while a mere sixteenth part of Him is its material cause. Cf. M.T.P., *vidyapada*, 6/99.

117. S.Su., 1/12.

118. According to Abhinavagupta (T.A., 13/193) initiation is meant for everybody, including women, children and the illiterate. In his commentary on Bh.g., 9/33-5, he maintains that the Lord's grace is bestowed to everybody without distinction and that to think that the path to salvation is not open to certain types of people amounts to setting limits to God's divine power. Cf. *Kiranagama*, *Vidyapada*, 6/6b-13.



119. Quoted from Kallata's commentary on Stanza 12.

120. These lines are virtually an extended paraphrase of Kallata's commentary.

121. Sp.Ka., 6.

122. S.P., 1/14b. The last quarter of this verse in the *Samvitprakasa* reads: *bhasyabahih sthitah*.

123. The verse cannot be traced in the extant manuscripts of the *Samvitprakasa*. It equates Visnu's divine attributes with those of Siva in general while the following verses align the two sets of attributes individually one by one. See above, p. 361, n.13.

124. The point is that the universal consciousness in the form of pure cognitive awareness (*jnana*) that abides unchanging throughout the flux of the alternation of the qualities of pleasure, pain and delusion can be grasped at the moment a new configuration of them is just about to arise or has just ceased to operate. By grasping this consciousness which is the most fundamental of God's divine attributes, the other five attributes are also attained as aspects of the abiding, fundamental state of consciousness.

125. Cf. L.T., 2/34: *parabhibhavasamarthyam tejah kecit pracaksate*.

126. Cf. *ibid.*, 2/31-2: "Although I am the material cause (of the universe), *virya* - (i.e.) changelessness - is my permanent (attribute). When milk turns into curd it immediately changes its nature, but although I evolve into wordly phenomena (as milk does into curd), these changes of mine have no permanence. Hence discerners of truth hold that *virya* is immutability" (S. Gupta's translation).

127. S.P., 1/70.

128. The expression: '*tadadyante*' can also mean this.

129. See above, p. 370, n.109.

130. M.T.P., *vidyapada*, 10/23. Ksemaraja quotes the same verse in his commentary on Sv.T., II, p. 152. Instead of: *sa samastascitau jneyas taya samvedyate yatah*, Ksemaraja reads

the last line: *sa samastascito jneyo nasivatvad vimucyate*, which agrees with the printed edition of this Agama.

131. Bh.g., 7/14, also quoted in Sp.Ka.vi., p. 133. See above, p. 353, n.121.

132. This sentence is clearly a direct quote from Kallata's commentary on this stanza with minor variants. Cf. above, p. 158.

133. The *Spanda* yogi strives to achieve liberation by making use of the same exertion (*udhyoga*) or force which drives the body, senses, mind and life breath of every living being as well as the entire cosmic process at the universal level. Inherent in the perpetually expanding consciousness which constitutes the essential nature (*svabhava*) of the individual soul and Siva Himself, it serves to link the one to the other. Compare the passage Bhagavadutpala quotes from his *Lamp of Liberation and Bliss* below p. 171.

134. This an interesting variant of S.Su., 1/5 which in the printed editions reads '*udyamo bhairavah*'. Bhaskara explicitly equates 'extention' (*udhyoga*) and 'upsurge' (*udyama*) as synonymous terms. S.Su.va., p. 8.

135. The essential point Bhagavadutpala is trying to make by citing this and the following passages is that the liberated condition should not be simply identified with that of pure consciousness free of all thought constructs. It is true that thought and the seeming relative distinctions it engenders obscures and limits the consciousness of the fettered soul but this is only for as long as he is ignorant of the pure transcendental consciousness which is the source and ground of all things. The world is a product of Siva's imagination, it is the infinitely variegated play of His thoughts. One who strives for liberation must first try to attain a state of perfect tranquility (*visranti*) in which all activity, whether physical, sensory or mental ceases and so experience himself as pure, naked consciousness as it is within itself. The next step is to maintain awareness of the pure transcendental conscious nature when the world of thought is generated and sustained by it in the public domain common to all and the private world of

one's own thought. And this is done by realizing that both are nothing but the outpouring of the energy of Siva, the universal consciousness which is one's own true nature. Commenting on LP., 4/1/12 quoted here by Bhagavadutpala, Abhinava says:

'That inner Self known as the fettered soul which is (essentially) I-consciousness does not differ (from Siva) but is in fact the Supreme (Being Himself) Who is the one, dense light of consciousness that encompasses both subject and object, I am indeed Him and He is me. There is no difference (between us). Thus even this creation of thought constructs is my glory.' When this reflective judgement (*vimarsa*) has grown firm, one is free in this very life even though the play of thought (*vikalpa*) persists.

136. V.B., 118. A few variants are found in the printed edition of this verse in the *Vijnan-abhairava*. Thus in the place of *krodhadyante* (i.e. 'just when anger begins and at its end') we find *ksudadyante* (i.e. 'at the beginning and end of sneezing'). This variant is also found in some manuscripts of the *Pradipika*. In the place of *varane rane* (i.e. '(when facing an enraged) elephant and in battle') we find *va ranad drute* ('or when fleeing from a battle'). For '*brahmasatta samipaga* (i.e. 'the absolute Being stands close at hand.') we read '*brahmasattamayī dasa*' (i.e. 'the state which is that of the absolute Being'). Sivopadhyaya notes in his commentary that the reading found in the *Pradipika* is a known variant.

137. Bhagavadutpala is quoting here from Kallata's *Tattvarthacintamani* (see T.A., VII, p. 142). See chapter 14.

138. Concerning *susumna*, see, p. 373, n.145.

139. Prana, the exhaled breath and *apana*, the inhaled breath, symbolized by the sun and moon, represent the opposites in general, among which Bhagavadutpala mentions just knowledge and action. The merging of the breaths marks the union of the opposites and the emergence of a higher state of consciousness that, encompassing both, transcends them (cf. T.A., 6/74b-5a). This state is that of the pure liberated condition in which consciousness rests in

itself, independent and blissful. Although this consciousness necessarily persists at all times, in the case of the fettered soul it is pushed into the background and so reduced to a minor subordinate position in relation to the psycho-physical organism and its constituent principles that range from the vital breath - the most subtle - to the gross elemental body. Thus the emergence of the vital breath marks the submergence of the blissful awareness which is the repose consciousness enjoys in its own nature (*svatmavisranti*) and so is painful. Thus, the more the principle of consciousness is obscured in this way, the greater the pain and vice versa. So, for example, when one suffers the pangs of hunger this is due to the prominence of the vital breath and, conversely, when one has just eaten one's fill, the pleasure and contentment one feels is due to the blissful awareness of subjective consciousness (*ahanta*) that, freed of the tyrannizing awareness of the body, spontaneously emerges to the foreground. But despite the difference that contrasts them, these two polarities are aspects of the one reality that swings from one state to the other in so far as the vital breath is essentially a state (*sthi-ti*) of consciousness which manifests as the movement of the two breaths - *prana* and *apana*. As such it is ultimately the universal pulse (*samanyaspana*) of consciousness itself that, in giving life to the body, assumes the form of the individual pulsations of the activity of the vital breath. *Prana* - *apana* is the form in which the breath is active in the waking and dream states where we can clearly observe that it moves out from the body, rests in the external object and then returns back to it. In deep sleep a third type of breathing takes place known as *samana* - the Equalizing Breath which is responsible for the balance and the regular activity of catabolism and anabolism of the physical organism. In the deepest form of sleep the movement of the first two breaths is equalized and rests in the heart of consciousness. This state is technically called '*visuvāt*' - the equinox. The two breaths are now equal as are night and day during an equinox. Said to be derived from the root *vis* that denotes pervasion (T.A., 6/206b - 7a), *visuvāt* - 'one who possesses *visa*, i.e., the state of pervasion' - aptly denotes the harmoniously balanced condition of *samana* - the 'Equalizing Breath'. Now in the

case of less advanced yogis the merging of the breaths stops here and so, rather than achieving a higher level of consciousness, they fall into a state of deep sleep. More advanced yogis who, by Siva's grace, manage to abandon all sense of bodily egoity, do not do so because when the two breaths balance out they merge into the upward movement of *udanaprana* - the 'Ascending Breath' - that ascends through the channel in the center between the breaths, dissolving away as it does so all duality leaving behind a state of unity at a fourth, higher, level of consciousness known as '*turiya*', beyond those of waking, dreaming and deep sleep. (See LP., 3/2/18-20 and Abhinava's commentary, also T.A., IV p. 75, 98-100 and 167-72 for a different presentation).

140. Quotation from the *Kakasyastotra*, also quoted in Sp.Ka.vi., p. 40.

141. See chapter 15.

142. This verse refers, as does the previous one, to the activity of the vital breath. When the movement of the lunar breath ends its course before the solar breath arises, the time during which the movement of the breath is suspended marks an interruption of mundane, profane consciousness. The thoughts that disturb the mind (here symbolized as 'celestial gods') are momentarily suspended and the word which was their vehicle now becomes that of sacred Mantras. Here, as the following verse says, where individual consciousness merges into its universal source, Mantras are intoned full of the power of consciousness within consciousness itself.

143. M.V., 18/34b-5a.

144. Here Bhagavadutpala is alluding to the traditional etymology of the word 'mantra' as found in the Tantras in general. So, for example, J.S., 13/203:

*manananmunisardula tranam kurvanti  
vai tatah  
dadate padatmiyam tasmanmantrah  
prakirtitah*

145. Mantras, as Bhagavadutpala explains, are only effective if charged with the resonant energy of consciousness. This flows through

*Susumna*, the Central Channel that, extremely subtle, transcends time and space and so contains the inner sky of consciousness through which courses the resonant energy of the vital breath contemplating which the Lord Who is the light of consciousness becomes inwardly manifest (cf. V.B., 35 and commentary). *Susumna* is thus itself a form of the energy of consciousness that traverses the entire micro and macrocosmic order, at once holding it together and leading beyond it. Abhinava explains:

Beyond sound is the region of *Susumna*. The Lord Who possesses this power over which he presides is encompassed to the left and right by *Ida* and *Pin-gala*. The goddess seated on the Lord's lap is *Susum-na* who, brilliant like the moon, threads through the entire cosmic order (*adhvan*) above and below. The resonant sound of consciousness (*nada*) which has as its sustaining ground *Susumna* emerges by means of the lower power (*adhvasakti*) and, piercing through all this universe by means of the upper power (*urdhvasakti*), exits out beyond this psychic nerve and dissolves into the 'Aperture of Brahma'. That (sound) is the unmanifest resonance (*avyak-tadhvani*) which, imperishable, resounds in all living beings, sustained by Siva's power, (T.A., 8/390-3)

146. The passage in the *Jayakhyasamhita* of which this is the concluding verse is worth quoting in full: "The Supreme Lord Whose form is light resides in the center of the lotus of the Heart clear as stainless crystal, He scintillates with His own fiery energy (*tejas*). His power is Word (*sabda*) which, like a tongue of flame, emerges glorious (out of the Heart). Pure and endowed with His divine attributes She possesses the flux of phenomes. At the tip (of this flame), the Mother of Mantra emerges (thus out of the Heart), while the Lord of Mantra emerges (from Her), O best of sages, as does a flower from the tip of a creeper. Contemplate the flux (*krama*) thus risen within the thread of letters (*aksasutra*) and dissolve it into the Heart and having done so, dissolve the Heart and then the very dissolution of the Heart (into consciousness). O sage know that the oneness of a single Lord of Mantra, arisen (in this way) inwardly (as transcendental consciousness) and external-ly (as cosmic consciousness) is called the repeti-

tion of a hundred thousand times." (I.S., 14/65-9).

147. Just as the diversity of manifest forms can be explained as the multiple energies or aspects of the one energy of consciousness, so the diversity of words, both those of common daily usage and those that constitute the myriad Mantras through which the cosmic order in all its aspects is generated, can be understood as being made up of the many energies of the power of Speech represented as its phonemic powers. These energies are at once the basic elements from which the created order is built up and the aspect of *consciousness* that, transcending all conventions, makes linguistic conventions, and hence language, possible. Abhinava explains:

Perceive this the path (of cosmic manifestation - *adhvan*), established in the noetic awareness (*prama*) that transcends subject, object and means of knowledge as phonemic energy (*varna*). The various phonemes sustain a form of ultimately real consciousness of the nature of noetic awareness (*prama*). Manifested (by the Lord and applied by Him) to the various entities that come into being together with His innate nature up to the Earth principle, they reflect upon all things, each on their respective plane of consciousness, as one. They savor repose in pure overflowing consciousness and, by virtue of their capacity to express all things, are endowed with unlimited powers. Babies, as well as animals who have no linguistic conventions of their own, rest in their own uncreated consciousness which is free of latent traces (of thought constructs), and so assume their own particular form of subjectivity. In so far as even linguistic conventions are rooted in this uncreated, infinite phonemic consciousness, they too assume a form of activity which is beyond conventions. (If language were not to rest in this consciousness) all conventional words, even if variously (explained through synonymous expressions) would never find a place to rest with the result that (all attempts at explanation) would be subject to an infinite regress for which it would be hard to find a remedy (for one would be forced to find new conventional words) to explain those through which a small child (who knows no language) could be taught (to speak one). One could indicate the things desired by a gesture of the fingers, but that would not be enough to bring about a non-discursive understanding (of what is

meant). Now (every) notion (*vikalpa*) is routed in language (*sabda*) which depends, in its turn, on convention. Thus (we must admit the existence) of this aggregate of phenomic energies (*varnagra-ma*) that, infinite, non-phenomenal (*amayiya*) and inseparable from the reflective awareness of consciousness is constantly exerting its influence. It is from this alone that the phenomenal (*mayiya*) phonemes originate. These (phonemes) that, independent of conventions, are said to be the vital energy of the phenomenal phonemes are rightly accepted to be (the very essence of pure) noetic awareness (*prama*). (T.A., II/62b-73a)

148. Just as Mantras are repeatedly said to be essentially Siva in the Saiva Tantras, they are similarly identified with Visnu in the Pancaratra Samhitas. See e.g. my *Canon...*, p. 104, *Kiran-agama*, *Vidyapada* 3/18a and J.S., 6/59-60a, 14/89 and 18/83.

149. S.P., 1/30-32.

150. S.P., 1/61.

151. This state, just below the absolute unity of Siva and Sakti, is that of the felt identity of the Self with the universe. See above, p. 352, n.l 15.

152. Although this verse is connected with the previous one that is drawn from the *Samvit-prakasa*, it cannot be traced there.

153. S.P., 1/12.

154. Ibid., 1/37-38a. The second line of this quotation is missing in the manuscripts available of the *Samvitprakasa*.

155. The entire passage runs:

*The sun shines not there, nor moon and stars;  
These lightnings shine not, much less this  
(earthly) fire;  
This whole world is illuminated by this Light.*  
Sve.Up., 6/14.

156. Compare Abhinavagupta who says: "...the object of enjoyment is not different from the enjoyer. It is the enjoyer alone who, being two-fold, is established as the state of the object of enjoyment. The status of a jar, (for example), as an object of enjoyment is not intrinsic to its own nature but is rather (a property) of the subject, its status as an object of knowledge is there-

fore said to be its resting within the subject." (T.A., 3/186b-8a).

157. S.P., 1/10, cf.L.T., 14/14.

158. These verses are quoted by Harivrsabha in his commentary on V.P., 1/142.

159. I.P., 1/5/13-4.

160. Sp.Ka., 47.

161. See above, p. 142.

162. I.P., 1/5/7 and 1/5/10. The externality of things around us is equivalent to the judgement that we form of them through the power of awareness (*vimarsa*) inherent in consciousness that objects are 'this' rather than T. This is where the error lies which, on the one hand, gives rise to the mistaken impression that objects exist independently apart from consciousness and, on the other, brings about the duality that seemingly binds the 'I', the free subject, with the 'this' of the conditioned and conditioning object. The view here is not that ignorance induces us to believe that a multiplicity of things exist when in fact the sole reality is consciousness. The error rather lies in not realizing that all things *just as they are* are within consciousness, in the sense that they are one with the perceiver who thus, in viewing the objective world of duality, in reality only sees himself or parts of himself - his body as it were. The second verse Bhagavadutpala quotes suggests an argument to justify this point of view. Essentially this is as follows: although all things are one with consciousness - i.e. one within it - they must all possess a specific existence of their own otherwise no act of will on the part of consciousness which projects them outside it (i.e., converts each of them from 'I' to 'this') would have anything to direct it as its object of intent. Thus, for example, the potter can only make a pot if his intention to do so has the pot which is in his mind as its specific object. If this ideal pot did not already exist in his consciousness his desire to create would lack a definite form and so could equally well result in the actions needed to make a cloth or anything else in so far as his intention would not, and could not, be restricted to a specific object of intent. To those who object that the potter can

form this notion for himself by making use of his own imagination, Abhinava replies that this notion would then similarly require a prior ideal model to direct the will to imagine this particular notion rather than any other and that model too would require another and so on *ad infinitum*. The only way out of this impasse, says Abhinava, is to accept that the pot is already within consciousness in an ideal, unmanifest, form and that consciousness projects it externally through the medium of the potter's mind, senses, clay and actions in such a way that it becomes a concrete external pot. Ultimately, as everything is already within consciousness, and necessarily remains there, the processes of creation and destruction which constitute the ever changing flux of phenomenal existence can be equally well understood as being the conjunction and separation of elements within consciousness that, directed by the will, give rise to the emergence of new forms and the subsidence of old ones in a way that is not mechanical or part of a physical process but is purposeful and meaningful. (See Abhinava's commentary on I.P., 1/5/7 and 1/5/10).

163. S.P., 1/93, also quoted above, p. 144.

164. *Taittiriyaopanisad*, 3/10/6.

165. Bh.g., 4/24.

166. This passage is essentially an extended paraphrase of Kallata's commentary on this verse.

167. Cf. Abhinava who says: "The Self, that is to say, the radiance that is consciousness and the internal senses that aid it, the external group of senses whose functioning depends upon them, the objects of sense, pleasing or otherwise - when all this is active - (experiencing in their midst) the supremely evident arising (of reality) free of duality, the yogi abides (in his authentic nature) glorious with the rays (of his consciousness perfectly) full (and unrestricted): O gather that reality into yourself!" T.A., 5/127.

168. As we have noted already (above p. 364, n.39), Bhagavadutpala affirms, in accord with the *Spanda* teachings, that the goal is liberation in this life (*jivanamukti*) and not in some dis-

embodied state after death (*videhamukti*). Liberation can only be achieved by seeing that all things are in God and that He is all things while realizing that this divine presence is ultimately one's own authentic nature. This vision of immanence is only possible in the body. Accordingly, Bhagavadutpala sustains the view that liberation cannot be achieved by '*utkranti*' - i.e. ritual suicide. '*Utkranti*' which means literally 'exiting upwards' is a yogic practice either performed by oneself or into which the teacher induces his disciple. The vital breath is made to move upwards, traversing step by step the psychic centers (*cakra*) in such a way that the elemental and psychic energies of which they are the centers in the body are made to merge in the universal energy of consciousness. In this way, all the components of the psychophysical organism are absorbed without residue when the breath reaches its highest point and the soul is said to be liberated. Although Yogaraja attributes this practice to those who maintain dualist views (P.S., p. 116), it is in fact treated by widely differing Tantric traditions and others. Elsewhere I have noted one form of ritual suicide supported by the *Dharmasastras* and practiced by the Pasupatas and other Saivites (see my *Aphorisms...*, p. 205, n.56). The same practice finds support in the Vaisnava *Ahimbudhynasamhita* (15/59b-60a). Abhinavagupta deals with the dying process and the way in which it is possible to achieve liberation through it in a number of places in his *Tantraloka*. Death with full consciousness of the process of dying undergone as a yogic practice is enjoined in many scriptures. Kṛṣṇa's teaching in the *Gīta* is a classic example (see Bh.g., 8/12-13, cf. *Lakṣmīsamhita* quoted in P.S., p. 164). In a long section in the *Tantraloka* (T.A., 14/32b-45), Abhinava admits that in many scriptures the voluntary abandoning of the body is considered to be a means to liberation. He contrasts this view with the doctrine taught in the *Sarasastra*, foremost of which is the *Urmikaulatantra*, where it is not taught as a means to liberation but as a way to enjoyment in a higher rebirth. He quotes the *Urmikaula* as saying:

If God is everywhere, where pray tell, will you go

once out (of the body)? And if He is not omnipresent then He would be just like a jar (or any other common object). A method of exiting (from some place) may be said (to apply) to something that has as its object (only specific) parts (of a whole) and so cannot be applied to the Siva principle that is devoid of parts. (T.A., 14/33b-5a)

According to the *Malinivijayatantra*, the voluntary abandonment of the body is not a means to liberation but is merely an act determined by the desire to escape further mundane experience. As Abhinava says, it is quite understandable that someone who has succeeded in making his spiritual efforts fruitful should feel aversion to further worldly experience and so abandons his body in this way. He cites the example of Bhisma, who postponed his death in order to quit the body at an auspicious moment. Similarly, advanced yogis quit the body by successively merging their consciousness principle into increasingly higher levels. However, this method is of no real value for the realized yogi whose mind is free of thought constructs because he has already achieved liberation in the body. It is only one who is still conditioned by obscuring thought constructs who needs to achieve liberation after death. But although this fact could theoretically allow for the possibility that self-induced death can be practiced as a drastic form of yoga by everybody, Abhinava stresses at the beginning of chapter 19 of the *Tantraloka*, which is entirely devoted to this subject, that only those whose *Karmic* impurities have matured and the dying are fit for this practice. The dying man is treated like a neophyte whom the master initiates into the highest level of existence, namely, union with the supreme principle.

169. Bh.g., 6/30.

170. Cf.: *prajnaprasadamarudho vimuktah sarvato janaih / bhumisthan iva sailasthah pasyan sarvanavasthitan* (A.B.S., 15/71b-2a).

171. Sp.Ka., 21.

172. Mh.B., 12/238/9.

173. Compare this definition with Kṣemendra's satirical paraphrase of it in which he derives *dī* (from *dinara* - money) and *ksa* (from

*ksi* - loss), because the money Tantric teachers demanded for the performance of initiating rites was as high as they could make it. One finds similar definitions of the term 'diksa' - initiation - in many Tantras and manuals on ritual where they deal with initiatory rites. See S.S.P., II, p. 3-4.

174. This reads as a close paraphrase of Kallata's commentary. See above, p. 111.

175. The dream state here can also be understood as the condition of the mind when engaged in thought. Cf. S.Su., 1/9 and 2/10 along with commentaries.

176. This line is drawn from Kallata's commentary, see above, p. 111.

177. See Kallata's commentary, above p. 000.

178. Sp.Ka., 8.

179. Quote from Kallata's commentary, see above, p. 114.

180. This is a close paraphrase of Kallata, see above, p. 115.

181. *Yogasutra*, 3/30. *Samyama* - 'concentration' - literally means 'fixing properly' or 'perfect restraint'. It is a technical term in Patanjali's Yoga system for the one-pointed concentration centered on an object - subtle or gross - which involves at once attention (*dharana*) to a fixed point in space, meditation (*dhyana*) - i.e. a continuous flux of uniform perception, unmixed with other perceptions and contemplative absorption (*samadhi*) - in which meditation has deepened to such a degree that the object stands by itself, free of all traces of ulterior reflective thought (Y.Su., 3/1-4). Through the practice of concentration - *samyama* - the yogi acquires perfect knowledge of his object and, according to its nature, various powers. Virtually all of the third section of Patanjali's *Aphorisms on Yoga*, is devoted to enumerating the possible objects upon which the yogi can practice concentration and the nature of the powers and knowledge he gains thereby.

182. Y.Su., 3/24.

183. The six afflictions are also said to be: heat and cold, suffering and delusion, hunger and thirst.

184. S.P., 1/20.

185. The *kataka* (*strychnos potatorum*, *strychnos ignotti*, *strychnos toxifera* etc.) is a plant whose fruits contain numerous seeds which rubbed on the rim of a vessel containing muddy water cause the particles of earth suspended in it to precipitate. The citation here refers to how elephants are known to eat the pulp of its fruit and then throw its seeds into the water in which they then bathe.

186. This verse is also quoted by Yogaraja (P.S., p. 59) who attributes it to Sambhubhattacharya. Abhinava quotes the first half of this verse and comments that this view is also accepted by the Buddhists (M.V.V., 1/641).

187. Cf. Y.Su., 3/46: "Perfection of the body is in its beauty, grace strength and adamant firmness."

188. The six flavors are: sweet (*madhura*), sour (*amla*), salty (*lavana*), spicy (*katuka*), bitter (*tikta*) and astringent (*kasaya*).

189. Y.Su., 3/36-7 'intuition' here means the knowledge of the subtle, the obstructed, the remote, the past and the future.

190. Rajanaka Rama adds touch as the last, unmentioned but implied, obstacle to the attainment of higher levels of consciousness. This is not however stated by Kallata in his commentary and the absence of touch is, moreover, considered to be significant by Abhinava. See exposition below, p.251-2.

191. See below, p. 180-1.

192. Sp.Ka., 21.

193. This verse is drawn from the *Kaksyastotra*. It is quoted by Ksemaraja (Sp.Nir., p. 25) to illustrate the yogi's experience when he is in a state of contemplative absorption with the eyes open (*unmilanasamadhi*). Also quoted in M.M., p. 80 and T.A., XI, p. 128.

194. This verse, set in the same meter as the

previous one, may well also be drawn from the *Kaksyastotra*.

195. This verse may well be a quote from the lost portion of the *Samvitprakasa*. Cf. L.T., 14/41:

*desakalakriyakarah prasiddha bhedahetavah  
tan bhedayati ya samvit tasya bhedah kuto  
bhavet*

196. A fire is believed to burn at the bottom of the sea which slowly consumes it thus generating the clouds from which comes rain. In this way the level of the sea remains constant even though many rivers empty themselves into it. *Kundalini* is sometimes likened to the Submarine Fire, as it is in this verse.

197. Sp.Ka., 28.

198. Cf. my *Aphorisms...*, p. 128ff. under S.Su., 3.20.

199. I.P., 3/2/3.

200. Cf. my *Aphorisms...*, p. 13-5, under S.Su., 1/4.

201. V.P., 1/123.

202. S.P., 5/26, quoted above, p. 144.

203. V.P., 1/124.

204. Here Bhagavadutpala is commenting on Kallata's commentary.

205. This quote is drawn from the *Kulayukti*; also quoted above, p. 142.

206. See exposition of these Stanzas.

207. Cf. A.B.S., 20/31-2a: "The body is three-fold, that is, gross, subtle and supreme. The one which is directly perceptible, endowed with the vital sheaths along with limbs, major and minor is said to be the gross (body), the City of Eight is called the subtle (body), while the supreme (body) is said to be that which pertains to the soul directly (*anava*)."

208. We have here, in this somewhat obscure verse, a play on words. A '*pasu*' is an animal tethered by fetters - '*pasa*' - and so '*pasu*' fittingly denotes the fettered soul. Man may well dominate over other animals, but that

does not really qualitatively distinguish him from them in so far as he too is a *pasu*, i.e. a fettered soul, like them. He must identify with Siva who dominates over all to be free of his animal-like fettered state.

209. Cf. V.B., 74 "Fix the mind steadily wherever it finds contentment, it is there, in that very place, that one's own supremely blissful nature, manifests." Sivopadhyaya explains that the mind must be content, in the sense that it should not be disturbed by disrupting thought constructs. His prime example here is the sexual act. The yogi should think as he makes love that: 'I am Siva whose nature is pure consciousness and bliss and this is my own divine consort'. Thus as Sivopadhyaya says:

quelling the disturbance that comes of lust and the rest in his own nature and making his mind firmly fixed and concentrated, all that remains for him to reflect upon is that (one) reality, namely, the universal pulsation of consciousness. (V.B., p. 63)

210. J.S., 1/63b-4a. Cf. , *ibid.*, 17/46-62 and L.T., 23/2.

211. Cf. my *Aphorisms...*, p. 79-82 under S.Su., 2/6.

## Chapter 12. Exposition of the Stanzas

1. S.Su., 3/30.

2. M.M., p. 38. Mahesvarananda goes on to quote the second verse of the *Sivadrsti* which declares Siva's ubiquity to be the authentic identity (*atman*) present in all existing things in the form of the pulsing radiance of blissful consciousness Whose will extends unchecked, unfolding as knowledge and action. Clearly Mahesvarananda wishes in this way to tie together into the *Krama* teachings, with which his book is concerned, both *Spanda* and *Pratyabhijna* doctrine on the basis of their most fundamental teaching, namely, that of the self-perpetuating vibration of Siva's nature.

3. S.St., p. 2-3. For an account of devotion as an aspect of Kashmiri Saiva spirituality see *La Bhakti: Le Stavacintamani de Bhattanarayana* by Lilian Silburn, Paris, 1964.



4. Stanza 7.

5. Ibid., 33-4 and Ksemaraja's commentary.

6. Stanza 23.

7. Ibid., 29.

8. T.A., 4/179-80a. There are said to be three successions (*krama*): 1) Succession (*krama*) which consists of the distinct manifestation of creation, persistence and destruction; 2) non-succession (*akrama*) which is their simultaneous manifestation; 3) the contemporary nature of both (*kramakrama*). Accordingly the *Jnanagarbhasotra* invokes the Goddess with the words:

I deposit in my Heart the Goddess Who is supreme consciousness (*samvit*), and Who, by eliminating the sustaining basis of the three successions, bestows transcendence on the three successions and shines superior (to them), She, Who though Her sole form is succession, is beautiful in Her non-successive nature.

(Quoted in Sanskrit footnote no. 95 of the first section of the *Sivasutravimarsini*. K.S.T.S. edition with no covers.)

9. Refer to the exposition of Stanza 3 and p. 189ff.

10. Pr.Hr., comm. su. 9.

11. See above, p. 346, n.50.

12. Sp.Sam., p. 3-4. Cf. I.P.V.V., I, p. 7 where Abhinava defines what is meant by bowing to Siva (*prahvata*) in the highest, most perfect sense as: "penetration (into Siva - *samavesa*) which is the emergence of one's own authentic nature (*svasvabhava*). This is consciousness wherein the pride of the phenomenal subject (*mayapramatr*) which severs (him off from oneness) has been laid low by eradicating the sense of difference that results from the egoity (*abhimanata*) associated with the body, etc., (the yogi) experiences when rising from contemplative absorption. This takes place when all that remains is the mere on-going continuity of his (embodied, fettered condition) as residual traces of the notion of (his) conceived subjectivity consisting of the body and vital breath, etc., which has been eliminated by the force of the holy intent (*iccha*) that results from

the realization (*darsana*) of the excellence of the Lord's nature."

13. T.A., 14/28-9.

14. For an explanation of these five functions, technically known as the *Pancakrtya*-, see *Saivism in Philosophical Perspective* by K. Sivaraman, Motilal Banarasidass, Delhi, 1973, chapter V.

15. See Sp.Nir., p. 6 and Pr.Hr., comm. su. 10.

16. Ibid. See also S.Dr., 1/12 and commentary p. 15 fn.1.

17. *iha tavatparamesvarah pancavidhakrtya-kariti sarvatroktam*. T.A., VIII, p. 215.

18. Pr.Hr., comm. su. 10.

19. Sivaraman, p. 127.

20. Somananda, one of the first Kashmiri Saiva authors, also accepts this to be Siva's characteristic mode of action. He writes: "Siva is what He is, in that He performs the five operations. This activity is proper to His nature. What reason is there, then, to look for motives (which cause Him to act in this way)?" S.Dr., 1/12b-13a.

21. Ksemaraja refers to the *Svacchandantra* in every one of the three places in his works where he has occasion to refer to this doctrine, namely Sp.Sam., p. 10; Sp.Nir., p. 66 and Pr.Hr., comm. su. 10.

22. See Sivaraman, p. 131ff.

23. For Abhinava's refutation of the *Siddhanta* on this point see T.A., 13/41b-128, also 9/65-84a.

24. I.e. 12 and 13.

25. T.A., VIII, p. 215.

26. T.A., 14/24-5.

27. Ibid., 14/42b-3a.

28. Pr.Hr., su. 10-3.

29. In the course of his exposition of the five functions in his Heart of *Recognition* Ksemaraja

Notes to pages 179-184

quotes as his authority the following verse from the *Stanzas on Recognition*:

Therefore even in the commerce of daily life the Lord enters the body, etc., out of His own free will and so manifests externally the mass of objects that shine within him. (LP., 1/6/7)

Abhinava's commentary on this verse centers on the nature of the five operations that Siva performs in the embodied state in the course of common daily experience. Although we have lost Utpaladeva's tika on his *Stanzas* and so cannot say whether it was he who originally made this point, it seems unlikely. Abhinava in his longer commentary does not attribute it to Utpaladeva but merely says that he had 'indicated' it (*iti kṛtyapañcakavesaḥ sūcitah* I.P.V.V., II, p. 316).

30. See I.P.v., I, p. 261-2 and I.P.V.V., II, p. 315-6.

31. Pr.Hr., comm. su. 10.

32. The anonymous author of the Sanskrit footnotes to the I.P.v. states that this is in fact the case. See I.P.v., I, p. 261-2, n.103.

33. Pr.Hr., su. 10 and 11. See above, p. 61.

34. T.A., III, p. 159-60.

35. Ibid., p. 164.

36. Ibid., 3/262-4.

37. Ibid., 3/266.

38. See Rastogi, p. 12.

39. For an extensive account of this cycle see *Hymnes aux Kali. La Roue des Energies Divines* by Lilian Silburn, Paris, 1975.

40. See my *Doctrine* ..., p. 124.

41. See Rastogi, p. 77-81.

42. Ibid., p. 120.

43. Sp.Pra., p. 50.

44. Sp.Nir., p. 6.

45. Sp.Sam., p. 69-70.

46. Sp.Pra., p. 11.

47. M.M., p. 40.

48. Sp.Nir., p. 6.

49. Ibid., p. 6. Abhinava also says that the twelve goddesses of the primary Wheel of Energies are Bhairava's powers, by virtue of which He is all-powerful (*puṇasakti*) (T.A., 3/251b-2a). He refers to the authority of the *Trika* on this point in order to establish that this *Krama* doctrine is also accepted by *Trika* in its original Tantric sources. Worth noting here, incidentally, is that such references testify to the fact that *Krama* doctrine was not only important in Abhinava's refined exposition of *Trika* Saivism, but also as an aspect of the *Trika* at the original Agamic level, at least in some Tantras.

50. Sp.Sam., p. 8.

51. See above, p. 122ff.

52. There can be no doubt that it was Utpaladeva's conscious intention to integrate *Spanda* doctrine this way into his system as he himself tells us that *Sadasiva* and *Isvara* correspond to the phases of *Spanda* as conceived by those who propagated the *Spanda* teachings and other similar doctrines. Moreover he stresses, and Abhinava reiterates, that the pure categories are essentially *Spanda* and that this view accords with that of those who have formulated the *Spanda* teachings. (I.P.V.V., III, p. 265; see above, p. 352, n.116).

53. Sp.Sam., p. 8. Cf. I.P.V.V., III, p. 269.

54. I.P.V.V., III, p. 265ff., also I.P.v., 3/1/2-4.

55. Pure *Spanda* is the universal pulse of consciousness (*samanyaspanḍa*) in which all the particular pulsations of this, the supreme power of consciousness are established and so attain their own specific nature as all the categories of existence and every particular belonging to them (see Stanza 19). The greater or lesser proximity of these powers to their universal source and essential nature corresponds to their position in the hierarchy of divine consciousness. Rising from one level to the next, the form of worship of the divine Being matures until the yogi reaches the highest one, in which he experi-

ences the universal pulsation of consciousness and is graced by the recognition that his authentic nature is Siva, and so practices the supreme form of worship.

56. I.P.V.V., III, p. 265.

57. See above.

58. Stanza 5.

59. I.P.V.V., III, p. 267.

60. Sp.Sam., p. 7.

61. In his long commentary on the *Stanzas* Ksemaraja writes: "In reality nothing arises and nothing falls away, it is only the Goddess, the energy *Spanda* (*spandasakti*) that, although devoid of succession, shines as this and that manifestation and so as if arises and falls away." (Sp.Nir., p. 5).

62. Sp.Sam., p. 8.

63. Ibid.

64. See above, p. 364, n.39, p. 375, n.168.

65. Sp.Nir., p. 9.

66. I.P.V.V., I, p. 4-5.

67. I.P.V.V., II, p. 53.

68. Sp.Sam., p. 4.

69. Sp.Nir., p. 14.

70. *Adharakarika*, v. 26-7. Also the *Laksmitantra* quoted in M.M. p. 65.

71. Sp.Nir., p. 10.

72. Sp.Nir., p. 14.

73. Sp.Pra., p. 40-1.

74. Sp.Nir., p. 14.

75. Sv.T., III, p. 98.

76. Sp.Ka.vi., p. 5.

77. T.A., 4/179b-80a

78. Sp.Nir., p. 5. See above, n.61.

79. P.T.v., p. 88.

80. Ibid., p. 88, cf. Sp.Nir., p. 9.

81. P.T.v., p. 83-6.

82. Ibid., p. 86.

83. P.T.v., p. 87-8.

84. Sp.Nir., p. 11-12.

85. Sp.Nir., p. 12.

86. See my *Doctrine...*, p. 180-189, also below, chapter 13.

87. T.A., 3/280-7.

88. Sp.Nir., p. 13.

89. M.M., p. 156.

90. S.Su.vi., p. 48, also see my *Aphorisms...*, p. 29-30 under S.Su., 1/11. Cf. Stanza 35.

91. See above, p. 122ff.

92. P.S., p. 3.

93. Br.Up., 5/14/3 (this passage and all the others drawn from the Upanisads are Hume's translation). In Ma.Up., 7 the superconscious state is called '*caturtha*' (the fourth), the usual and regular form of the ordinal number and adjective. In this passage it is called *turiya* and in the *Maitryupanisad*, 6/19 and 7/11/7, *turya* - variant forms of the same ordinal. Later texts, including the Tantras and Kashmiri Saiva works, have the form *turiya* most commonly as well as *turya*, both of which came to be the accepted technical term.

94. Ma.Up., 12.

95. Mai.Up., 7/11/7-8.

96. Rg., 10/90/3-4.

97. Ma.Up., 7.

98. Mai.Up., 6/19.

99. Ibid.

100. S.Su.vi., p. 47.

101. Ibid., p. 182-3 and 186.

102. T.A., 10/297.

103. M.M., p. 158.

104. Ibid.

*Notes to pages 192-203*

105. P.S.,p.43.
106. S.Su.vi.,p.212.
107. Sp.Nir., p. 40.
108. I.P.v. on 3/2/11-2.
109. I.P.v. on 3/2/19-20.
110. Bha., II, p. 258.
111. P.S.,p. 169.
112. T.A., 10/297.
113. S.Su.va.p. 10,*Aphorisms...*,p.20-1.
114. Sp.Nir., p. 13-14.
115. Ibid, p. 14.
116. M.V.V., 1/259-264.
117. T.A.,3/93b.
118. Sp.Nir., p. 14.
119. Sp.Sam.,p. 7, 13.
120. See above, 34-5.
121. T.A., 28/332a.
122. A.P.S., v.13 quoted in Sp.Nir., p. 18.
123. P.T.v.,p.91.
124. Ibid.
125. See below, p. 263ff.
126. S.Su.,3/33
127. Quoted in S.Su.vi., p. 203.
128. Sp.Nir., p. 18.
129. I.P.v., II, p. 117-8.
130. *Vivekanjana* quoted in I.P.v., p. 10.
131. See *Theory of Error according to Abhinavagupta* by Navajivan Rastogi, *Journal of Indian Philosophy*, 14,1986.
132. S.Dr., 4/6-21. I have reproduced only the portions of this key passage that present Somananda's premises and conclusion.
133. S.Dr.,p. 148.
134. Comm. S.Dr., 4/9.
135. Ibid, comm., 4/20-1.
136. I.P.v., II, p. 59.
137. Sp.Nir., p. 48.
138. I.P.v., II, p. 114.
139. Quoted in T.A., I, p. 305.
140. T.A., 1/330.
141. T.A., 1/141 and 1/156.
142. Ibid., 1/330.
143. Ibid., 1/23.
144. Ibid., 1/32-34.
145. Ibid., 1/331.
146. Sp.Ka.vi.,p. 107.
147. I.P.v., I, p. 199.
148. Ibid., II, p. 116.
149. P.S.,v7.
150. na *punah paramarthena tat tathaiva syat*. Ibid., p. 21.
151. Ibid.,v47-48.
152. See above, p. 54ff.
153. T.A.,3/21b-23.
154. I.P.V.V., II, p. 187.
155. I.P., 1/5/13.
156. I.P.V.V.,III,p.271.
157. I.P.V.V., III, p. 348.
158. Sp.Nir., p. 20; also Sp.Sam., p. 16.
159. S.St., 8/7.
160. T.A.,6/9-11.
161. I.P.v., II, p. 244.
162. I.P., 3/2/14,I.P.V.V., III, p. 334.

163. I.P.V.V., III, p. 334.
164. I.P.v.,II,p.244.
165. Sp.Nir.,p. 19.
166. I.P.V.V.,III,p.391.
167. Ibid., III, p. 389.
168. MM., p. 57.
169. Ibid., p. 56-7.
170. I.P.V.V.,II, p.321.
171. Sp.Nir., p. 22.
172. P.T.v.,p. 36.
173. P.T.v.,p.61-2.
174. In I.P.V.V., III, p. 308.
175. Sp.Nir., p. 23 and S.Su.vi., p. 23.
176. Ibid., p. 119.
177. Comm.Pr.Hr.,18.
178. V.B.,v.74.
179. Cf.Bh.g., 16/21-2.
180. Ibid., p. 83.
181. S.Su.,2/8.
182. S.Su.vi., p. 119.
183. Br.Up., 4/4/6.
184. Br.Up., 4/5/6.
185. Br.Up.,4/5/15.
186. See above, p. 000, n.1.
187. Sv.T., 4/338-9a.
188. Ksemaraja commenting on Sv.T., 4/339a says: "It is by means of (His) attribute (*dharma*) that Siva, its possessor (*dhartmin*), is perceived specifically as being the Supreme Siva (in the midst) of all this. This is because without (His) power as a means, it is impossible to penetrate (into Him) by oneself."
189. V.B..V.21.
190. Sv.T., 4/339a - 40a.
191. V.B..V.26.
192. Quoted in Sp.Pr., p. 51 and Sp.Nir., p. 25.
193. S.Su., 1/12.
194. S.Su.vi., p. 51.
195. Sp.Ka.vi., p. 44.
196. Sp.Pra., p. 26.
197. Ksemaraja calls these Vedantins '*abhava-brahmavadins*': *asadeva idamasit ityabhava-brahmavadinah sunyanubhavamavagahya sthita madhyamika api evameva*. Pr.Hr., comm. su. 8.
198. Sp.Nir., p. 29. The 'void' to which Ksemaraja refers is considered to be an impediment to the realization of *Spanda*. See below, Stanzas 23-5.
199. V.B.,v.127.
200. *nihsvabhavamanatham ca vande kaulam sadoditam*, M.B.T., (Y) fl. 27b.
201. *tattvatitam param tattvamabhavam bhavamasritam*. V.B., p. 80.
202. Quoted by Ksemaraja in his commentary on S.St., 12/13.
203. According to Sv.T., 11/182-4, the followers of the 'Higher Path' - *Atimarga* - are, among others, the Pasupatas who belonged to one of the earliest known Saiva sects. So the 'knowledge of Siva which comes into effect at the end of the Higher Path' is the knowledge taught in the Tantras, like the *Svacchanda*, that considered themselves to be higher than the teachings of the Higher Path. See my *Saiva Canon...*,p. 31.
204. Sv.T., 11/190-3.
205. Ibid., 4/262-6. The phases of the recitation of '*OM*' are dealt with in greater detail in the exposition on Stanza 42, to which the reader is referred.
206. Ibid., II, p. 166.
207. Ibid., 4/268b and commentary.
208. Ibid.

Notes to pages 212-214

209. Ibid., 4/277a.

210. Ibid., II, p. 178.

211. Ibid., 4/292a.

212. See Sp.Pra., p. 2.

213. As the Transmental is equivalent, according to the *Svacchandatantra*, to *Spanda*, the supreme state which is immobile (*avicala*) Non-being, is beyond it - a view which *Spanda* doctrine naturally rejects.

214. Sv.T., 4/292b-3.

215. Ibid., 4/294-5.

216. For the numerous quotations from the *Sritantrasadbhava* in Kashmiri Saiva works refer to L.A.S., I, p. 52-5 and II, p. 61-4. Three manuscripts of this Tantra have been located, all of which are in Nepal and have been photographed by the Nepalese-German Manuscript Preservation Project. They are: NA 5/445vi, reel no. A 44/2 (186 folios), NA 1/363vi, reel no. A 44/1 (140 folios) and NA 5/1985, reel no. A 188/22 - A 189/1 (132 folios). NA 1/363vi is the manuscript to which I refer.

217. This state is technically termed '*Atmavyapti*' - 'the Pervasion of the Self'.

218. This state is called '*Sivavyapti*' - 'the Pervasion of Siva'.

219. *Sritantrasadbhava*, fl. 15a.

220. *astitvamiti ced bhavastada vardho na samsayah*. Ibid.

221. *mamatvam tyajya sarvatra nahamasmiti bhavayet nahamasmi na vany' osti advaitakriyaratah yavanna vindate hyeva tavat tasya na kin-cana*

Ibid., fl. 16b.

In the course of his exposition on the rite of sexual union, Abhinavagupta refers to an unnamed Tantra, which Jayaratha quotes in full, as saying: "I am not, nor does anything else exist except energies" - he who contemplates this innate (*sahaja*) state of repose for even an instant becomes a Wanderer in the Sky of Con-

sciousness (*khecara*) and achieves union with the yogini." T.A., Xlb p. 45. The same phrase: 'I am not, nor does anything else exist' (*nahamasmi na canyo'sti*) is also found in N.T., 3/13.

222. *etat samkalpasamghatam tava sambo-dhakaranam advaitanirvikalpantu nirindriyalaksanam alaksasya kuto lakso amanasya kuto manah amane pratyavasthanam kartavyam sata-tam budhah nastitvam vartate nityamastitvantu parityajet nastitvam mokso mahavardhah sarvasunyeva bhavayet ghatavad bhangurakaram vidyuddarsanasan nibham sarvatyajyamayaksaye nastikye tu manah kuru*

*Sritantrasadbhava*, fl. 16a.

223. Ibid., fl. 15a.

224. *abhavabhavanatitam codyacodakavarjitam*. Ibid., fl. 18a.

225. Sp.Nir., p. 27.

226. There are a number of texts called '*Jnanatilaka*', at least two of which are Buddhist and Jaina works (see N.C.C., VII, p. 324). There are also a number of Hindu texts which go by this name, one of which is set in the form of a dialogue between Narada and Visnu and is preserved in a Nepalese manuscript (see Nepal cat. I, p. 180). (This is manuscript NA 1/1340 reel no. A 88/20 (6 folios); also reels A 90/8 and B 113/13.) Another is a Tantra in which Uma and Mahesvara converse. The text which concerns us here is preserved in two fragments of a Nepalese manuscript kept at the Asiatic Society of Bengal. Although numbered separately, they certainly belong to the same manuscript. Manuscript no. 9991 consists of only three folios of palmleaf marked 2, 9 and 10 and contains about thirty verses of text. Folio 9B contains the colophon of the third chapter. Manuscript no. 10742 is also written in *kutita* characters, and the folios are marked 11-24. The text is set in the form of a dialogue between Siva and his son Karttikeya and extends from the middle of the fourth chapter to the end of the eighth, where it ends abruptly. The colophon of the seventh

chapter names the work *Kaulajnanatilaka*. Another manuscript of this work may be preserved in the manuscript library at Baroda and is numbered 3525 (see Ta.Sa., p. 220 and L.A.S., II, p. 35). A text of this name is quoted in the *Sataratnasamgraha*, p. 70. These verses have not been traced in the Asiatic Society manuscript to which the folio numbers in the following footnotes refer.

227. Ibid., fl. 22b.

228. Ibid., fl. 13a.

229. *abhava[h] sivamityuktam gunatitam niranjanam*. Ibid., fl. 14a. Also: *abhava[h] siva ityukta abhavam paramam padam*. Ibid., fl. 14b.

230. Ibid., fl., 14b.

231. T.A., 3/100b-1a.

232. I.P.v., II, p. 176.

233. Ibid., II, p. 170.

234. T.A., 9/8-10.

235. I.P.v., II, p. 137.

236. Ibid., II, p. 139 and T.A., 9/14-6.

237. I.P.v., II, p. 137. On the power of action, see exposition of Stanza 48.

238. Ibid., II, p. 140.

239. Ibid., II, p. 144.

240. S.St., 20/18.

241. M.M., v.11.

242. See the quote from the *Kalikakrama* in S.Su.vi., p. 199.

243. M.M., p. 33.

244. I.P.v., II, p. 147.

245. Ibid.

246. I.P.v., II, p. 141.

247. Ibid., II, p. 149-50. Elsewhere Abhinava writes:

It is Siva Himself Who, free, is the sole agent of the fixed (*niyata*) conjunction of these causes in this way. The consciousness of the potter which deter-

mines the conjunction of the wheel and the stick, etc., is Siva Himself, for what distinction can there be within consciousness? If due to the manifestation (of spatial and temporal) distinctions, the consciousness of the potter were to be different (from Siva, the universal consciousness) it would be reduced (to the same level as any other auxiliary cause such as) the stick or the wheel. Therefore it is Siva, Whose one body is all things, that is the agent of every creative act, and so even the individual soul's presumption of his being the agent is the pervasive Lord's doing. (T.A., 9/35b-9)

248. T.A., 9/28.

249. M.M., v.43.

250. Cf. Stanza 8.

251. M.M., p. 110.

252. I.P., 2/1/4.

253. I.P.V.V., II, p. 7.

254. Ibid.

255. See exposition of Stanzas 23-5 and 33-4.

256. V.B., V.75.

257. Cf., S.Su., 1/7 and 2/21.

258. Ibid., 1/11.

259. Sv.T., 5/239b-43a.

260. Ibid., 5/255-60.

261. Comm, on Sv.T., 5/257.

262. I.P.V.V., II, p. 356.

263. See above p. 15.

264. See my *Doctrine...*, p. 91-6.

265. See Bhaskara's comm. on S.Su., 1/10 in my *Aphorisms...*, p. 30-1.

266. I.P.V.V., III, p. 333.

267. See Sv.T., 7/325-30a. The reference is to Ksemaraja's commentary on *ibid.*, 7/325.

268. Sp.Nir., p. 35.

269. See above, p. 204-5.

Notes to pages 222-231

270. S.St., 10/18-9.  
271. Ibid., 19/11 and comm.  
272. See my *Doctrine...*, p. 108.  
273. I.P.V.V., III, p. 265, see above p. 183ff.  
274. I.P.V.V., III, p. 271.  
275. S.Su., 1/11.  
276. Sp.Sam., p. 22.  
277. See above, p. 169.  
278. S.Su. 3/3, T.A., 9/186-7a.  
279. See S.Su., 1/5.  
280. Cf. ibid., 2/10.  
281. T.A., 5/79-81.  
282. Stanza 24.  
283. Stanza 26.  
284. Stanza 31.  
285. Stanza 33-4.  
286. Stanza 36-7 and 43.  
287. Stanza 39.  
288. Stanza 41.  
289. V.B., 118.  
290. T.A., 5/86-91.  
291. See below, p. 387, n.344.  
292. T.A., 4/89-90.  
293. I.P.V.V., III, p. 310.  
294. See above, p. 351, n.105.  
295. Comm. I.P., 3/2/19-20.  
296. I.P.V.V., III, p. 310.  
297. Sv.T., 7/325-30. See above, p. 192ff.  
298. Cf. above, p. 191.  
299. S.Su., 3/38.  
300. MM., p. 100.  
301. Sp.Nir., p. 46.  
302. S.Su.vi., p. 83.  
303. Bhaskara's comm. on S.Su., 2/1.  
304. *spandatattvatmakam balam...* Sp.Nir., p. 45.  
305. I.P.V.V., III, p. 93.  
306. *Svacchandatantra*, quoted in V.B., p. 7.  
307. P.T.v., p. 71.  
308. M.M., v 42.  
309. M.M., p. 106-7.  
310. Sp.Nir., p. 46-7.  
311. N.T., comm. 16/44.  
312. N.T., 16/46-47a.  
313. Sv.T., 4/80-81.  
314. Sv.T., comm. 4/96.  
315. M.V., 10/30-35.  
316. See below, exposition of Stanza 42.  
317. T.A., 23/33-39a.  
318. See above, p. 44-6.  
319. Sp.Ka.vi., p. 88.  
320. *bhunkte paravaso bhogam*. Stanza 50. This way of understanding conditioned existence is very old in the Indian tradition, one of its early formulations is found in the *Taittiriyaopanisad*:  
Breath (*prana*), verily, is food. The food is an eater of food. The body is established on breath; breath is established on the body. So food is established on food.  
He who knows that food which is established on food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring, in cattle, in the splendor of sacred knowledge, great in fame.  
One should not despise food. That is the rule. Water, verily, is food. Light is an eater of food. Light is established on water; water is established on light. So food is established on food. (3/7-8)  
Oh, wonderful! Oh, wonderful! Oh, wonderful!  
I am food! I am food! I am food!  
I am the eater of food! I am the eater of food!



325. M.M.,p.54.
326. St.Ci.,v.102.
327. Sp.Nir., p. 50.
328. Pr.Hr.,su. 16.
329. Ibid., comm.
330. P.T.v.,p. 18.
331. Commentary on S.Dr., 1/38.
332. S.St., 3/15.
333. Sp.Nir.,p.51.
334. *Paramesvarasamhita*, 4/4. Quoted by A. Padoux, *Contribution a L'Etude du Mantrasastra* BEFEO, Tome LXVII, 1980 p. 65.
335. Abhinava explains that: "(the sacrificer and the sacrifice, etc.) attain oneness with Siva through the sequence of deposition (*nyasakrama*). " T.A., 15/159. See above, p. 357, n.149.
336. Padoux, op. cit, p. 62 and p. 63.
337. W. J. Arraj has written a fine thesis on the *Svacchandatantra* in which he presents the contents of this large text, indicating as he does so where these syncretisms take place, and how they are effected. See *The Svacchandatantram: History and Structure of a Saiva Scripture*, dissertation by W. J. Arraj, University of Chicago, 1988.
344. This place is technically called the 'End of the Twelve' (*dvadasanta*). The central channel - *Susumna* - which runs from the base of the spine along up to the top of the head exits out through the Aperture of Brahma to a distance twelve-fingers' width above the head. This marks the area beyond the lower material sphere up to Siva. Just as breathing in the common state of unawakened consciousness exits from the body via the mouth to a distance of twelve-fingers' width, so the yogic breathing that takes place at higher levels of consciousness exits the body via the Aperture of Brahma to a similar distance, where it merges with the universal consciousness which is the source of the vital breath.
345. See above, p. 211,225.
346. See below, p. 372, n.139.
347. *Somasambhupaddhati*, *visesadiksavidhi*, v. 3-6.
348. Ibid., v. 17-20.
349. P.T.v., 24-5. The second verse is quoted in Sp.Nir., p. 52.
350. P.T.v., p. 259-60.
351. I.P.V.V., III, p. 330.
352. Brh.Up., 4/3/9.
353. Ibid., 4/3/18.

*Notes to pages 231-241*

I am the eater of food!

I am a fame-maker! I am a fame-maker! I am a  
fame-maker!

I am the first-born of the world-order (*rta*),  
Earlier than the gods, in the navel of immortality!  
Who gives me away, he indeed has aided me!

I, who am food, eat the eater of food!  
I have overcome the whole world!"

(3/10/6)

321. T.A., 9/215-6.

322. See my *Doctrine...*, chapter VI, p. 140ff.  
Also Bhaskara's commentary on S.Su., 1/14 and  
P.S., p. 140-2.

323. Sp.Nir., p. 47.

324. Pr.Hr., comm. su. 4.

338. The reader is referred to my *Saiva  
Canon and the Kubjikantrās of the Western  
Kaula Tradition*, SUNY Press, Albany, 1988,  
where I deal with these points in detail.

339. Sp.Nir., p. 53.

340. The following account is largely drawn  
from Brunner's excellent translation and study  
of the *Somasambhupaddhati* (introduction to  
part III).

341. See my *Doctrine...*, p. 156, *Apho-  
risms...*, p. 192, n.13 and above, p. 351, n.105.

342. See my *Doctrine...*, p. 165-6. Also  
above, p. 122ff.

343. See exposition of the previous Stanza.

*Notes to pages 241-249*

354. Cf. Stanza 33 and commentaries.
355. Sp.Nir., p. 56.
356. Ibid.
357. This interpretation was told me by Svami Laksmanjoo of Kashmir.
358. This is Gackenbach's definition of lucid dreaming quoted by George Gillespie in a paper presented at the international conference of the Association for the Study of Dreams held in Charlottesville in 1985.
359. Translation by Evan-Wentz in *Tibetan Yoga and Secret Doctrine*, p. 220.
360. Brh.Up., 4/3/9-10.
361. V.B., v.75.
362. Ibid., 55.
363. Gillespie, op. cit.
364. Refer to the diagram above (p. 225) for a schematic representation of these correspondences.
365. *abhinavam* *tavadarthavabhasanam*. I.P.V.V. III, p. 309.
366. I.P.V.V., II, p. 13.
367. The remembered object is a thought construct and all thought constructs, whether of an object perceived at present or in the past, constitute, as the *Aphorisms of Siva* teach, the dream state. See my *Aphorisms...*, p. 29-30 under aphorism 1/9.
368. Quoted by Abhinava in I.P.V.V. II, p. 13 where he explains this process.
369. Narasimhagupta was the name of Abhinavagupta's father (see Gnoli *Luce delle Sacre Scritture*, p. 67, n.1). Perhaps he is referring to him.
370. M.V.V., 1/764.
371. Ibid., 1/71 la.
372. Ibid., 1/707.
373. Ibid., 1/708.
374. Ibid., 1/710.
375. Ibid., 1/71 lb-2a.
376. Ibid., 1/712.
377. Ibid., 1/715.
378. Ibid., 1/720a.
379. Ibid., 1/722.
380. Ibid., 1/724-6.
381. Ibid., 1/727-8.
382. Ibid., 1/730.
383. Ibid., 1/730-3.
384. Ibid., 1/741-6.
385. Ibid., 1/736.
386. Ibid., 763.
387. Ibid., 1/757-8.
388. S.Su.vi., p. 73-4.
389. Sp.Sam., p. 19.
390. Sp.Nir., p. 58-9.
391. I.P., 3/2/18.
392. S.Su.vi., p. 73.
393. Sp.Nir., p. 60.
394. S.Su., 1/15. This is basically Jaideva Singh's translation which I have modified. See my *Aphorisms...*, p. 42-6.
395. Ibid., p. 39-40.
396. Ibid., p. 40.
397. P.T.v., p. 111.
398. See above, p. 349, n.92, where lassitude is defined.
399. P.T.v., p. 111.
400. T.A., 12/20b-1a.
401. P.T.v., p. 103.
402. See above, p. 350, n.101.
403. P.T.v., p. 236-7. Abhinava tells us that this quote is drawn from the *Sarvacaratanttra*. Other Tantras to which Abhinava refers in this

context are the *Viravalitantra*, *Nisacaratantra*, *Nandisikhatantra* and the *Kramasadbhava*. (See T.A., 12/12 and 24; also P.T.v., p. 236).

404. T.A., 12/21 b-23a.

405. T.A., 12/16b-19.

406. Ibid., T.A., 12/9-13.

407. See my *Doctrine...*, p. 119-20.

408. P.T.v., p. 106.

409. Ibid., p. 111-2.

410. V.B., v.61.

411. Ibid., v.62.

412. Ibid., 96.

413. Sp.Nir., p. 62.

414. Pr.Hr., su. 17.

415. V.B., v.72-4.

416. T.A., 11/29-31.

417. See above, p. 236.

418. *Recherches sur la Symbolique et L'Energie de la Parole dans certains Textes Tantriques* by A. Padoux, Editions E. de Boccard, Paris, 1963, p. 83. The account which follows is largely drawn from this study (ibid., p. 83-98).

419. K.K.V., v.5.

420. T.A., 3/126.

421. N.T., 21/66.

422. N.T., 21/64 comm.

423. M.M., p.92.

424. N.T., 21/64 comm.

425. Ibid., 21/61-3.

426. Ibid., 21/62-3 comm.

427. T.A., 4/175.

428. T.A., 5/75 comm.

429. T.A., 3/146.

430. N.T., 21/63 comm.

431. Ibid.

432. Ibid.

433. Ibid.

434. Ibid., 21/60.

435. See above, p. 255.

436. Sv.T., 4/262.

437. *The Garland of Letters*, p. 114 with reference to the *Yoginhrdayatantra*.

438. See above, p. 252.

439. Sv.T., II, p. 172-6.

440. Ibid., 4/382.

441. P.T.v., p. 139.

442. Ibid., p. 137.

443. T.A., 8/4-8.

444. Sv.T., comm. 10/708.

445. *samkalpana hi na ekatra avatisthate* - I.P.V.V., II, p. 258.

446. See my *Aphorisms of Siva*, p. 111.

447. Ibid., p. 112.

448. Sp.Nir., p. 63.

449. *citsamanyaspandabhu unmesatma vya-khyatavyah*. Pr.Hr., p. 97.

450. Bhaskara couples Stanzas 45 and 47 in his commentary on S.Su., 1/3 and 3/20 as does Ksemaraja in his commentary on S.Su., 1/4 and Abhinava in I.P.V.V., III, p. 379. Abhinava also links Stanzas 46 and 47 in P.T.v., p. 210-11.

451. See my *Doctrine...*, p. 198-200 and *Aphorisms...*, p. 20-1 and 128-130.

452. I.P.V.V., III, p. 384.

453. Pr.Hr., su. 12.

454. Pr.Hr., comm. su. 12. For further details see my *Aphorisms...*, under S.Su., 1/4, 2/3, 2/7 and 3/20 also my *Doctrine...*, p. 196-200.

455. I.P.v., II, p. 264. See also I.P.V.V., III, p. 381.

467. Ibid., 2/1/1.
468. Ibid., 2/1/3.
469. Ibid., 2/1/4.
470. Ibid., 2/1/6-7.
471. Ibid., 2/1/8.
472. Ibid., 2/1/8.
473. Ibid., 2/2/2.
474. Ibid., 2/2/3.
475. Ibid., 2/2/7.
476. See exposition of Stanza 14.
477. I.P.v., 2/3/1-2.
478. I.P.V.V., II, p. 259.
479. See my *Doctrine...*, p. 198-9.
480. See exposition of Stanza 42.
481. Bhaskara's commentary on S.Su., 2/7.
482. See above, p. 45.

498. T.S., v.24-5.
499. Ibid., 2/70/5.
500. Y.Hr., p. 68, 284 and 302.
501. Cf. *The Garland of Letters*, p. 256-7.
502. Y.V., 1/51/50.
503. K.A., 17/4-5.
504. See Kumara's commentary on T.P., v.12.
505. See I.P.v., II, p. 236-7.
506. Cf. *antaratma samkocavabhasasatattvah sunyapradhanah pranapradhano va puryastakarupe dehapekṣaya antaro jivah*. S.Su.vi., p. 150. See my *Aphorisms...*, under S.Su., 3/10; cf. Sv.T., 11/84b-5a.

### *Chapter 13. The Means to Realization*

1. See above, p. 12.
2. See my *Doctrine...*, p. III: "Absolute independence implies more than a transcen-

*Notes to pages 259-269*

456. See above, p. 351, n.105.
457. I.P.V.V., III, p. 388.
458. Sp.Nir., p. 72.
459. I.P.v., intro. to 2/1.
460. As Abhinava says: "When the power of action which is undivided and inwardly established (within consciousness) unfolds and successively develops, its expansion is perceived in this way. The clearly apparent (*sphuta*) unfolding of the power of action assumes the form of *maya*." M.V.V., 1/172b-173.
461. I.P.v., intro.to2/1.
462. T.A., 1/145 and comm.
463. I.P., 2/2/1.
464. See above p. 54ff, also my *Doctrine...*, p. 66-8.
465. Introduction to the second section of the *Isvarapratyabhijna*.
466. I.P.v., 2/2/7.
483. T.A., 3/221b-3a and comm.
484. See above, p. 235-6.
485. T.A., 13/263.
486. Ibid., 13/267.
487. Ibid., 13/264a-5.
488. Sv.T., 4/208-9a.
489. Ibid., comm.
490. S.Su.vi., p. 135.
491. *jivasya samvahyatmanah puryastaka-pramatrbhavyasya*. S.Su.vi., p. 219.
492. Ibid., p. 64.
493. Sp.Nir., p. 73.
494. S.Su.vi., p. 202-3.
495. Ibid., p. 222. See also my *Aphorisms...*, on S.Su., 3/43.
496. Sp.Nir., p. 16.
497. T.P., v.12.

dental, autonomous state of aloofness. It requires that this autonomy be creative. This is the freedom which is Siva's power to do 'that which is most difficult' (*atidurghatakaritva*), His capacity to accomplish that which would be logically impossible in the domain of the empirical (*maya*), governed by the principles of natural law (*niyati*)."

3. Abhinava writes: "The truth is therefore this: the Supreme Lord manifests freely all the varied play of emissions and absorptions in the Sky of His own nature." (T.A., 3/3). Again: "All this universe is a reflection in this way in the Lord, the pure sky of Bhairava's consciousness (produced there) unaided by anything else." (*ibid.*, 3/65).

4. Abhinava writes: "The power (*sakti* or causal capacity) of an entity is its specific nature as conceived by the subject (who perceives it). Therefore (Siva) the possessor of power is one even when conceived as having many powers. Just as (there is no difference between) the fire's (capacity) to burn or cook (and the fire itself), similarly what real difference is there between the various aspects of God (and God Himself) as conceived by the sentient subject?" (*Ibid.*, 1/69-70).

5. Abhinava declares that "nothing exists apart from that which appears" (*ibid.*, 1/71); cf. Sp.Ka., 36-37.

6. Abhinava says of absolute Being: "Always new and secret, (and yet) ancient and known to all, this, the absolute, the Heart (of existence) manifests itself spontaneously by its transcendental outpourings (*parollasa*)." (P.T.L.V., p. 1).

7. T.A., 4/179b-180a.

8. *paramarthikasvatmapratyayarupani-rvikalpapakajnanatmatva*. Jayaratha on *ibid.*, 5/5.

9. As Abhinava explains: "He who wishes to enter this, the Supreme Lord's nature...must, without delay, purify his thought. A thought once purified generates another thought which is (already) by its very nature purified and this another similar to itself and that also another similar one. The degree of purity of these four thought constructs is, progressively, not evi-

dent, fit to become evident, in the process of becoming evident and clearly evident. Then it becomes more evident until it finally becomes supremely so. In (all these six phases) starting from (the first in which the purity of thought) is not evident, there are other (innumerable) intermediate gradations. Thus, (as a result of this process) consciousness, strengthened by that noble and supremely evident nature, attains its own pure state of being free of all thought constructs. Bhairava's radiant power (*tejas*) which is consciousness, becomes thus fully manifest: to those who reflect upon it again and again." (*Ibid.*, 4/2-7).

10. Abhinava writes: "ultimate reality (*paramartha*) shines even in this, the unreal subject in the intellect, vital breath and body for all these are not separate from the Light which is pure consciousness. It is by virtue of its freedom that it has two qualities as the sentient body of consciousness and insentient (matter)." (*Ibid.*, 5/7-8).

11. *Ibid.*, 5/5-6.

12. M.V., 2/21.

13. prak *samvit prane parinata*. This is a quote from Kallata's lost work, the *Tattvarthacintamani*, it appears frequently in Kashmiri Saiva works. See Appendix I.

14. T.A., 5/7-8.

15. The heart is a symbol of consciousness both as the essence and sustaining ground of all things, as well as the dynamic, pulsing source from which they are generated and to which they ultimately return. (See my *Aphorisms*... on S.Su., 1/15). The calix of the banana plant is an apt simile for the Heart. Supposed to contain both male and female organs placed one above the other, the plant fertilizes itself and so regenerates spontaneously. Similarly, reality is an all-embracing union of opposites that encapsulates all things. Held together and generated by the interplay of transcendental Siva with His divine power manifest in and as His cosmic being, reality, as the union of Siva and Sakti is self-supporting (*svatantra*) and complete (*purna*) in all respects.

16. The Sun, Moon and Fire symbolize a number of things. In this case they represent the

Notes to pages 271-286

three major breaths of the body, namely, the vitalizing breath of inhalation (*prana*), that of exhalation (*apana*) and the upward moving breath (*udana*) that rises between them as the pneumatic energy of *Kundalini*, the spiritual power latent in contracted individualized consciousness. The fusion of these three breaths corresponds to the suspension of their activity (*kumbhaka*). Jayaratha, commenting on this line explains that: "the attentive yogi should contemplate the expansion of the functions of breath-suspension in the Heart." (T.A., comm. 5/22a).

17. T.A., 5/20-36.

18. See above, p. 15.

19. T.Sa., p. 38.

20. Ibid., p. 39. Chakravarty explains that: "The movement of the vital breath is of two types. One is the vibration of consciousness (*spanda*) and is natural, while the other consists of action and is the product of exertion. A certain subtle, inarticulate resonance abides ever manifest throughout the utterance of the vital breath called Unstruck Sound (*anahatanada*). It resounds naturally and constantly in the heart of every living being; none utters it, nor can anyone stop it. All phonemic sounds reside within it in an undivided form and it is their cause. Thus, this Unstruck Sound is called phonemic consciousness (*varna*). We perceive that there are two kinds of sound. One type is eternally manifest and is never obscured. Although it arises, it never falls away. The second kind, which is less subtle, both arises and falls away. The subtle kind of sound which, as we have just said, is the undivided nature of all phonemic sounds, is unmanifest. It consists primarily of the seed-syllable of creation (i.e., *SAUH*) and that of destruction (i.e., *KHA-PHREM*). In other words, the divine sound of consciousness (*nada*) becomes manifest by meditating on these two seed-syllables, and so one should meditate on this sound with their help." Ibid., p. 47-8.

21. For the meaning of the word *mudra* and its significance, see my *Aphorisms...*, under S.Su., 2/5.

22. T.A., 6/2-4a.

Chapter 14. The Transition of Moment and the Sixteen Phases of Perception

1. Sp.Pra., p. 32.

2. T.A., 10/187-226a. See also T.Sa., p. 102-5; P.T.v., p. 102-3 and M.V.V., p. 90-1.

3. Refer to Stanza 22.

4. P.T.v., p. 102-3.

Chapter 15. The Principles of Passion, Pervasion, and the Stainless

1. See above, p. 372, n.139.

2. T.A., II, p. 165.

3. See T.A., II, p. 108-115 and 164-174. For another presentation see Jaideva Singh's commentary on Pr.Hr., 18, also *Vijnanabhairava* by Lilian Silburn, p. 109-11. For the seed of the Heart, see T.A., 3/168-174, 4/181b-193, 5/142-5, 30/27-8a.

Appendix 1 - The Sources

1. See above, p. 123-4.

2. For an example of how this works, see above, p. 366, n.65.

3. S.Su.vi., p. 231.

4. See Stanza 52.

5. See above, p. 146.

6. Cf. S.Su.vi., p. 231.

7. Sp.Pra., p. 4.

8. Ibid., p. 21, 30 and 45.

9. Ibid., p. 21.

10. The passage in Sp.Pra., p. 43 reads:  
*prajnaprasadam aruhyā asocyosocato janan*  
*bhumisthan iva sailasthah sarvan*  
*prajno' nu pasyati*

The cognate verse in *Ahīrbudhnyasamhita*, 15/71b-2a reads:



- prajnaprasadam arudho vimuktah sarvato  
janaih  
bhumisthan iva sailasthah pasyan sarvan  
avasthitan*
11. Schrader, p. 21-2.
  12. Ibid., p. 25 fn.1.
  13. Schrader p. 20. Also *A Descriptive Bibliography of the Printed Texts of the Pancaratra* by Daniel H. Smith, Baroda 1975, p. 44.
  14. Schrader, p. 111.
  15. See *Samvitprakasa*.
  16. Schrader, p. 94 and Daniel Smith, p. 43.
  17. Sp.Pra., p. 2, 24 and 38.
  18. L.A.S., II, p. 19. A comprehensive study has yet to be made of the *stotra* style in Sanskrit literature. See S. Bhattacharya's article: 'The Stotra Literature of Old India' in *IHQ*; 1925, p. 34.
  19. Verse quoted in Sp.Pra., p. 24 and Sv.T., VIa p. 4.
  20. Srinivasabudha was the son of Vaidyanatha Diksita. He lived in a village called Mahapuskara somewhere in South India where he wrote a commentary on the *Tripurarahasya* called *Tatparyadipika*, which he completed in 1783. See intro. to the *Tripurarahasya* (*Jnana-khanda*), p. 3.
  21. Sp.Pra. p. 38 and 41.
  22. See L.A.S., II, p. 19 n.2, also intro. to the N.S.A. p. 20 and p. ca of the introduction to the M.M. all by Dvivedi, See also A. N. Upadhye's article 'Prakrit Language and Kashmiri Saivism' in the *Felicitations* Volume of Dr. S. K. Velavelakar, p. 193 and Rastogi, p. 218, n.4.
  23. Sp.Pra., p. 44.
  24. Sp.Pra., p. 44.
  25. N.C.C., vol. II, p. 58; L.A.S., II, p. 19-20.
  26. Sp.Pra., p. 23.
  27. See exposition of Stanza 32.
  28. Sp.Pra., p. 8.
  29. Sp.Pra. p. 20.
  30. Sp.Nir., p. 28.
  31. V.B., p. 110.
  32. See L.A.S., II, p. 20-1.
  33. Sp.Pra., p. 25.
  34. Sat.Sam., 21/45.
  35. L.A.S., II, p. 21.
  36. The manuscript is no. 10724 D and the cataloguer calls it '*Sarasamgraha*'. It consists of a collection of lengthy extracts from various Tantric texts compiled by Akulanatha of whom we know nothing. The manuscript is made of palm leaf and the script is an old form of Nepalese Newari that dates back to not later than the 13th century. The colophon on folio 5A reads: *srinadakulanathoddhrtakalottare istopadesasivadharmottarasara[h] prathamodhyayah*'. RASB Tantra catalogue, II, p. 737.
  37. S.Su.va., p. 22. See my *Aphorisms...*, p. 51.
  38. Sp.Pra., p. 3, 7, 17, 38 and 53.
  39. Sp.Ka.vi., p. 6, 132, 133 and 141.
  40. Sp.Nir., p. 6, 10, 17, 18, 30, 31 and 46; S.Su.vi., p. 19, 23, 166 and 210; Sp.Sam., p. 8.
  41. Sp.Pra., p. 1, 27, 51 and 52.
  42. Sp.Ka.vi., p. 40.
  43. See the quote in Sp.Pra., p. 27, also below, p. 155-6.
  44. P.S., p. 103.
  45. S.Su.va., p. 3. The colophons at the end of each section of Bhaskara's commentary all refer to him as the 'son of Divakara'.
  46. See Rastogi, p. 145.
  47. T.A., 37/62, see above p. 29ff.
  48. Sp.Pra., p. 35 and 36.
  49. Schrader, p. 12, 18.
  50. L.A.S., II, p. 26.
  51. S.Dr., p. 102 and 121.

Notes to pages 289-291

52. N. R. Bhatt lists as many as thirteen recensions of the *Kalottaragama*. See the introduction to the *Sardhatrisatikalottaragama* avec le commentaire de Bhatta Ramakantha. Edition critique par N. R. Bhatta. Institut Francais d'Indologie, Pondichery, 1979.

53. Sp.Pra., p. 5 and 12.

54. Sp.Sam., p. 23.

55. S.Su., 1/12.

56. S.Su.vi., p. 51.

57. N.C.C., IV p. 239; also RASB Tantra catalogue, I, p. 397-9. This work is a summary of Ksemaraja's *Sivasutravimarsini*. Kasinatha simply re-quotes the same verse without having seen its source. There are two manuscripts of the *Tantrasiddhantakaumudi* in the Asiatic Society of Bengal numbered 6012 and 6531.

58. Sp.Pra., p. 8, 10, 25 and 40.

59. Sp.Pra., p. 6.

60. P.S., v. 33.

61. Quoted in Sp.Pra., p. 39.

62. Pandey p. 159. For Pradyumnabhata, see above, p. 56.

63. Sp.Pra., p. 9-10, 12, 35 and 56.

64. The *Jayakhyasamhita* edited by Ambar Krishnamacharya, was originally published in the Gaekwad Oriental Series, Baroda, 1931; second edition, 1967. B. Bhattacharya ingeniously seeks to identify the script known at the time of the *Jayakhya* from the names given to the letters of the alphabet a number of which refer to their shape. He comes to the conclusion that the script was one used in India in the middle of the fifth century which is therefore the date of the *Jayakhya*. See *ibid.*, intro., p. 34. But this way of dating is far from certain as the names of the letters may be much older than the text. Schrader simply says that it is one of the earliest Samhitas and that it post-dates the *Pauskara* and *Satvata* that refer to it (see Schrader, p. 22-4). This work and the *Padmasamhita*, which is supposedly based on it, are closely associated with the Pancaratra faith and practice current at present in

Kanci. For a description of contents see Daniel Smith op. cit., p. 113-130.

65. Sp.Pra., p. 41.

66. Cf. below, p. 294.

67. See Schrader, p. 7 and Daniel Smith, p. 243. Daniel Smith places the *Padmasamhita* in the 'middle period' of the Pancaratra, i.e., somewhere between the date of the earlier pre-Ramanuja works and the later, clearly post-Ramanuja pieces. *Ibid.*, p. 198. The date of the *Visnusamhita* is uncertain. *Ibid.*, p. 493.

68. Sp.Pra., p. 42, Sp.Ka.vi., p. 144, Sp.Nir., p. 48 and S.Su.vi., p. 177. Also, St.Ci., p. 5, Pr.Hr., comm. on aphorism 18, Sv.T.u., III, p. 112. It is worth noting that only these three authors, all *Spanda* commentators, quote this work.

69. Sp.Ka.vi., p. 144.

70. S.Su.vi., p. 11, footnote 95 (edition with no covers).

71. The manuscript number is B 900. It is only three folios long.

72. Sp.Pra., p. 3, 14, 30, 40-1 and 47.

73. *Ibid.*, p. 3.

74. Sp.Pra., p. 45.

75. See N.C.C., VII, p. 357-8.

76. Sp.Pra., p. 19; Sp.Ka.vi., p. 129, 131 and 132.

77. Other quotations from the *Tattvagarbha* are found in S.Dr., p. 16, 94 and 101-2; S.Su.vi., p. 210 and Pr. Hr., comm. su. 5.

78. *yad etad aumukhyam saiva kimciducchunata kathyate bhattachapadyumnena tattvagarbhe*. S.Dr., p. 16. Cf.: *kimciducchunatapatterunmesadipadabhidhah*. Sp.Ka.vi., p. 129.

79. S.Su.va., p. 3.

80. Somananda criticizes the Sakta view in S.Dr., 3/1-9. Utpaladeva in his commentary, constantly cites the *Tattvagarbha* as a representative work of the Saktas. See Rastogi, p. 124.

81. I.P.V.V., II, p. 3 3 7 . .

82. For an account of the philosophical standpoint of Pradyumnabhatta that can be gleaned from these and the other quotations, the reader is referred to Rastogi, p. 125-7.

83. ...svayuthyanadvayavadinah... S.Dr., p. 94.

84. *Tripuradarsanasyaparicita acaryah krtayasca* by V. V. Dvivedi in *Sarasvatisusama* vol. 20-11, p. 16, n.3.

83. See Rastogi, p. 122-8.

86. Sp.Pra., p. 5 and 56.

87. Sp.Pra., p. 35.

88. T.A., 3/112-3a and *ibid.*, 3/215-219. The latter passage is referred to again, *ibid.*, 29/140.

89. Sp.Pra., p. 10 and 40.

90. S.Su.va., 1/13a. Cf. quote in Sp.Pra., p. 10.

91. *Ibid.*, p. 31.

92. See above, p. 13.

93. T.A., 10/187-227. See below, Appendix III.

94. T.A., 16/36-45.

95. N.T.u, I, p. 226.

96. Sp.Pra., p. 32. A part of this aphorism is quoted by Abhinava in T.A., 10/208. Jayaratha expressly identifies the source for us as the *Tattvarthacintamani*. Abhinava refers to a short verse from this work in T.A., 16/51.

97. T.A., XIa p. 138. These three aphorisms read: 1) *dehaniladinam sarvasariragrahanam*; 2) *pranakhyanimittadardhyam* and 3) *prak samvit prane parinata*. Abhinava refers to the first two of them in T.A., 28/338- 40a. Jayaratha adds the third in his commentary because it follows directly after the second in the original text and serves; to complete the sense. Ksemaraja confirms that these two aphorisms are a part of Kallata's *Tattvarthacintamani* and that they do indeed follow on from one another in S.Su.vi., p. 225.

98. See Gnoli's Italian translation of the *Tantraloka*, *Luce delle Sacre Scritture* Classici UTET, Torino, 1972, p. 667, n. 118.

99. Bhaskara Raya regularly refers to Ksemaraja's *Pratyabhijnahrdaya* and his commentary on it as the Saktisutra in his *Setubandha* on the *Yoginihrdaya* (p. 13, 16, 70 and 107). I know of no other Kashmiri Saiva work with this name.

100. Jayaratha quoting the line '*prak samvit prane parinata*', goes on to say...*ityadisutritaya*....'T.A., XI, p. 138.

101. *bhattasrikallatadibhih srisivasut্রে pranakhyanimittadardhyam... ityatroktah*. I.P.V.V., III, p. 349.

102. Sp.Sam., p. 21.

103. S.Su.vi., p. 187, Sp.Pra., p. 34 and S.Su.va., p. 31.

104. See P.T.v., p. 17, 31, 171, 184 and 223.

105. T.A., 3/253.

106. *Ibid.*, 23/97.

107. *Ibid.*, 28/15.

108. Quoted in *ibid.*, 29/212.

109. See above, p. 384, n.216.

110. L.A.S., II, p. 39.

111. A verse quoted from the *Trikasara* in Pr.Hr., comm. on aphorism 1 is quoted in P.T.v., p. 171 as belonging to the *Trikahrdaya*. Also, S.Su.vi., p. 13 and N.T.u., I, p. 37.

112. P.T.v., p. 13, 156; Sv.T.u., I, p. 34 and IVp.25.

113. See my Canon..., p. 173-4, n.87.

114. T.A., 31/54.

115. S.Su.va., p. 31.

116. T.A., 31/54.

117. *Ibid.*, 12/15.

118. P.T.v., p. 17.

119. The *Skandayamala* commonly figures in canonical lists of the Yamalas of the Saivagama. See my Canon..., p. 106.

120. See *ibid.*, p. 84, 187 n.189.

Notes to pages 293-294

121. P.T.v., p. 184.
122. See I.P.v., I, p. 262.
123. Jayaratha says: '*sarasastresu urmi-kauladisu...*' comm, on T.A., 14/33a.
124. See my *Canon...*, p. 68.
125. Sp.Pra., p. 4-5.
126. Ibid., p. 17.
127. Ibid., p. 22.
128. S.Dr., p. 84.
129. S.Dr., 2/73a. See *Bhartrhari* by K.A. Subramania Iyer, Poona, 1969 p. 9-10. Iyer says of the *Sabdadhatusamiksa*: 'The name means: investigation into the word as the *dhatu*, that is, root-cause (the Ultimate Reality). This title agrees with Bhartrhari's *Sabdadvaita*, the doctrine that the Ultimate Reality from which the universe proceeds is of the nature of the word. Though we do not possess this work, it is clear from the way in which Somananda and Utpala speak about it that they know it to be a work of Bhartrhari dealing with *Sabaddvaita*.' Ibid., p. 10.
130. Sp.Pra., p. 13.
131. R.T., 5/34. There have been a number of editions and translations of the *Dhvanyaloka*, for example that by Dr. K. Krishnamoorthy published from the Karnatak University, Dharwar, 1974.
132. Sp.Pra., p. 8,23 and 56.
133. Quoted in S.P., 3/2. This verse is quoted in M.M., p. 25.
134. Sp.Pra., p. 8,24,31,37,83 and 57.
135. Ibid., p. 2.
136. Ibid., p. 41.
137. These passages are the following:
  - 1) From the *Pancaratra*: Sp.Pra., p. 8, 24, 31, 37,83 and 57.
  - 2) From the *Pancaratrasruti*: ibid., p. 2.
  - 3) From the *Pancaratropanisad*: ibid., p. 41.
138. Schrader, p. 21.
139. Nagesa, a relatively recent author, identifies the Ekayanasaṅkha with the *Kanvasakha* of the *Suklayajurveda* in his *Kanvasakhamahim-asangraha*. The passage is quoted in the introduction to the *Laksmītantra* edited by V. Krishnamācārya, Adyar Library Series no. 87, Adyar, Madras, 1975. See also *Isvarasamhita*, 21/531.
140. *vedam ekayanam nama vedanam sirasi  
sthitam  
tadarthakam pancaratram moksadam  
tatkriyavatam*  
*Sriprasnasamhita*, 1/38
- Also:  
*esa ekayano vedah prakhyatah sarvato bhuvi*  
*Isvarasamhita*, 1/43
141. See *Chandogyopanisad*, 7/1/2, also ibid. 7/1/4, 7/2/1, 7/5/1 and 7/7/1.
142. See introduction to the *Laksmītantra*, p. 5. Also introduction to the *Jayakhyasamhita*, p. 7.
143. See above, n. 137.
144. Sp.Nir., p. 63 and 73; S.Su.vi., p. 97, Sp.Ka.vi., p. 23 and Sp.Pra., p. 47 and 50.
145. Abhinava says '*...svadarsane sirsivasu-tradau paradarsane ca patanjaldau*'. I.P.V.V., II, p. 184.
146. See T.A., 4/87-8 and 4/92-4, cf. Y.Su., 2/29.
147. Jayaratha would have us believe that the limbs of Yoga are, according to Kashmiri Saivism, only six (T.A.v., III, p. 102-3) namely, breath control (*pranayama*), withdrawal of the senses from their objects (*pratyahara*), concentration (*dharana*), meditation (*dhyana*), contemplation (*samadhi*) and insight (*tarka*) (T.A.v., III, p. 15). Abhinava himself, however, never talks of any such scheme, nor do any other Kashmiri Saiva authors (see Rastogi p. 58-60). It seems, in fact that Jayaratha is here simply mistaken. Abhinava refers to the M.V., 17/18 which states that insight is the supreme limb of yoga (*tarko yogangamuttamam*). Jayaratha takes this reference to imply that Insight forms a part of a scheme of yogic practice. From Abhinava's point of view, however, what the *Malinivijayatantra* means to say is that

insight is the sole limb of Yoga and that there is none other (*evam yogangam iyati tarka eva na caparam* - T.A., 4/86a).

**148. Sp.Pra.,p. 3.**

**149.** *Paramarthasara* by Sribhagavadadisesa with *vivarana* by Raghavananda and *Tippani* by Suryanarayana Sukla who edited the text, *Acyutagranthamala* vol. 9 Vidyavilasa Press, Varanasi, 1935. An edition of this text was published in 1907 at Madras with a Telugu paraphrase by Pattisapu Venkatesvaruda. The text is also reproduced in the *Sabdakalpadruma* sub voce Vedanta, published by Bhuvan Candra Vasak (Calcutta, 1890).

150. Abhinava writes:

(I) Abhinavagupta illumined by the recollection of Siva's feet (have written) in one hundred *Arya* verses this concise and profound essence of (Saiva) doctrine ('*sastra*'). (P.S., 105)

As an illustration of how Abhinava alters the verses of the original Vaisnava *Paramarthasara* to his Saiva version, compare the first verses of each. The Vaisnava version reads: *param parasyah prakrter anadim ekam nivistam bahudha guhasu sarvalayam sarvacaracarastham tvam eva visnum saranam prapadye*

The one supreme, beginningless nature of the Supreme Nature (*prakrti*) established in many forms in the secret places, the abode of all things and within the moving (animate) and immobile (inanimate) universe, I seek refuge in You, Visnu alone.

Abhinava's version reads: *param parastham gahanad anadim ekam nivistam bahudha guhasu sarvalayam sarvacaracarastham tvam eva sambhum saranam prapadye*

The one Supreme beginningless nature residing in the Supreme beyond (*maya*). Profound and so established in many forms in the secret places, the abode of all things and within the moving and immobile universe, I seek refuge in You, Sambhu alone.

151. Chatterjee, p. 10-14, n.3 and Pandey, p. 63-9. Pandey has compared the contents of the Vaisnava and Saiva versions of the *Paramartha-*

*sara* and compiled a chart listing the corresponding verses in the two works.

152. See Sanskrit introduction to the Varanasi edition of the *Paramarthasara* by Sukla, p. 1-2.

153. T.A., 28/312 and Bh.S.S., 8/7. The verse he quotes is the same in both places and corresponds to v.81 of the Vaisnava version and v.83 of the Saiva.

154. See T.A., 28/309, also Pandey, p. 60.

155. Abhinava says: '*svasastre capyahisano visvadharadharandharah*' T.A., 28/309. Cf. the last verse of the Vaisnava P.S.: '*...sesastu jagadadharah...babandha paramarthasaram idam*'. Raghavananda stresses in his commentary that Sesa here is the divine serpent Ananta and not just some scholar (op. cit., p. 103).

156. T.A., 28/313 and comm. on 28/309. Chatterjee, p. 12-3 notes the existence of manuscripts of the Vaisnava *Paramarthasara* in Kashmir where it is called *Adharakarika*. He notes that this work is still called *Paramarthasara* outside Kashmir and thus surmises that the name *Adharakarika* was given to it in Kashmir in order to distinguish it from Abhinava's adaptation. Chatterjee concludes that in so far as Bhagavadutpala refers to it as the *Paramarthasara* that he must therefore predate Abhinavagupta.

157. Chatterjee, p. 12 and Pandey, p. 67.

158. See Vaisnava *Paramarthasara* v.11, 29, 45, 56 and 73-4. Chatterjee considered the original P.S. to belong to the *Samkhya*, on the basis of Yogaraja's statement: *samkhyanayoktopade's-anusarena prakrtipuravivekajnana parabrahmavaptih* (comm. Abhinava's P.S., v.3). The Supreme Brahman attained by distinguishing Nature from the Person, following *Samkhya* doctrine, is Visnu. Abhinava confirms that the teaching here is concerned with the realization of the Supreme Brahman but adds that by contemplating the absolute, the yogi quickly achieves absorption into Sivahood within the Heart of his own consciousness (Abhinava's P.S., v.104).

Notes to pages 294-295

159. Cf. Vaisnava P.S., v.33. A verse from the *Sarvajñabhairava* (Sp.Pra., p. 7) is virtually the same as Vaisnava P.S., v.73 and Abhinava's P.S. v. 60.

160. See introduction to the edition of the Vaisnava *Paramarthasara*.

161. Noticed by Gnoli in *Luce delle Sacre Scritture*, p. 664, n.113.

162. Sp.Ka.vi., p. 9 and 54.

163. T.A., 5/40.

164. P.S., p. 10.

165. In S.Su.vi., p. 57 Ksemaraja quotes a part of the verse quoted in Sp.Ka.vi., p. 9 saying that this is drawn from the 'tradition' (*amṇaya*). In Sp.Sam., p. 14 it is simply called 'Agama', while in Sp.Pra., p. 12-3 it is said to belong to the *rahasyasastra*. Here '*rahasyasastra*' is just a generic term meaning 'secret scripture', it is not an alternative name for this Tantra. See L.A.S., II, p. 61. Similarly works labeled '*Rahasyamṇaya*' in MM, p. 175 and Natananda's commentary on the K.K.V., p. 19-20, 21, 42, 55 and 68 are certainly not to be identified with this Tantra nor with a '*Rahasyamṇaya*' of the Pancaratra as Rastogi seems to suggest (op. cit., p. 65). Again, the brief quote in Sp.Ka.vi., p. 54 corresponds to the final quarter of V.B., 20. The latter, however, is certainly not to be identified with the *Paramesvara tantra*.

166. Sp.Pra., p. 3.

167. See L.A.S., II, p. 49. Ta. Sa., p. 388 referring to a description of this work in the catalogue of the India Office Library (manuscript number 2606), says that it is divided into four sections: namely, Jnana-, Yoga-, Kriya- and Caryapada. The Yoga- and Kriyapada are said to be also called *Sarvajñanottara* (see L.A.S., II, p. 74), while the Caryapada is otherwise known as **the** *Matangaparamesvaratantra*. If and how these texts are related awaits further research. There appears to be another Saiva text to be distinguished from the *Pauskaragama*, namely, the *Pauskaratantra*.

168. It was published in the South Indian Grantha script by the Jnanasambandhavilasa Press in 1925.

169. See 'The 'Three Gems' of the *Pancaratragama Canon* - an appraisal' by H. Daniel Smith in *Vimarsa*, Kendriya Sanskrit Vidyapitha Tirupati, vol. I.

170. For these references see *Bibliography...of the Pancaratragama* by Daniel Smith, p. 277. Also Schrader, p. 20. An edition of the *Pauskarasamhita* was made by Yatiraja Sam-pathakumara and published by A. Srinivasa Aiyengar and M. C. Jhirmalachaniar, Bangalore, 1934. For an appraisal of this edition, comments on the text and synopsis of contents see Daniel Smith, op. cit., p. 277-96.

171. Ta.Sa., p. 388-9.

172. L.A.S., II, p. 49.

173. Sp.Pra., p. 16-7 and 34.

174. The *Bodhayanasmhita* is listed in *Agnipurana* (chapter 39), *Padmasamhita* (*jñanapada*, 1/108), *Purusottamasamhita*, **1/41**. A *Bodhayanatantra* is listed in **the** *Kapinjala-samhita*, 1/18. Most of these samhitas belong to the late or middle period, the list in the *Agnipurana* is, however, certainly older.

175. Sp.Sam., p. 9. Ksemaraja quotes the first half of verse 29. See the *Bhaktistotra* of Avadhutasiddha edited with a Hindi translation, introduction and notes by Gopinatha Kaviraja, Akhila Bharatiya Samskrtparisad, Lucknow, 1978.

176. Abhinava quotes verse 29 in its entirety in I.P.V.V., II, p. 173. Verse 30 is quoted in P.S., p. 30 and 62 in *ibid.*, p. 62; also part of verse 38 in S.St., p. 227. Again verse 17 appears in Srikumara's commentary on the *Siddhanta Tattvaparakasa* by King Bhoja Paramara on p. 54 of the edited text. See *Saiva Siddhanta Theology*, by Rohan A. Dunuwila, p. 103.

177. See Narayanakantha's commentary on the *Mrgendratatra* (*yogapada*), p. 43. Also Aghorasivacarya's commentaries on the *Tattvaparakasa*, p. 47 and *Ratnatraya*, p. 64 in the '*Astaprakarana*', Srirangam, Vanivilasa Press.

178. Quoted by Ramakantha in his commentary on the *Paramoksanirasakarika* by **Sadyojyoti** (*Astaprakarana*, p. 8).

179. *Bhaktistotra*, v.16.
180. *Ibid.*, v.32.
181. *Ibid.*, p. 8. Dunuwila describes Avadhuta as 'one of the *Siddhanta's* ancient masters' in *Saiva Siddhanta Theology*, p. 103.
182. Somadeva quotes v.36 in vol. II, p. 255, 272 (*Nirnayasagara* Press edition, Bombay, 1937), and v.46, *ibid.*, vol. II, p. 255.
183. Aghorasiva, also known as Paramesvara and Jnanasiva, lived in the Cola country in South India, probably during the reign of Kulottunga I at the beginning of the 12th century. He belonged to the family of Kundini and was a member of the Amardaka order which was instrumental in spreading the Saivasiddhanta throughout India. He occupied the presidency of the Amardaka monastery in Cidambaram. See p. 64-5 of the *Sivadvaita of Srikantha* by Suryanarayana Sastri, Madras University Philosophical Series, no. 22: Madras, 1974. Also Dunuwila, p. 68ff.
184. See *Yasastilaka and Indian Culture: Somadeva's Yasastilaka and Aspects of Jainism and Indian Thought and Culture in the Tenth Century* by K. K. Handiqui, Scholpur, 1949, preface, p. 7.
185. The readings of these verses vary from the verses found in the version of the *Gita* on which Sankara commented. For a list of variant readings of the Kashmiri *Gita*, see appendix to the edition with *Sarvatobhadra* commentary by Ramakantha, K.S.T.S., vol. LXIV, 1943, p. 411-20. Sp.Pra., p. 5 (Bh.g., 2/70), p. 17 (Bh.g. 15/15), p. 22 (Bh.g.13719), p. 30 (Bh.g., 7/14), p. 42 (Bh.g., 6/30); Sp.Ka.vi., p. 133 (Bh.g., 7/14, also quoted in Sp.Pra., p. 30), p. 162 (Bh.g.10/8-11); Sp.Nir., p. 39 (Bh.g., 12/2) and p. 49 (Bh.g., 12/2).
186. Cf. I.P., 1/3/6-7 with Bh.g., 15/15. Utpaladeva states that Siva has the power of recollection, cognition and discrimination. In the *Gita*, Krsna declares that these same three facilities depend on him.
187. *Bhagavadgitarthasamgraha*, Srinagar, 1933. See Pandey, p. 60-3.
188. M.M., p. 180-3.
189. '*La Canzone del Beato*' a translation into Italian of the *Bhagavadgita* and Abhinavagupta's commentary known as the *Bhagavadgitarthasamgraha*. *Classici Utet*, Ubaldini Editore, Torino, 1976. See also F. Otto Schrader, *The Kashmir Recension of the Bhagavadgita*, Stuttgart, 1930. S. K. Belvalkar, *The so-called Kashmiri Recension of the Bhagavadgita*, New Indian Antiquary, vol. II, n.4, p. 211-151. F. Edgerton, *The Kashmir Recension of the Bhagavad Gita* by F. Otto Schrader, ccc. JAOS 52, 1932, and *The Bhagavad Gita*, Harvard University Press, 1944, p. XIII. Bhaskara's commentary was published up to chapter nine with many breaks in the text in Banaras in 1965 in *Sarasvati Bhavana Granthamala*, vol.94.
190. Sp.Sam., p. 12.
191. For these references see L.A.S., I, p. 95-6 and L.A.S., II, p. 51-2 and 125-6. The quote in Sp.Sam., p. 12 is not noted there nor is an important one in M.V.V., 1/162.
192. T.A., 2/28-9 and 32/62. Sp.Sam., p. 12.
193. Sa.P.ti., p. 34.
194. L.A.S., II, p. 51-2.
195. yavat tavat tadurdhvordhvam sroto yad  
bhedavarjitam  
saurabhargasikhadini tatah sastrani tenire  
M.V.V., 1/160b-1a
196. Sp.Pra., p. 34 and 51.
197. Sp.Pra., p. 5, 41 and 56-7.
198. Sp.Pra., p. 30. Bhagavadutpala quotes verse 10/23 of the *vidyapada* section.
199. Somananda refers in the *Sivadrsti*, p. 103 to a *Matahgitika* by Vyakhyani. Ramakantha himself refers to the existence of a number of interpretations of this Agama.
200. For references in the *Tantraloka*, see Gnoli's *Luce delle Sacre Scritture*, p. 886; also, see the relevant entries in the L.A.S., I and II for references in other Kashmiri Saiva works. It is interesting to note that Ramakantha refers to an

Notes to pages 296-298

interpretation of this Agama on *Kaula* lines; see intro., p. XVII, of the *Vidyapada* by N. R. Bhatt.

201. The first was published by the Sivagamasiddhantaparipalanasahgha, Devakottai in 1924. This edition was only of the *Vidyapada* section. A second edition of the *Vidyapada*, along with Ramakantha's commentary, critically edited by N. R. Bhatt, came out in 1977 and was published by the Institut Français D'Indologie, Pondichery. The *Kriya*-, *Yoga*- and *Caryapada* sections edited by N. R. Bhatt were published in Pondicherry in 1982.

202. Sp.Pra., p. 12.

203. *srijayasamhitadrstyoktva mayavamani-kasthityapyaha*. N.T.u., I, p. 263.

204. J.S., 6/73-91.

205. A *Vamanasamhita* and *Mayasamhita* (also *Mayavaibhava*) figure in the lists. It is hard however to say which of these, if either, was the *Mayavamanasamhita*. *Kapinjala* 1/26: *Vamana* and *Mayavaibhava*; *Padma* 1/100: *Vamana*; *Paramesvara* 10/384: *Mayavaibhavika*; *Purusottama* 1/32 *Vamana*; *Bharadvaja* 1/18: *Vamana*; *Markandeya* 1/48: *Vamana* and *Maya*; *Visvami-tra* 2/19: *Mayavaibhavika* and *Vamana*.

206. Sp.Ka.vi., p. 148 (M.V., 3/5-9); Sp.Nir., p. 37 (M.V., 3/31); *ibid.*, p. 67-8 (M.V., 3/5-13a, 3/15-16a, 3/31-33); Sp.Pra., p. 11 (M.V., 3/5-9). Ksemaraja quotes it no less than eleven times in his commentary on the *Aphorisms*. Worth noticing here incidently, is how the same verses are repeatedly quoted. A verse or two from scripture that concisely frames an important point of doctrine, sustaining it at the same time by the authority of scripture, finds application in a number of contexts. For editions of this Tantra, see bibliography. Gnoli has translated chapters 1-9 and 11 into Italian in *Luce delle Sacre Scritture*, p. 783-837.

207. Sp.Pra., p. 19 and 25.

208. Sp.Pra., p. 8 and 44.

209. Sp.Pra., p. 2, 32, 33 and 45.

210. Sp.Pra., p. 3.

211. Rastogi, p. 149.

212. Sp.Pra., p. 33.

213. Cf. Sp.Ka., 24-5.

214. Sp.Pra., p. 45, cf. Sp.Ka., 33-4.

215. Sp.Pra., p. 3, see above, p. 362, n.14.

216. Sp.Ka.vi., p. 165; Sp.Nir., p. 1 and 76; Sp.Pra., p. 1 and 57; Sp.Sam., p. 3; S.Su.vi., p. 4 and S.Su.va., p. 2.

217. Sp.Pra., p. 54; Sp.Ka.vi., p. 149, 151 and 153 and Sp.Nir., p. 18. The *Vakyapadiya* has been edited several times. The most complete translation with notes is by K. A. Subramania Iyer, *The Vakyapadiya of Bhartrhari* Motilal Banaridass, Delhi, 1972-78. Raghunatha Sarma has edited it along with Harivrsabha's commentary and one written by himself called *Ambakartri*, *Sarasvatibhavanagranthamala*, 91, 1973.

218. Sp.Pra., p. 32 (V.B., 118); Sp.Nir., p. 23 (V.B., 138), p. 25 (V.B., 26), p. 27 (V.B., 14), p. 40 (V.B., 101), p. 41 (V.B., 71, 118), p. 56 (V.B., 55, 75), p. 62 (V.B., 62), p. 72 (V.B., 20) and p. 75 (V.B., 20). For the references drawn from the V.B. in the S.Su.vi., the reader is referred to the appendix of the S.Su.vi., p. 80-2 (edition with no covers). See bibliography for editions and translations.

219. Sp.Pra., p. 22.

220. See L.A.S. I and II for the quotes from Vidyadhipati and also the discussion in L.A.S., II, p. 66-7.

221. Ramakantha also quotes Vidyadhipati in his *Moksakarikavrtti*. This may be taken from a third unnamed work written in *anustubh* meter. See N. R. Bhatt's introduction to the *Vidyapada* of the *Matangaparamesvara*, p. XIV.

222. *yatha vidyadhipatyaparanamno ratna-karasya...Suvrttilakam*, 2/20, *Minor Works...*, p. 99.

223. *The Subhasitavali of Vallabhadeva* edited by Peter Peterson and Durga Prasada. 1st edn. 1886, reprinted Poona, 1961. The three verses are nos. 186, 965 and 1968.

224. L.A.S., II, p. 67.



225. The title 'Vidyadhipati' was conferred, for example, on Bilhana by King Vikramaditya. Buhler notes in his introduction to the *Vikramankacarita* that although the title is not of frequent occurrence, the form Vidyapati is found in the *Rajatarangini* (R.T., 7/936. See *Subhasitavalip*. 121-2 for further details). Buhler concludes that 'Vidyadhipati' was a designation for the pandit of a king's court in the North West of India.

226. Sp.Pra., p. 43.

227. *Visvasamhita* is the fifteenth Samhita listed in the *Padmasamhita* (1/104) which belongs to the middle period of the development of the Pancaratra corpus, i.e., about the 11th century. It is the fourth in the list of the *Visvamisrasamhita* (2/166) which belongs to the later period.

228. The *Visvadyamata* is listed as no. 24 of the 64 Bhairavatantras in the *Srikanthiyasamhita* (T.A., I.p. 42). The *Visvadyatantra* is considered by the *Jayadrathayamala* to be a major Tantra of the *Vidyapitha*. See my *Canon...*, p. 112.

229. L.A.S., II, p. 67, 89.

230. Sp.Pra., p. 12.

231. See my *Canon...*, p. 106, 110, 114 and 121.

232. Sp.Pra., p. 49.

233. P.S., p. 58-9.

234. *arhadvadah so'yamasmatsudrstau yukta-sca srisarasastre'pi coktah*. M.V.V., 1/641b.

235. Cat.Cat., I, p. 636.

236. Op. cit., 25/97.

237. See L.A.S., II, p. 69-70.

238. Sp.Pra., p. 25 and 31.

239. Sp.Sam., p. 25.

240. P.S., p. 34, I.P.V.V., III, p. 23. A *Sarasvat-stotra* is quoted in St.Ci., p. 26.

241. Sp.Nir., p. 12 (S.St., 16/30), p. 19 (S.St., 20/12), p. 51 (S.St., 1/4) p. 65 (S.St., 13/16);

Sp.Sam., p. 9 (S.St., 20/9); Sp.Ka.vi., p. 6 (S.St., 20/9) and p. 8, (S.St., 16/30). See bibliography for editions and translations of the *Sivastotravali*.

242. Sp.Pra., p. 35.

243. *Vaihayasa* is no. 63 in the list of the *Markandeyasamhita* (1/50) and *Vaiyasa* is no. 41 in the *Visvamisra* list (2/23). See also Schrader, p. 11.

244. See J. Gonda *Medieval Religious Literature in Sanskrit*, Brill, Leiden, 1979 p. 140-52; also *'Etat des recherches sur les Vishnouites Vaikhanasa* by Gerards Colas in Bulletin d'Etudes Indiennes no. 2, 1984 p. 73-86.

245. Sp.Pra., p. 20, 23 and 27.

246. Ibid., p. 3.

247. Ibid., p. 35 and 41.

248. *Sankarsanasamhita* is no. 104 in the *Padma* list (1/42); no. 101 in the *Purusottama* (1/43); no. 37 and 77 in the *Markandeya* (1/48, 1/54); and no. 97 in the *Visvamisrasamhita* (2/28).

249. Sp.Pra., p. 38.

250. Apart from these references, Dvivedi notes that Vamanadatta's *Samvitprakasa* is mentioned by Devaraja, a commentator on the *Nighantu*. L.A.S., II p. 73 with reference to Aufrecht, I p. 681.

251. The quotations drawn from the *Samvitprakasa* found in Kashmiri Saiva sources are listed at the end of this entry.

252. Sp.Pra., p. 19.

253. Ibid., p. 8. The printed edition introduces this quote from the *Samvitprakasa* as belonging to the *Atmasaptati*. Bhagavadutpala quotes from a *Svatmasaptati* (ibid., p. 38), but this reference cannot be traced in the manuscripts of the *Samvitprakasa*. It is hard to say whether this was a different text or that this verse was drawn from a missing portion of our text.

254. Ibid., p. 38.

255. As does Jayaratha, for example, commenting on T.A., 5/154 cd-5ab.

Notes to pages 299-303

256. S.P., 1/38. Cf. *ibid.* 2/61, 3/60,4/98, and 5/52.
257. *Ibid.*, 1/137.
258. See above, p. 294.
259. S.P., 1/135cd-6ab.
260. S.P., 4/78cd. '*Haristuti*' may be the proper name of the text or simply a generic expression for a hymn to Visnu.
261. See above, pp. 300-1.
262. *Ibid.*
263. P.S., p. 146.
264. *anye'pi dharmasivavamanakodbhata-sribhutesabhaskaramukhapramukha mahantah* T.A., 37/62.
265. *Ibid.*, 13/345b-346a.
266. See above, appendix I.
267. S.P., 1/37-8.
268. *Ibid.*, 1/12-3.
269. *Ibid.*, 1/12.
270. *Ibid.*, 1/36, cf., 1/69.
271. *Ibid.*, 1/14.
272. *Ibid.*, 1/70.
273. *Ibid.*, 1/100b-2a.
274. *Ibid.*, 2/29.
275. *Ibid.*, 4/42-3. Worth noting in passing is that while Vamanadatta states expressly in this passage that the pulsation of consciousness - *Spanda* - is free of thought constructs he does not equate it with the dynamics of the absolute ego as most Kashmiri Saivites do, but treats the ego as an epiphenomenon of its activity.
276. See above, p. 37ff.
277. L.T., 2/13, translation by Sanyukta Gupta.
278. *Ibid.*, 2/16-7, translation by Sanyukta Gupta.
279. The *Laksmitantra* contains citations from the *Svacchandabhairavatantra* and the *Vijnanabhairava* both Tantric texts well known and respected by Kashmiri Saivites. It also cites Ksemaraja, Utpaladeva and Abhinavagupta in a number of places. According to Sanderson the *Laksmitantra* and the *Ahimbudhnyasamhita* quoted by Natatur Animal (= Vatsya Varadacarya) must have been composed between 1100 and 1200 in South India because the Mantras of the *Yajurveda* quoted in them belong to the *Taittiriya* recension peculiar to the Southern tradition after the 10th century.
280. T.A., 5/155a.
281. Abhinavagupta devotes the 35th chapter of his *Tantraloka* to the relationship he believes exists between the various scriptural traditions as taught him by Sambhunatha, his Trika teacher (T.A., 35/44b). There he uncompromisingly declares that: "In order to achieve the various fruits more or less perfect of duty (dharma), profit (artha), sexual pleasure (*kama*) and liberation (*moksa*), there is only one means, namely, the Saivagama." (*Ibid.*, 35/24.) Abhinava agrees that there are many different teachings but they also yield different fruits at differing levels and those at a lower level cannot yield the fruits of a higher one: "The various forms such as Visnu, etc., which the Lord assumes are due to His self-differentiation and, as such, that is, due to this differentiation, are on the plane of *Maya*. The 'descents of power' (*saktipata*) associated with these limited forms, which do certainly occur, therefore bestow only the fruits proper to them but not, ultimately, identification with Siva." (*Ibid.*, 13/268b-70a; cf., *ibid.*, 35/29.)
282. See above, p. 28.
283. I am thinking here particularly of the verses from the *Kaksyastotra* quoted in the *SpandaPradipika*. See above, pp. 155-6.
284. See above, p. 142.
285. *Ibid.*, p. 17.
286. See bibliography.
287. Traditional accounts state that he lived between 918 and 1038 A.D. in Viranarayana-

pura, in South India. See *Contribution of Yamuna to Visistadvaita* by M. Narasimhachari, Madras, 1971, p. 9ff.

288. *Siddhitraya* of Yamuna comprising *Atmasiddhi*, *Isvarasiddhi* and *Samvitsiddhi* edited with brief commentary by Uttamur T. Viraraghavacharya, Srivani Press, Tirupati, 1942. A more recent edition with an English translation is by R. Ramanujachari and K. Srinivasacharya, Madras, 1972.

289. Sp.Pra., p. 7.

290. P.S., 60.

291. Sp.Pra., p. 21 (*Satvatasamhita*, 18/128).

292. Bhatta Vamadeva refers to himself as the disciple of Yogisvaracarya, whom Mukunda Rama Sastri identifies with Yogaraja, the disciple of Ksemaraja and author of a commentary on the *Paramarthasara*. He is said to have been a contemporary of king Anantadeva, who ruled over Kashmir between 1038 and 1091 A.D. See 'prefatory', p. I of the *Janmamaranavicara* K.S.T.S.no. XIX, 1918.

293. *Janmamaranavicara*, p. 19-20 (*Satvatasamhita*, 17/117 - 120a).

294. Sp.Pra., p. 21, 30, and 45.

295. Rastogi, p. 138-144.

296. There can be no doubt that the author was a monist and an idealist. Therefore, there is no question of identifying the author with the Siddhaguru quoted by Siddhantin authors, who is probably Sadyojyoti (See L.A.S., II, p. 32, 73 and 76). Nor, for the same reason, can he be identified with the Siddhanatha who wrote the *Sivasiddhantanirnaya*.

297. Sp.Sam., p. 10.

298. T.A., I, p. 9.

299. See L.A.S., II, p. 76 and 191-2 and N.S.A., intro. p. 47. Dvivedi refers to S.Su.vi, p. 159, where a Srinathapada is quoted and asks whether he also can be identified with Siddhanatha or Siddhapada.

300. Sp.Sam., p. 9.

301. St.Ci., p. 10.

302. See above, p. 26.

303. The colophon at the end of Ksemaraja's commentary reads: *vivrticatra tatra bhavastutisuktikaraprasisyamahamahesvaracaryavaya-srimadabhinavaguptapadapadmamadhuparajasya rajanakaksemarajasya*. This means: "This commentary is (written by) Rajanaka Ksemaraja, the king of the bees (drinking from) the lotus feet of Abhinavagupta, the best of great scholars and grand-disciple of the venerable author of the hymn and philosophical treatise."

304. Sp.Ka.vi., p. 135 and Pr.Hr., comm. su. 11.

305. Sp.Ka.vi., p. 164. Yogaraja also quotes from a hymn by Srirama in P.S., p. 145.

306. Sp.Sam., p. 24; Sp.Nir., p. 11 (Sv.T., 4/292) p. 36, (Sv.T., 2/65), p. 51 (Sv.T., 7/223), p. 52 (Sv.T., 7/256-8) and p. 66. Ksemaraja quotes almost forty verses from this Tantra in his commentary on the *Aphorisms*. They are listed on p. 85-87 of the edition without covers.

307. See Pandey, p. 138-9.

308. Sp.Pra., p. 56.

309. T.A., II, p. 4.

310. Manuscript number C 100 and C 4255 respectively.

311. V.B., p. 78.

312. Ibid., p. 90.

313. P.T.v., p. 198.

314. Rastogi, p. 182, n.3. Rastogi refers to the *Dvayasampatti* as the *Advayasampatti* by mistake.

315. BORI, Poona manuscript number 472/1875-6.

316. Manuscript C 4256, other manuscripts are C 282, C 677, C 101 and C 274.

317. *dhakadesasamudbhuto mimamsa-vanakesari*

*harsadatteti namna tu tasya sunoriyam krtih*

*Notes to pages 304-305*

318. *mima(m)savanasimhena harsadattasya  
sununa*

*krta vamanadattena svabodhodayamanjari*

319. See *Samvitprakasa*.

320. *Sp.Pra.*, p. 8.

321. *Ibid.*, p. 35.

322. It is quoted in the *Yoginihrdayadipika*, p. 158, N.T.u., II, p. 122-3; Sv.T.u., II, p. 81 and also in Narayanakantha's commentary on the *Kriyapada* of the *Mrgendragama*, p. 159. It has been described by Dvivedi in his introduction to the N.S.A., p. 48-9. See also Ta.Sa., p. 724 and Aufrecht, I, p. 752, II, p. 181 and III, p. 155. A *Hamsatantra* figures as no. 51 in the list of 64 Bhairavatantras in the *Srikanthiyasamhita* quoted in T.A., I, p. 42.

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- Abhasa*, 118,186  
*Abhasana*, 61n  
*Abhava*, 61n,90,94,213  
*Abhavabhavana*, 154  
*Abhavamatra*, 84  
*Abhavasamadhi*, 91,93  
*Abheda*, 14  
*Abhedarthakarika*, 19,141,286  
*Abhedopalabdhī*, 27  
*Abhilasa*, 349 n92  
*Abhimana*, 151,227  
*Abhimatadevata*, 50  
*Abhinavgupta*, 8,9,12,13, 15,16,23, 24, 25, 29, 30, 31,33,41, 42, 44, 45,46,47, 51, 54, 57, 72, 178, 179,182, 184,186, 189,190,193,194, 195,196,197,198,199,200, 202,206, 216, 217, 221, 222, 223, 225, 228, 230,231, 232, 234, 235,244, 245,246,247, 248, 251, 252, 255, 256, 258, 261, 269, 271,272, 273, 277, 289, 291, 292, 294, 298, 313n5, 317n42, 320n27, 320n29, 321n4, 322n9, 324n57, 326n34, 327 n67,332n9, 333n20, 336n46, 337n48, 341 n25, 345n44, 346n46, 349nS9, 352n114, 353n120, 355n130,370n118, 374n147  
*Abhisamdhi*, 105  
 Absolute: actualization, 51; consciousness, 14, 56; cosmic order in, 54; divine, 55; impersonal, 4; reality, 4  
*Aciraja*, 27  
 Action, 172; binding, 263; continuity, 260; energy of, 50,52,93; gross, 128,129; limited, 231; organs, 101, 344n36; outer, 242; past, 263; physical, 8; power of, xvii, 39, 57,68, 87,103, 128-132, 190,202, 223, 254,259,260, 390n460; product of, xvi, 66, 89,91, 92, 93, 154,155; senses, 356n130; transitory, 100  
 Activity: of the body, xv; conscious, 86; cosmic, 51; creative, 242; extroverted, 50, 52,62n; impassioned, 348n64; inner, 78; inscrutable, 51; mental, 159, 225,243; outer senses, 93; restless, 5; sensory, 86,225,344n37; spiritual, 271; universal, 45  
*Adharakarika*, 19  
*Adhikarana*, 93  
*Adyasakti*, 56  
*Adyaspanda*, 57  
*Agamarahasya*, 153,163  
*Agamarahasyastotra*, 140,287  
*Agamas*, 3,70,354nI23  
 Agency, 154, 155; universal, xv, 8,116  
 Agent, xvi, 66; of emission, 64  
*Aghora*, 45,70  
 Agitation, 251  
*Agnipurana*, 286  
*Aham*, 92, 222  
*Ahambhava*, 45,105  
*Ahamiti pratipatti*, 116  
*Ahamiti pratyayah*, 81  
*Ahamkara*, 39,107, 195,355n128  
*Ahampratipatti*, 108  
*Ahampratiti*, 53,89,207  
*Ahatppratyaya*, 39,43,87,88,110,141  
*Ahanta*, 113,203



## Index

- Ahimbudhnya*, 286,287  
*Ahimbudhnyasamhita*, 47, 286-287  
*Aisvarya*, 134  
*Ajnana*, 349n92  
*Akalita*, 61  
*Akamkara*, 41  
*Akuncana*, 56  
*Alokamala*, 150, 288  
*Amoksa*, 213  
*Ananda*, 81  
*Anandacakra*, 332n9  
*Anandasmita*, 81  
*Anger*, xvi, 70,100,101, 159, 224  
*Anhavabhavana*, 214,215  
*Anubhava*, 96  
*Anugraha*, 65  
*Anusamdhana*, 81  
*Anusamdhata*, 34  
*Anuttarasadardhatattva*, 14,194  
*Anuttarasamadhi*, 66  
*Apana*, 372n139, 392n16  
*Apara*, 14  
*Aphorisms of jabali*, 164,290  
*Aphorisms of Sankarsana*, 164,299  
*Aphorisms of Siva*, 3-17,298  
*Aprabuddha*, 35  
*Argument: reasoned*, 27, 106; *sound*, 94  
*Arising of Innate Knowledge*, 12  
*Arnasimha*, 46  
*Artha*, 140  
*Asamanjasata*, 140  
*Asamprajnatasamadhi*, 343n26  
*Ascending Way*, 159  
*Ascertainment of Vibration*, 330n47  
*Asmita*, 81  
*Atamsambodha*, 166  
*Atanka*, 349n92  
*Atman*, 4, 77,117  
*Atmasambodha*, 152,287-288  
*Atmasamstuti*, 288  
*Atmasaptati*, 143,164,287,288  
*Atmasvabhava*, 42,89  
*Atmasvarupa*, 115  
*Atmatattva*, 113  
*Attachment*, 61n, 125,181  
*Attention*, alert, 219  
*Attributes*, divine, xvi  
*Aunmukhya*, 51-52  
*Authority: scriptural*, 4; *supreme*, 46  
*Autonomy*, 89; *creative*, 47, 205, 245, 391 n2  
*Avabhasa*, 56  
*Avadharanamatra*, 112  
*Avantivarman*, 25  
*Aversion*, 70  
*Avitarkasamadhi*, 342n26  
*Avyatirekasamadhi*, 112  
*Awakening of Insight*, 147,158, **164,169,290**  
*Awakening of One's Own Nature*, 26,143,152, 305  
*Awakening of the Self*, 166,287-288  
*Awareness*, xvi, 38,65,103,109,275; *alert*, 95; *cognitive*, 96,121,140, 207,345n44, 371n124; *contemplative*, 85; *constant*, 343 n26; *direct*, 245; *of egoity*, 41,107; *extroverted*, 155-156; *field*, xvii, 121; *indeterminate*, 204, 205, 212; *intuitive*, 27,34,140,245, 246; *lacking*, 127; *meditative*, 114; *objective*, 77, 79,190; *perceptive*, 41; *power of*, 98, 375n162; *pure*, 15, 112,179, 194, 206,219, 257; *reflective*, 16, 34, 43, 44, 45, 46,47,49, 51, 52, 61n, 78, 89, 98, 120, 122, 123,127, 129,135, 142, 162,202, 217, 222, 227,262, 327n67, 337n47, 352n114, 353n 117; *sensory*, 148, 349n89; *spiritual*, 15; *uninterrupted*, 41; *of unity*, 45; *universal*, 189  
*Bahyavimarsa*, 155-156  
*Bahyavrtti*, 62 n  
*Bala*, xv,xvi, 15, 104,114,155,160  
*Behavior*, according to caste, 4  
*Being: absolute*, 34, 39, 241,391 n6; *Act of*, 178; *attainment*, xvi, 97; *authentic*, 50; *destruction*, 93; *divine*, 3, 4, 270; *divisions*, 120; *embodied*, 108; *essential*, 7,50,52,97; *existential*, 197; *innate*, 37-47; *inner*, xvi, 93; *living*, 4; *orders*, 57; *phenomenal*, 211; *planes*, 139; *polarity*, 50; *pure*, 115, 211; *semi-divine*, 4; *supreme*, 14, 288  
*Bhagavadgita*, 4, 6, 25-26,142,149,152,157, 165, 295-296  
*Bhagavadutpala*, 3, 8,11,12,14,15, 19,20,22, 25, 26, 28-29, 31, 34-35,35, 50, 51, 52, 55,56, 139-176,182, 186,187,195, 200, 202,203, 206,210,219, 224,232, 256, 275, 277, 291, 292, 294, 295-296, 297, 298,315n12,319n3, 339n4  
*Bhagavati*, 54  
*Bhaktistotra*, 295  
*Bhargasikhasastra*, 336n45

- Bhargasikhatantra*, 66,296  
*Bhartrhari*, 33, 35, 43, 113,188  
*Bhaskara*, 3, 11, 12, 13, 14, 22, 29-30, 49, 50, 221,257  
*Bhattenduraja*, 25  
*Bhava*, 61 n, 69  
*Bhavabheda*, 120  
*Bhavadosa*, 349n92  
*Bhavana*, 90  
*Bhavatmaka*, 108  
*Bheda*, 14,198, 347n63  
*Bhedavyavahara*, 125,187  
*Bhoga*, xviii  
*Bhogakarika*, 19  
*Bhogamoksapradipika*, 29, 160, 171, 172, 296  
*Bhucari*, 56, 69, 70, 145, 182  
*Bhutatmaka*, 108  
*Bijavasthapana*, 61 n  
*Bindu*, xvii  
*Bindubheda*, 119  
*Birth*, 129; alterations, 117; bondage of, 107, 108  
*Bliss*, 15, 62n, 67, 81, 104, 158, 177, 182, 215, 219, 243, 255, 259, 264; attaining, 251; Cosmic, 272; innate, 117, 192, 272; plane, 171; supreme, 207, 272, 278; wheel, 332n9  
*Bondage*, 41, 66, 128, 143, 213, 230, 262, 264, 364n48; of birth, 107,108; cause, 91,165, 174, 259; freedom from, 40; nature, 27, 174; plane, 158; source, 361nJ2; of transmigration, 71,141  
*Brahmanadi*, 207  
*'Breaking Apart the Point'*, 119  
*Breath*, 264, 386n320; central, 129; control, 207, 224, 396n147; energy, 243; Equalizing, 372n139; exhaled, 372nI39, 392n16; inhaled, 372n139, 392n16; life, 204; lunar, 373n142; movement, 210, 214, 220, 224, 225, 240, 242, 272, 373 n 139, 392 n 16; outward form, 279; pervasive, 272; reabsorbed, 252; retention, 240; solar, 373n142; vital, 82, 103, 163, 193, 203, 206, 210, 221, 224, 230, 233, 241, 243, 247, 250, 263, 272, 273, 372n139  
*Brhadaranyakopanisad*, 344n33  
*Buddhindriya*, 101  
*Cakra*, 7  
*Cakrapala*, 26  
*Cakresvara*, 7  
*Cakresvaratvasiddhi*, 16,37  
*Caste*, 4  
*Catustayartha*, 182  
*Causality*, 34,148,216; mundane, 217  
*Cause and effect*, 118,147,148,155  
*Central Channel*, 207,230, 373n145  
*Central Path*, 161  
*Certainty*, 249  
*Cetanabhava*, 92  
*Cetas*, 105  
*Chaos*, 5  
*Chapter on Consciousness*, 162  
*Chatterjee, J. C.*, 9, 13,21,31  
*Chronicles of the Kings of Kashmir*, 11,25,26, 287  
*Ciccaktisamstuti*, 142,290  
*Cinmatra*, 79  
*Circle*: inner, xv; sacred, 7  
*Citta*, 106  
*City of Eight*, xvii-xviii,68,132,133,174,263, 264, 265, 378n207  
*Cognition*, 96,149,270; aspects, 125,126; awareness, 207; contrary, 199; determinate, 81,195; diverse, 98,149; indeterminate, 207; individualizing, 256; instant of, 115; object, 84,96,162; organs, 101,343n26; powers, 34; sphere, 270; of subject, 37  
*Cognitive*: awareness, 96,121,140,345n44, 371n124; consciousness, 98, 107,108,118, 162,164,232,271; events, 361n12; intent, 112,120; power, 39; process, 64; senses, 102, 344n36; subjectivity, 82, 89,92,123  
*Collyrium of Discrimination*, 29  
*Communication*, inner, 35  
*Compassion*, 72  
*Compendium of Principles*, 264  
*Compendium on Freedom*, 264  
*Concentration*, 119, 225,251, 342n26, 377n181, 396 n 147; contemplative, 342 n26; intense, 81; spiritual, 44  
*Conflict*, 173  
*Confusion*, 95,100-102,141,249  
*Consciousness*: absence, xv, 64, 71, 84,90,150, 154,346n51; absolute, 14,42,44, 56, 88,161, 258,278, 279, 364n51; alert, 223; altered, 81; bodily, 8, 88, 159; cognitive, 89,98,107,108, 118,162, 164, 232, 271; cosmic, 373n146; creative, 54, 244; divine, 14, 16, 38, 177,182, 258, 320n28; dynamic, 46; ego, 41; endless,

## Index

### Consciousness (continued)

147; energy in, 8,46,47, 51; enlightened, 58; eternal, 184; expansion, xvii, 15, 36, 53,63, 65, 69,117,118,119,123,124,170,171, 210, 257, 321 n34; field, 37; indeterminate, 211; individualized, 35,102,126,202,269; infinite, 34,140,178; light of, 36, 37, 38,43,45, 47,49, 53, 54, 55, 61n, 66, 70, 96,108,121, 180,200,201, 210, 257,258, 339n9, 349n95, 353n117; loss of, 91,193; manifestation, 169, 186; movement, 49; non-dual, 71; object-free, 82; obscuration, 111,113,186; omnipresent, 94, 96; outpouring, 15; perceptive, 107-108,157,165; permanent, 34; power of, 19,39,44, 55; pulsing, 15,16,19, 35-37, 52; pure, 5, 8,40,44,45, 64, 77, 79, 94, 96, 97,117,118,145,157,190,191; rays, 71; reflection in, 55; self-luminous, 51; self-presentation, 52; self-reflecting 'I', 33, 36; speech in, 35; spiritual, 15; subjective, 40, 98,126, 186; transcendental, 183, 220, 242, 255, 371 n135, 373n146; understanding, 38; undifferentiated, 83; uninterrupted, 67; unity of, 6363; universal, 7, 14,16, 34, 51, 63, 85, 112, 160,195,206, 269; universal vibration, xvi, 15, 27, 40, 49-58, 70, 97, 98, 99, 102, 157, 203, 223, 380n55; unobscured, 104; yogi's, xvii

Contemplation, 66, 119,152,158, 165,178, 185, 192, 245, 250, 342n126, 396n147; of emptiness, 213; extroverted, 27,36, 209; formless, 226; intense, xvi; introverted, xvi, 27,36,92, 93,155, 208, 209, 224, 225, 226, 233; of nothingness, xv, 71,90, 91,154; permanent, 208, 346n50, pure, 90; of true nature, 19; of union, 112

Contraction, 62,63; phases, 320n28; of power, 50

Cosmic: activity, 51; arousal, 177; Bliss, 272; consciousness, 242,373n146; dissolution, 353n120; forces, 273; functions, 178,179; Idea, 270; image, 54; manifestation, 181, 337n47; nature of *Spanda*, 27; operations, 61n, 65, 66; order, 54,65,67, 91,92,109, 229, 230, 240, 256, 374n147; Path, 272; power, 55; principles, 47,228; process, 50, 52, 56,183, 217; rhythm, 15; sport, 233; states, 97,347n63

Cosmology, 5,47

Creation, 66, 67, 178, 182,194, 216, 226,258, 320n28; cycles, 189, 269, 339n9, 340n11; first moment, 52

Creativity, 113; unimpeded, 362n13

Darkness, 222

*Dar'sana*, 16

Death, 129,166,168,232,364n39

Deceit, 140

Deity: chosen, 28,50; Goddess, 4-5; identity with, 109; integrity of, 255; local, 4; male, 53; ode to, 20; supreme, 50,61 n; transcendental, 61 n; visualizing, 223

*Deliberation on Reality*, 26,145,164,232, 292

Delight, 207

Delusion, 126,139,157,168, 222,224,356n132, 377n181

Dependence, 129

Depression, 117,170

*Description of the Nature of the Light of Universal Consciousness*, 12

Desire, 87,142,154,222, 251, 264,278, 349n92

Destruction,66,67,178,189,226,233,320n28; cessation, 56; cycle, 269,339n9,340n11; reality of, 65

Development, spiritual, 16

Devotion, 54

*Dharana*, 81,119,396n147

*Dharma*, xv, 5,19,64

*Dhatu*,337n51

*Dhatusamiksa*, 141, 293

*Dhyanaloka*, 20,146,293

*Dhyana*,62n,396n147

*Dikcari*, 56, 69, 70,145,182

*Direct Perception of One's Own Independent Nature*, 27, 94-106

*Discernment of Spanda*, 30,325n68

*Discernment of the Six Attributes*, 140,151,152, 153,155, 298-299

*Discernment of Vibration*, 21,320 n27

Discourse, inner, 69

Disgust, 101

Disruption, xv, 87, 344n40, of thought, 345n40

Dissolution, 244

Disturbance, 207

Divakara, 29

Diversity, 4, 5,42, 83,96,109,153,178,188, 195,198, 222, 241, 257, 260; destruction, 335n32; in existence, 14; forms, 14; forthcoming, 63; of manifestation, 107,259; source, 269; of universe, 92; of words, 374n147

Division, xv, 80

Doctrine: Buddhist, 34; *Kaula*, 56,58; *Krama*, 49,56, 57, 58,180; manifestation as reflec-

- tion, 55; of Maya, 188; of momentariness, 148; of Recognition, 23, 50, 52, 54, 57, 58, 183, 189, 329n33; secret, 55, 56; Trika, 317n35; of Vibration, 8, 53, 54, 57, 77, 146, 181, 183, 189, 204, 232, 235, 241, 250; of voidness, 154
- Dosa*, 144
- Doubt, 135-137, 250
- Dreaming, xvii, 16, 69, 81, 94, 95, 96, 97, 112-113, 122, 147, 156, 167, 185, 193, 220, 222, 245, 270, 341n25, 347n62, 372n139
- Duality, 5, 19, 33, 34, 61n, 63, 65, 69, 80, 105, 112, 125, 129, 179, 187, 197, 198, 201, 213, 231, 257, 258, 335n32, 347n63, 364n48; emergence, 259; freedom from, 122
- Dvaitapratyaya*, 112
- Ego, xviii, 68, 80, 83, 129, 157, 174, 356n130, absolute, 42, 44, 46, 47, 190, 265; artificial, 41; authentic, 87; consciousness, 39, 41, 194, 207; created, 41; destruction, 46; disruption, 344n40 diversity, 83; evanescent, 121; false, xv, 87, 151; freedom from, 46; grounded, 117; identity, 43; individual, 355n128; notion, 53, 207; projection, 88, 116; pure, 92, 190; relativity, 39; self-conceived, 141; sense, 53, 81, 89, 108; ultimate, 194; uncreated, 41
- Egoity, 37-47, 53, 80, 87, 105, 113, 117, 152, 195, 203, 218, 222, 337n47; absorption, 65; arising, 65; awareness of, 41, 107; cessation, 88; conceptualizing, 150; conditioned, 108, 208; corporeal, 104, 119; embodied, 90, 112, 288; integral, 233; transcendental, 185; universal, 64, 185, 190
- Ekanusamdhatr*, 83
- Elation, 101
- Elements, 252; Air, 119; bodily, 70, 337n51; conjunction, 248; Earth, 119; Ether, 119; Fire, 119; gross, 108, 125, 157, 204, 264, 349n95, 355n125; *Kaula*, 56; physical, 108, 174; psychic, 204; of reality, 33; sensory, 68, 204; subtle, xviii, 122, 126, 174, 264, 355ni25; Water, 119
- Emanation: insentient, 202; pulse, 57
- Emission, 64, 224
- Emptiness, 82, 211, 215, 265; contemplation of, 213; resonant, 57
- Energy, 239, 247, 336n42; of absolute Being, 34; of action, 50, 52; conscious, 46; of conscious-ness, 8, 46, 51, 227; cosmogonic, 244; divine, 244; emissive, 279; of freedom, 226; hypostases, 203; kinetic, 51; of knowledge, 50, 52; levels, 252; lunar, 358n155; manifestation, 57; Mantric, 45, 255; multiple, 374n147; phonemic, 254, 255, 257, 262, 265; potential, 51; principle, 252; rays, 42; of Self, 93; of Siva, 108; source, 62, 252; totality, 335n58; transcendental, 255; triad, 14, 336n46; Vama, 69
- Enlightenment, 142, 158; manifested, 27; obstruction, 97, 98; perfect, 27, 94
- Enthusiasm, 101
- Equality, 213, 250, 272
- Equinoctial Flow, 159
- Essence, 63; of consciousness, 215; of the lifeless universe, 15; of manifestation, 38
- Essence of Reality*, 141, 294
- Essence of Spanda*, 30, 136, 325 n68
- Essence of Trika*, 14, 292-293
- Essence of Ultimate Reality*, 19, 27
- Essence of Vibration*, 3, 21, 25, 56, 61-73, 178, 180, 289, 296, 298, 317n42, 320n27, 330n47
- Everywhere Auspicious*, 26
- Evolution, 51
- Examination of the Six Essences*, 152, 298
- Examination of the Vital Essence*, 141, 293
- Excitement, xvi
- Exclusion, 34
- Existence: absence, 61 n; categories, 92, 285; cessation, xvi, 92, 93, 155; conditioned, 231; cosmic order, 54; egoic, 152; empirical, 270; fettered, 69; manifest, 14, 37, 108, 219; personal, 39; phenomenal, 50, 61 n, 217, 225, 233, 244, 248, 349n92, 364n39, principles, 53, 127, 183-184, 192; sphere, 252; transmigratory, xviii, 39, 68, 98, 107, 129, 132, 174, 193, 200, 262, 349n92; ultimate, 185; understanding, 38; of universal Self, 27
- Expansion, xv, 46, 50, 52, 62, 63, 144; of consciousness, xvii, 15, 63, 65, 69; phases, 320n28; of power, 50; upward, 65
- Experience, 198; absolute, 279; of awareness, 96; conscious, 92; continuity, 34; direct, 106, 246; diversity, 195; liberating, 16, 209; personal, 3, 36, 94; phenomenal, 195; pure, 149, 349n89; of realization, 16; of repose, 278; of self, 83; of *Spanda*, 100-102; transcendental, 219; worldly, xviii, 132, 133
- Exuberance, 114, 115



## Index

- Faith, 151  
 Falsity, 34  
*Favored Teaching*, 153,288-289  
 Fear, 101,107, 349n92  
 Fettered: condition, 99,132,193; existence, 69; soul, xvii, 16, 35,40, 70, 85, 89,112,125,127, 128, 129,134, 135,141,178,179,195,222, 231, 249, 258, 259, 263, 344n40,354n123, 371n135, 378n208; state, 35,232  
 Field of awareness, xvii  
 Forgetfulness, 101  
 Form, xvii, 119,144, 170  
 Fourth state, 97,100,102,103, 104,156, 178, 191,192,193,194, 202,206, 220-221,245, 248,252,348n63  
 Freedom, 71,144,163; achievement, 37; from bondage, 40; creative, 340n13,345n45; to dream, 111,113; from ego, 46; energy, 226; forfeiture, xvii, 122; innate, 151; from objectivity, 34; from obscuration, 114; perfect, 202; power of, 78; sentient, 201; sovereign, 134,143; of Supreme Self, 35; unconditioned, 171; uncreated, 85; of will, 151
- Garland of Light*, 150, 288  
*Garland of the Dawning of One's Own Consciousness*, 174, 304  
*Ghora*, 45  
*Ghurni*, 15  
*Glani*,349n92  
 Gnoli,R.,21  
*Gocari*, 56, 69, 70,145, 182  
 Grace, 65,160,178,180, 256, 258, 320n28; categories, 333n20,334n20; supreme, 64  
*Grahana*, 96  
*Granthakrt*, 289  
 Great Impurity, 161  
 Greed, 87  
 Grief, 101, 107, 168  
 Guru, 11, 22  
*Gurubharati*, 22  
*Gurugranthasahib*, 3
- Hamsaparamesvaratantra*, 160-161  
 Happiness, 82, 83,98,148,149  
*Hayasirsasamhita*, 286  
 Heart, 15, 63; of consciousness, 45,160,167; symbolism, 44, 391 n15; of the Yogini, 62n
- Heart of Recognition*, 57,58,180,207,232,251, 258,321 n34, 379 n29  
 Heroes, 69, 70,223, 336n43  
 Hinduism: major streams, 4; metaphysical model, 5; sects, 3,4  
*Hrdaya*, 15, 63  
 Humor, 101  
*Hymn to the Divine Power*, 145,**155-156,210**, 289  
*Hymn to the Mysteries*, 140,159,160,167,297, 324n43  
*Hymn to the Secret of the Scriptures*, 140,287  
*Hymn to the Womb of Consciousness*, 129,290  
*Hymn to the Womb of Reality*, 53,123,124,285, 291
- Ichha*, 43  
*Idanta*, 61 n  
*Idantaya*, 118  
*Idanteyatta*, 79  
 Idealism, 41, 187; monistic, 35, 56  
 Identity: authentic, 8, 42, 50, 57,104, 113,117, 178,206; divine, 346n46; ego, 43; as 'I', 40; internal, 40,261; liberated, 177; objective, 79; phenomenological, 51; realization, xvi, 109, 110,165; soul, 34; specific, 50; spiritual, 5,57; true, 127  
 Ignorance, 4,99,150,151,157,158,164,170, 195, 200, 348n64, 349n92; destruction, 174; elimination, xvii, 4,117; existence, 117; false, 141,206; fettered soul, 36; impurity, 188; lassitude in, xvii, 117, 170, 248; sustaining, 247; of truth, 136; waning, 95  
 Illumination, 226  
 Illusion, 198,200  
 Images: creation, 114; dream, 243; generation, 167; phenomenal, 270; reflected, 201  
 Imagination, 371n135  
 Immanence, 44, 50, 52,186, 191,193,212, 254, 255, 376n168; sphere, 364n33  
 Immortality, xvii, 122,123,127,139,166,259; attainment, xvi, 110  
 Impurity, 90,126,144,200,235,259, 349n92; innate, 151; of Maya, 104; three-fold, 206  
 Indolence, 117  
 Inebriation, 15, 80,81  
 Inertia, 196, 222,348n64  
 Inference, 209,245, 246

- Infinite, 248  
 Initiation, 236-239, 337n49, 370n 118; meaning, 166; of *Nirvana*, 112; rites, 8, 110-111; ritual, 228, 229  
*In Praise of the Power of Consciousness*, 290  
*In Praise of the Self*, 288  
 Insentience, 92, 154, 196, 198, 203, 216, 217, 260, 346n46, 352n114, 356n137  
 Insight, 69, 80, 97, 102, 104, 109, 117, 135, 161, 163, 165, 288, 342n26, 361 n12, 367n75, 396n147; authentic, 110; direct, 50, 52, 98; enlightened, 142; intuitive, 99, 120, 182; lack of, 96, 188; liberating, 270; profound, 192; right, 110  
*Instruction Concerning the Tenability of Independent Existence*, 27  
 Intellect, xviii, 68, 82, 129, 157  
 Intent, 43, 84, 279; cognitive, 112, 120; conscious, 50, 52, 110; force of, 233  
 Introspection, direct, 203  
 Introversion, 62 n  
 Intuition, 27, 34, 36, 97, 99, 112, 120, 130, 140, 170, 182, 235, 245, 250, 261, 269, 343n32, 361n12, 377n189, creative, 277; light of, 357n142; power of, 54; slumbering, 99; speech of, 35  
*Istopadesa*, 153, 288-289  
*Isvarapratyabhijna*, 13, 33, 42, 64, 124, 127, 140, 142, 163, 173, 186  
*Isvarapratyabhijnakarika*, 19, 285, 289, 316n17  
  
*Jabdhisutra*, 164, 290  
*Jada*, 15  
*Jayakhyasamhita*, 144, 146, 174, 287, 290, 394n64  
*Jiva*. 5, 8, 110  
*Jivanmukti*, 186, 364n39  
*Jnana*, 140, 162, 165  
*Jnanagarbhasotra*, 129, 290  
*Jnanamrtarasayana*, 211  
*Jnanasakti*, 270  
*Jnanasambodha*, 141, 147, 164, 169, 290  
*Jnanatilaka*, 384 n226  
*Jnansambodha*, 158  
*Jnatilaka*, 214  
*Jnatrtva*, 89, 116  
*Jneya*, 89  
 Joy, 81  
 Judgement, 38  
  
*Jyestha*, 240  
*Jyothsastra*, 291  
  
*Kaksyastotra*, 29, 145, 155-156, 289, 302  
*Kala*, xvii, 121, 125, 172, 173  
*Kalagrasa*, 56  
*Kalakarsini*, 46  
*Kalapara*, 161, 289  
*Kalasamkarsini*, 46  
*Kalasparsa*, 219  
*Kalhana*, 25  
*Kali*, 5, 46  
*Kalikula*, 46, 327n67  
*Kalikulantra*, 337n48  
*Kallatabhatta*, 3, 9, 11, 13, 21, 22, 23, 24, 25-26, 38, 40, 49, 50, 56, 136, 146, 151, 183, 186, 197, 207, 219, 228, 232, 233, 234, 242, 275, 277, 289, 291, 292, 321 n4, 321 n33, 344.n40  
*Kamakala*, 47  
*Kamakalavilasa*, 47  
*Karanacakra*, 96  
*Karmendriya*, 101  
*Kartr*, 8  
*Kartrta*, 8  
*Kartrtva*, 116  
*Karya*, 89, 93  
*Kaula*: element, 56; school, 189; Tantric, 235, 289, 337n55  
*Kaw*, R.K., 21  
*Khecari*, 69, 70, 145, 146, 182, 336n46  
*Kinciccalana*, 8, 15, 78  
*Kinciducchunata*, 52  
*Klesa*, 173  
 Knowledge, xvi, 8, 140, 177, 195, 215, 337n47; acquired through concentration, 342n26, 343 n26; attaining, 4, 174; conceptual, 357n140; correct, 124; divine, 174; energy of, 50, 52, 93; false, 110, 199, 200; finite, 357n140; forms, 357n140; future, 114; imparting, 227; impure, 69; inferior, 16; inner, 242; liberating, 45; non-conceptual, 357n140; object of, 89, 92, 96, 116, 121; omniscient, 327n67; organs, 126; past, 114; power of, 39, 57, 87, 102, 141, 257, 352n 114; pure, 16, 124, 191; right, 104; validity, 67, 148; verbal, 154, 246  
*Krama*, 46; doctrine, 56, 57, 58; school, 14, 30, 46, 56; tradition, 49, 56  
*Kramacatuska*, 182

## Index

- Kramakeli*, 182  
*Kramastotra*, 30  
*Kriyasakti*, 254  
*Kriyasaktispandavisarga*, 190  
*Ksemaraja*, 3, 9, 11, 12, 13, 14, 16, 21, 23, 24, 30, 31, 36, 37, 42, 46, 47, 49, 50, 51, 52, 53, 54, 55, 56, 57, 61-67, 179-180, 181, 183, 185, 186, 187, 188, 189, 190, 192, 194, 195, 197, 202, 203, 204, 206, 207, 209, 214, 216, 217, 219, 221, 223, 224, 228, 229, 234, 248, 251, 254, 257, 263, 264, 269, 271, 289, 295, 315n12, 319n3, 319n60, 321n33, 321n36, 323n36, 324n58, 325n68, 325n72, 329n32, 334n21, 336n42, 337n47, 346n51, 379n29  
*Ksemendra*, 26  
*Ksetrajna*, 53, 98  
*Ksobha*, xv, 87, 90, 207, 344n40  
*Kula*, 338n58  
*Kulakamala*, 330n53  
*Kulapancasika*, 20, 319n6  
*Kulayukti*, 142, 146, 289  
*Kundalini*, 16, 54, 213, 251, 378n196  
  
*Laksmanadesikendra*, 29  
*Laksmanagupta*, 23, 26  
*Laksmitantra*, 34, 47, 287, 302, 361 n13  
*Lamp of Bliss and Liberation*, 29, 160, 171, 172, 296  
*Lamp of Spanda*, 9, 12, 27, 139-176  
*Language: philosophy*, 33, 357n150; *in thought*, 357n138  
*Lassitude*, xvii, 117-118, 170, 248, 249, 349n92  
*Law of Liberation*, 143, 166, 297  
*Liberation*, xvi, 16, 43, 106, 107, 128, 143, 186, 208, 209; *after death*, 232, 364n39, *attaining*, 122, 145, 152, 154, 226, 288, 348n69, 371n133, 376n168; *conception*, 37; *disembodied*, 364n39; *forms*, 364n39, *as mastery of wheel*, 16; *means*, 134, 168; *nature of*, 27; *of soul*, 50; *source*, 361 n12  
*Life, daily*, 4, 34, 83, 85, 86, 107, 108, 112, 119, 125, 180, 187, 197, 198, 199  
*Life, mythical*, 4  
*Light of Consciousness*, 35, 141, 142, 144, 149, 152, 187, 188, 288  
*Light of the Principles*, 264  
*Light of the Tantras*, 12, 70, 292, 294  
*Listening*, 227  
*Lucidity*, 159, 219, 242, 243  
  
*Luminosity*, 217  
  
*Madhava*, 4  
*Madhuraja*, 31  
*Madhuvahini*, 13, 26  
*Madhyama*, 130  
*Mahabala*, 28, 29, 140  
*Mahabharata*, 4  
*Mahabhasya*, 335 n28  
*Mahadeva mountain*, 11, 21, 136  
*Mahakrama*, 181  
*Mahamudra*, 61  
*Mahananda*, 219  
*Mahanayaprakasa*, 317n35, 336n46  
*Maharthamanjari*, 44  
*Maharssti*, 189  
*Mahayana*, 33  
*Mahe'svara*, 77  
*Mahesvarananda*, 22, 44, 192, 217, 219, 228, 329n26, 334n21, 343n32, 345n40  
*Mahima*, 99  
*Maitryupanisad*, 191, 192  
*Malini*, 46  
*Malinijayatantra*, 272  
*Malinivijaya*, 160  
*Malinivijayatantra*, 14, 145, 336n46, 354n123  
*Malinivijayavartika*, 245  
*Malinivijayottaratantra*, 297  
*Mamatva*, 213  
*Mananamatra*, 212  
*Mandalas*, 7  
*Mandukyopanisad*, 191, 192  
*Manifestation*, 38, 50, 52, 53, 109, 180-181, 183, 199, 254; *arising*, 56; *concealing*, 96; *of consciousness*, 107, 169, 186; *cosmic*, 181, 217, 337n47; *diversity*, 107, 259; *energies*, 57; *essence*, 38; *existence*, 219; *future*, 61 n; *impending*, 64; *impulse to*, 51-52; *light of*, 128; *nature*, 118, 127; *of objectivity*, 6363; *outpouring*, 67; *of phenomena*, 180, 198; *of reality*, 91; *as reflection*, 55; *rhythm*, 37; *Siva*, 36; *sphere*, 270; *theory*, 188; *time*, 63; *transcendental*, 258; *universal*, 27, 62, 106; *variety*, 250  
*Mantras*, xvi, 7, 16, 44, 54, 105; *deposition*, 109; *efficacy*, 161; *plane*, 224; *power of*, 202; *projection*, 109; *recitation*, 207; *sound*, 8; *vitality*, 104, 105-106  
*'Mass of Sounds'*, 172, 173

- Matangaparamesvara*, 157  
*Matangaparamesvaragama*, 296,322n14  
*Matangatantra*, 336n45  
*Matrka*, 45,46  
*Matrkacakra*, 45,46  
 Maya, 4,34, 69, 77,80, 87, 96,109,112,129, 161,185; cessation, 188; darkness, 64, 95,96, 115,200; delusion, 70, 85; destruction, 80; disturbed aspect, 359n1; doctrine, 188,189; illusory, 209; impurity, 104; level, 63; negative effect, 87; overcoming, 125; power, 79, 80, 83,102,108,124,125,130, 187; principle of, 351n105; product of, 81; removal, 233; sphere of, 191  
*Mayavamanasamhita*, 146, 289,297  
*Mayiya*, 80  
*Mayiyakartr*, 116  
*Mayiyamala*, 126  
 Meaning, 107  
 Means, 330n53; divine, 269; Empowered, 270  
*Means of Protecting Reality*, 161, 291  
 Meditation, 62n, 154,165,166,242, 243, 250, 251, 271, 350n97, 396n147; breathing in, 243; object of, 109,110; Tantric, 234  
 Memory, 34,244; continuity, 34  
 Metaphysics, 5, 7,15, 16, 20, 30, 33, 79,190, 198,222  
*Mimamsa*, 33  
 Mind, 68, 105,129; control, 214; fluctuations, 7; limited consciousness, 35  
*Mirror of Suggestion*, 20,146,293  
*Miyatisakti*, 105  
*Moha*, 97  
*Moksadharma*, 143,166,297  
*Moksakarika*, 19  
 Momentariness, 34; conceptions, 367n85  
 Monism, 3,6,13,16,19, 33,35,39, 50,55,56, 179,187,209, 222, 231, 290, 294, 337n57  
 Movement, 184; of consciousness, 49; gross, 8; Siva's, 51; subtle, 8,15, 78,140  
*Mrgendragama*,322n14  
*Mukhyacakra*, 332n9  
 Muktakana, 26  
 Mukula, 25,26  
 Multiplicity, 43,70,188,259; illusion, 121  
 Muni, 297  
 Nada, xvii  
*Nadakarika*, 19  
 Nagabodhi, 11,315n9  
*Nagajuna*, 293  
*Nandiskhatantra*, 336n45  
*Naradasamgraha*, 143,152,174, 293  
 Narayana, 26  
 Narayanabhakta, 27, 313n3  
*Naresvarapariksa*, 41  
 Nature: authentic, 5, 63; awareness of, 77; of bondage, 27; concealment, 63; conscious, 7, 46, 140, 275, 316n12iv, detachment from, 5; of dreaming, 16; essential, 53, 67, 77, 81, 107,112,114, 152,161, 185, 194; Inferior, 14; inherent, 39; innate, 19, 27, 40, 43, 50, 51, 53, 56, 65, 67, 77, 78, 79, 81, 83, 84, 85, 86, 87, 89, 91, 94, 96, 107, 112; insentient, 204; of liberation, 27; of manifestation, 118, 127; Middling, 14; obscuration, xvii; omnipotent, 133; omnipresent, 94; perceiving, 98; profane, 88; of reality, 5, 8, 22, 92; of self, 119, 317n23; self-transcendent, 50, 52; of senses, 86; of Siva, xvi, 64; soul, 34; of Speech, 34; support in, xvii; Supreme, 14; transcendental, 36, 50, 51, 120; true, 213, 351n111; uncreated, xv, 64; universal, 50; of universe, 50; of waking, 16  
 Necessity, 125; principle, 354ni23  
 Negation, 265  
*Netratantra*, 26  
 Nihilism, 214  
*Nijananda*, 272  
*Nimesa*, 50, 51, 62, 63, 65,123,144,145,147, 202,320n28  
*Nimilanasamadhi*, 192,233  
*Niranjanatattva*, 278  
*Nirodha*, 80  
*Niruttara*, 87  
*Nirvana*, xvi, 68,110,166,234,240,243; initiation, 112  
*Nirvanadiksa*, 288  
*Nirvikalpa*, 357n 140  
*Niscaya*, 27,163,249  
*Niscayaka*, 99  
*Nistaranga*, 140  
*Nityasamadhi*, 208  
*Nityasodasidarnava*, 47  
*Nityodita*, 154  
*Niyati*, 125, 354n123  
 Non-being, 210, 211, 212,213, 215,250, 384n213; contemplation, 214  
 Non-dualism, 6,71

## Index

- Non-existence, 93, 210, 347 n55  
Nothingness, xv, 71, 84, 90, 94, 196, 208, 346n51; as object of contemplation, 90, 91, 154  
Notion: conceived, 107; ego, 53; of 'I', 43; of self, 39, 41, 110  
Nyasa, 109  
Nyaya, 33
- Objectivity, 69, 84, 118, 144, 201, 221, 254, 255; absence, 150; cessation, 225; dependence on, 61n; external world, 8; freedom from, 34; manifestation, 63; perception, 110; plane, 120  
Objects, xv; of awareness, 77; of cognition, 84, 96, 162; of contemplation, 90; in dreams, 347n62; external, 86; of knowledge, 89, 92, 96, 116, 121; of meditation, 109, 110; of perception, 27, 82, 83, 125, 141, 261; previously experienced, 80; remembered, 388n367; self-confined, 261; sense, 80, 112; transitory, 251  
Obscuration, 65, 80, 121, 122, 125, 172, 173, 178, 180, 201, 223, 258, 320n28, 354n123, 354n124; forces of, xvii; freedom from, 114; self-imposed, 263  
Obstruction, xv  
OM, 211, 212, 252  
Omnipotence, 36, 69, 89, 159, 161, 179, 186, 339n9, 362n13  
Omnipresence, xvi, 94, 96  
Omniscience, xvi, xvii, 36, 68, 69, 89, 104, 115, 116, 117, 144, 155, 156, 159, 169, 171, 186, 249, 261, 327n67; inner being in, 93; plane, 277  
Ontology, 5
- Padmasamhita*, 286  
Pain, xv, 84, 100-102, 126, 127, 141, 150, 151, 157, 174, 185, 196, 197  
*Pancaratra*, 47, 144, 153, 158, 162, 174, 187, 293  
*Pancaratrasruti*, 140, 293  
*Pancaratropanisad*, 164, 293  
*Pancarthas*, 182  
Pandey, K. C., 16, 21, 22, 30, 290  
Pandit, B., 21  
Pantheism, 231, 232  
*Para*, 14  
*Paramakasa*, 103  
*Paramananda*, 272  
*Pardmarsa*, 85, 120, 121  
*Paramarsana*, 356n137  
*Paramartha*, 63, 85, 118, 123, 196, 198, 391n10  
*Paramarthasara*, 19, 27, 29, 55, 201, 294, 345n44  
*Paramarthasat*, 96  
*Paramarthasatta*, 84  
*Paramarthena*, xvii  
*Paramarthiki*, 97  
*Paramasiva*, 112  
*Paramesvara*, 4  
*Paramesvarasamhita*, 234  
*Paramesvaratantra*, 77, 93, 294-295  
*Param padam*, xv  
*Parapara*, 14  
*Parasiddhi*, 94  
*Paratrisika*, 44, 45, 329n27, 336n46  
*Paratrisikavivarana*, 320n27  
*Para vac*, 14, 54, 357n 140  
*Paryantapancasida*, 336n46  
*Pasa*, 5  
Passion, 143, 207, 224, 279-281  
Passivity, 231  
*Pasu*, 5, 40  
*Pasutva*, 127, 132  
*Pasuvartini*, xviin  
*Pasyanti*, 35, 43, 130  
Patanjali, 5, 7, 81, 335n28  
Pati, 5  
*Pauskara*, 295  
*Pauskaratantra*, 141  
Perception, xv, 15, 37, 112, 116, 128, 145, 219, 221, 241, 269, 349nS9; act of, 127; cognitive intent, 6363; determinate, 171, 199; differentiated, 98; direct, 27, 110, 120, 209, 245, 246, 247; diverse, 107; erroneous, 120; flow, 250; flux, 99; incomplete, 199; mental, 170; mistaken, 200; momentary, 246, 368n88; of nature, 98; of nothingness, 71, 154; object of, 8, 27, 82, 83, 93, 110, 125, 141, 261; organs, 129; phases, 275-277, 345n44; phenomenology, 33; in play, xvi; power of, 54, 98, 168; prior, 245, 250; rhythm of, 37; sensory, xviii, 68, 174, 203, 257; subjective, 147; subjectivity, 8, 14, 64, 153, 344n33; synthesises, 34, 83; theory, 37; three moments, 220; of truth, 363n27; understanding, 38; validation, 34; yogi's, xvi  
*Perception of Unity*, 27, 109-137  
Perfection, 112, 160, 212; acquiring, 229; supreme, 94; yogic, 206

- Perseverance, 27  
 Persistence, 58,65,178,179,180,194,226,258, 270,320 n28; in universe, 77  
 Pervasion, 279-281; plane, 350n96  
 Phenomena, 128,178; appearance, 197; individual, 107; insentient, 196; manifestation, 180, 198, 206; nature, 197; as reflections, 54; transitory, 196  
 Play, 7, 61, 61n, 106, 107,143,165,186, 201, 234,363n30; universe as, xvi  
 Pleasure, xv, 64,84,100-102,107,126,127,141, 143,150,151,157,174,185,196, 197, 206, 356n132  
 Point, The, xvii  
 Power, 58,77; of absolute, 51; acquiring, xv; of action, xvii, 36,39,57,68, 87,103,116,128-132,190,202, 223, 259,260,390n460; to ascend, 68; of awareness, 98,375n162; cognitive, 34,39; of consciousness, 19,39,44,49-58,50,52, 54,55,129,178; contraction, 50; controlling, 5; cosmic, 55; cosmogonic, 35; creative, 188; deprivation, xvii, 121; divine, 5, 7,8,15,27,104,269,288; expansion, 50; of freedom, 78; inexplicable, 182; inferior, 27, 128; inherent, 113,114; innate, 87,113; of intuition, 54; of knowledge, 39, 57, 87,102, 141,257, 352n114; liberating, 16; Mantric, 68, 105,225, 228, 254; of Maya, 79, 80, 83,121, 124,125, 130, 187; movement of, 50; natural law, 105; of omniscience, xvi, 104; peaceful, 70; of perception, 54, 98,168; polarity, 51; Primordial, 56; principle, 53, 96,97, 123; recognition of, 37; of Siva, 105; source, 49,67; of *Spanda*, 55; of speech, xvii, 35,43,127-128; spiritual, 16; superior, 27; supreme, xvi, 52; of Supreme Self, 35; of time, 260; transcendental, 55; vital, 15; of will, 39, 57, 77; yogic, 111, 112,118,130,212,247  
*Prabodhadasa*, 95  
*Prabuddha*, 94  
*Practice of Kula*, 142,146,289  
*Practice of Reality*, 141,168,291  
*Pradymnabhakta*, 56  
 Praise, 144  
*Praise of the Power of Consciousness*, 142  
*Prajna*, 36, 80, 97,99,112  
*Prakasa*, 43, 47  
*Prakasamanata*, 96  
*Prakrti*, 5  
*Pralayakevala*, 122  
*Pramatrtva*, 43  
*Pramoda*, 207  
*Prana*, 193,39216  
*Pranayama*, 396n147  
*Prapancasara*, 47  
*Prasarana*, 56  
*Pratha*, 69  
*Prathana*, 69  
*Pratibha*, 140,170, 357n142, 361 n12  
*Pratiti*, 110  
*Prativatrsamvit*, 227  
*Pratyabhijna*, 8, 16,19, 27,29, 33, 34-35,35-37, 37, 42, 49, 51, 52, 58, 185,186,193,195,196, 197,198, 202, 207, 217, 219, 221,222, 227, 259,261,349n89; influence, 38  
*Pratyabhijnahrdaya*, 57  
*Pratyavamarsa*, 89,103,127,129  
*Pratyavamarsini*, 43  
*Pratyaya*, xvii, 93,98,122,125,161,170  
*Pratyayapravaha*, 98  
 Prayaga, 30  
 Pride, 80  
 Principle: of consciousness, 194; controlling, 5; cosmic, 47,228; of energy, 252; of existence, 53; material, 5; of Maya, 351 n 105; microcosmic, 47; of Necessity, 354n123; of passion, 279-281; of Pervasion, 279-281; of power, 53, 96, 97, 123; of Repose, 272; spiritual, 5; Stainless, 160, 161, 279-281; of Vibration, 61  
*Proof for the Pre-existence of the Effect in its Cause*, 149,303  
*Proof that the Universe is nothing but the Power of One's Own Nature*, 106-109  
*Puja*, 62 n  
*Pujarahasya*, 182  
*Punyananda*, 47  
*Puranas*, 4  
 Purity, 348n64  
*Purusa*, xv, 5, 86  
*Purusottama*, 5  
*Puryastaka*, xviii  
 Radiance, 15,63; pulsing, 15  
*Raga*, 125  
*Rahas*, 356n132  
*Rahasyastotra*, 140, 159,160, 167, 297  
*Rahasyopanisadbhuta*, 56  
*Rajanaka Rama*, 3,11,12,14,16,21,22,23,26-28, 31, 34, 36, 37, 41,42,47,49, 50, 52, 53, 56,

## Index

### Rajanaka Rama (*continued*)

186,188,189,194,195,196, 197, 200,202,  
203, 210, 219, 222, 228, 231, 232, 233, 256,  
263, 285, 289, 291, 294,297, 316n17, 319n3,  
321n33, 339n4, 342n26, 343n32, 344n33,  
347 n55, 350 n97  
*Rajas*, 348n64  
*Rajatarangini*, 11,25  
*Rakti*,61n, 181  
Ramakantha. *See* Rajanaka Rama  
Ramakanthacaya, 322n13, 322n14  
*Ramanuja*, 4,286  
*Rasa*, xvii  
Rastogi, N., 13,22,29, 30,49,50,198  
*Raudri*, 240  
Rava,35  
Reality, 6, 34,46,83,140; absolute, 4,47; alien,  
xvii, 121,122,171,172,183; collapsing, 5;  
concept, 15; conditioned, 80; of destruction,  
65; divine, 50, 52; elements, 33; eternal, 3;  
highest, 198; inner, 261; manifestation, 91;  
nature of, 5, 8, 92; perceiving, 259; of phe-  
nomena, 198; as process, 51; realized, 142;  
recurrence, 50; regenerating, 46; self-exist-  
ing, 3; Siva as, 6; sole, 50; transcendental,  
210; true nature, 22; true vision, 115; ulti-  
mate, 4,38,44, 51, 67, 84, 85,96, 115,118,  
123, 174,175,184,196, 213, 219, 222,  
338n58, 340n11,351n111,363n24,391 n10;  
universal, 27, 197  
Realization, 50, 52, 99; of identity, xvi, 109, 110;  
means, 200, 269-273; universal, 222  
Reason, 27; importance of, 3  
Reasoning, 36, 98; higher, 109  
Rebirth, 99,113,121,125,166, 193  
Recognition, 35-37, 349n89; doctrine, 23, 50,  
52, 54, 57, 58, 329n33; of God, 36; memory  
in, 34; school, 13,19, 33; of *Spanda*, 36; the-  
ology of, 8  
*Recognition of God*, 64,124,127,140,142,149,  
163,173  
Recollection, 34, 95, 149,154, 245, 388n367; of  
nothingness, 91  
Reflection, xvi, 54, 61n, 81,154,181, 201, 250,  
345n40, detached, 270; as illusion, 54; mani-  
festation as, 55; medium, 63; profound, 270  
Regression, 51  
Representation: mental, xvii, 81,122, 125,126,  
127-128, 133, 163, 174, 227, 270, 342n26;  
phenomenal, 234

Resonance, 252; pure, 279

Revelation, 200; divine, 3

Reverence, 85,151, 160

*Rgveda*, 191,192

Rhythm: cosmic, 15; manifestation, 37; of per-  
ception, 37

Rites, 249; common, 235; initiation, 8,110-111,  
235; prescribed, 110; Tantric, 336n43

Ritual, 7,20,112,235,340n18; action, 181;  
agent, 8; essentiality, 8; formulas, 7,8;  
hermeneutics, 230; initiation, 228, 229; inter-  
course, 56; internal, 228,250; necessary, 104;  
outer, 7,241; purity, 249; suicide, 165,  
376n168; Tantric, 233; value, 234,235

*Row of the Thread of the Ultimate Purport of  
Spanda*, 26

*Rudrayamala*, 329n32

*Rudrayamalatantra*, 20

Running, 101

Rupa, xvii

Sabdarasi, xvii

*Sadasivatattva*, 184

*Sadbhava*, xvi

*Saddhatusamiksa*, 152,298

*Sadgunyaviveka*, 140,151,152,153,155,298-  
299

Sadyojyoti, 19,41

*Sahajananda*, 117,160

*Sahajavidyodayaspanda*, 27

*Saivasiddhanta*, 5,19, 33,40, 71

*Sakala*, 122

*Saktatattva*, 97

Sakti, 5,49, 50, 93

*Sakticakra*, 16, 27

*Saktikam tattvam*, 96

*Saktipata*, 64,256

*Saktitattva*, 53

Salvation, 160

*Samadhana*, 114

*Samadhi*, 90,91,152,158,178,396n147

*Samanyaspanda*, 15,51,52,97,99,157

*Samarasya*, 64

*Sambhavamudra*, 62n

*Sambhubhattaraka*, 298

Sambhunatha, 235, 333n 20

*Samgrahagrantha*, 12

*Samharasamhara*, 56

*Samjalpa*, 69

- Samkhya*, 5,33,187  
*Samkhyakarika*, 19  
*Samprajnata*, 342n26  
*Samrambha*, 78  
*Samsara*, 129  
*Samsarankurakarana*, 349n92  
*Samsarin*, 113,121  
*Samsaritra*, 88  
*Samvedana*, 96, 107-108, 121,148,165,206, 257,345n44,349n89  
*Samvedya*, 107  
*Samviccakra*, 30  
*Samvit*, 103, 140  
*Samvitprakarana*, 162  
*Samvitprakasa*, 42,141,142,144, 149,152, 299-303  
*Samvitti*, xvi  
*Samyagdarsana*, 115  
*Samyagdarssin*, 94  
*Samyaginana*, 104,110,120,124  
*Samyagupalabhi*, 97  
*Samyama*, 377n181  
*Sankalpa*, 50, 52, 84  
*Sankara*, 4, 36, 50, 53, 62, 77, 78, 81,104,209  
*Sankarajnadhara*, 30  
*Sankari*, 53  
*Sankarsanasutra*, 161,164,299  
*Sara*, 15,63  
*Saradatilaka*, 29,47  
*Sarvajnabhairava*, 143,303  
*Sarvarthasiddhi*, 367n75  
*Sarvatobhadra*, 26  
*Sasmitasamadhi*, 343n26  
*Sat*, 115  
*Satkaryasiddhi*, 149,303  
*Satramasamvit*, 112  
*Sattamatra*, 211  
*Sattva*, 356n132  
*Satvatasamhita*, 288, 303  
*Satyatmasvarupa*, 37  
*Savedyasutavastha*, 81  
*Savicasamadhi*, 342n26  
*Savikalpa*, 357n140  
*Savikalpahamkara*, 150  
*Savitarkasamadhi*,342n26  
*'Secret Gesture'*, 171  
*Secret of the Scriptures*, 146,153,163  
*Secret of Worship*, 182  
*Self*: arrogation, 227; attainment, 40; continuity of, 34; energy, 93; existence, 34, 93, 213, 269; identity, 40; individual, 40; liberated, 139; of living beings, 4; nature, 119; notion of, 39, 194; omniformity, 119; realization, 98, 245; revelation, 179; sovereignty of, 35  
*Self-awareness*, 15,27,34,35,37-47,53,81,107, 118,120, 135,161,196, 242, 271, 326n34, 356n137; creative, 54; diminishment, 108; pure, 35  
*Sensation*, 251  
*Senses*, xv, 112,150,157,202,355n125; activity, 50, 52; awareness, 349n89; cessation, 93; cognitive, 102, 344n36; control, 214; external, 69, 85-86, 126,129, 202; internal, 86,126, 203; mental, 86, 344n36; object, 80, 112; of perception, 203; sentient, 86; source, 355n130, suspended, 27; ultimate, xv  
*Sentience*, 86, 202, 233, 247  
*Seventy Verses Concerning One's own Nature*, 162  
*Seventy Verses Concerning the Self*, 164,287  
*Seventy Verses on the Self*, 143  
*Siddha*, 25  
*Siddhanatha*, 303-304  
*Siddhayogesvarimata*, 46  
*Siddhi*, xvii, 112,118  
*Siva*: attributes, 362n13; as author of *Aphorisms*, 11; consciousness, 7; divine power, 15; energy of, 8,42,108; inner form, 47; manner of worship, 7; nature of, xvi; omnipotent will, 50, 52; power of action, xvii, 105; in thoughts, xvi; veneration, 4  
*Sivadrsti*, 13, 42, 51, 54, 320n29  
*Sivarahasyanidarsana*, 55  
*Sivastotravali*, 27,298  
*Sivasutra*, 11, 13,298  
*Sivatattva*, 123,183  
*Sleep*, deep, 16, 80, 81, 91, 94, 95, 97,104,122, 147,154,156,159, 160,167,185, 192,193, 219, 221, 222, 225, 242, 244, 260, 261, 270, 341 n25, 347n63, 353n120  
*Smrtipratyabhijnanusanamdhana*, 34  
*Social status*, 4  
*Somananda*, 8, 23, 33,42, 51, 53, 54,198, 201, 233,320n29, 329n27, 329n33  
*Song of the Blessed One*, 142,149,152,157,165, 295-296  
*Soteriology*, 5,20,57  
*Soul*: in bondage, 262; conditioned, 231; embodied, 168; fettered, xvii, 16,35,36,40, 68, 70, 85, 89,112, 117, 121,122, 125, 126, 127, 128, 129,132, 134,135, 141, 172, 178,



## Index

- 179,188,191,195,222,231, 249,258, 259  
 Soul: in bondage (*continued*)  
     263, 344n40, 354n123,371n135,378n208;  
     identity, 34; individual, xv, xvi, 5, 8,14, 34,  
     53,54,86,88,106, 108, 110,151,203; liberat-  
     ed, 50, 232, 258; living, 5; transmigratory,  
     146,178,263; worldly, 89,116  
 Sound, xvii, 125,161, 254; mantric, 8; mass of,  
     xvii, 122; phonemic, 105; projection, 8;  
     undifferentiated, 34; Unstruck, 225, 255  
 Space, 128, 155,172,197, 201, 260  
*Spanda*, xvi, 63; discerning, 78; divine vibration,  
     6; elaboration, 16; identification, 34; mean-  
     ings, 51; nectar of, 21,22; power of, 55; prin-  
     ciple of power, 97; realization, 42; stability,  
     xvi, 100-102; universal, 52, 53; vibration in, 8  
*Spandakarida*, 50  
*Spandamrta*, 21  
*Spandanirnaya*, 21, 30, 325n72  
*Spandaprandipika*, 9, 139-176  
*Spandasakti*, 54  
*Spandasarvasva*, 25  
*Spandasiddhanta*, 77  
*Spandasutrathavali*, 26  
 Speech, 16,101,126,144,246, 258; Corporeal,  
     131,132,163,182,254; essential nature, 34;  
     evolution, 262; inner, 227; of Intuition, 35,  
     130,142, 163,182; manifestation, 142; men-  
     tal, 258; Middle, 130,131,144,163; Mid-  
     dling, 182; power of, xvii, 35,43,127-128;  
     source, 34,257; supreme, 34,35,43,44,45,  
     46,47, 54,163,182, 227, 252, 262, 357n140,  
     of Vision, 244  
*Sphitata*, 67  
*Sphurana*, 15,38  
*Sphuratta*, 15, 19, 63  
*Sphurattasara*, 55  
 Spiritual: awareness, 15; consciousness, 15;  
     development, 16; identity, 5; power, 16; prin-  
     ciple, 5  
*Spratya bhijnarikanthiyasamhita*, 44  
*Srikalapara*, 161  
 Srirama, 26  
*Sritantrasadvhava*, 45  
*Srivai hahasi*, 161  
 Srsti, 194  
 Stainless Principle, 160, 161, 279-281  
*Stanzas of Recognition*, 29  
*Stanzas of the Sage Adhara*, 19  
*Stanzas on Liberation*, 19  
*Stanzas on Recognition*, 20,29,34,54,58,183  
*Stanzas on Sound*, 19  
*Stanzas on the Recognition of God*, 13,19, 26,53,  
     247, 285, 289, 316n27, 318n43  
*Stanzas on the Samkhya*, 19  
*Stanzas on Undivided Reality*, 19,141,286  
*Stanzas on Vibration*; authorship, 21-24; basic  
     features, 19-20; commentators, 25-31  
*Stanzas on Worldly Experience*, 19  
 States: agency, xvi, 66,91,92,154,155; artificial,  
     xvi, 91; awareness, 106,109, 148; of being,  
     xvi, 97; bondage, 41; Brilliant, 97; of contem-  
     plation, 27; of consciousness, 82,107,191;  
     cosmic, 97,347n63; dependence, 125; diver-  
     sity, 83; emotive, 224; emptiness, 215;  
     expanded, 67; fettered, 35, 127; insentience,  
     154; introversion, 62n; motion, 78; pain, 84;  
     persistence, 65; pleasure, xv, 64,84; product  
     of action, xvi, 66, 89, 91,92, 93, 154,155;  
     pure contemplation, 90; of recollection, 80;  
     sleep, 91; subjective, 80; supreme, xv; trans-  
     migration, 88; of unity, 110; of universal sub-  
     ject, xviii; waking, xv, 80, 81, 94,96, 97,102,  
     119, 156, 158,166; worldly, 80  
*Stavacintamani*, 27,304,323n136  
*Sthiti*, 65, 194  
*Stotra*, 304  
 Strength, xvi, 15,101,155,160,168; inherent,  
     xvii; inner, xv, 104,139,140  
 Stupor, 80, 81  
 Subject, xv; cognizing, 37; conscious, 116; expe-  
     riencing, 351n105; perceiving, 84-85,87,  
     344n33; universal, xviii, 37  
 Subjectivity, 43,64, 80, 84, 195; cognitive, 82,  
     89,92,123; conditioned, 247; consciousness,  
     40, 98; degrees, 204,275; divine, 258; experi-  
     encing, 37,81,96; individual, 206; levels, 197;  
     perceiving, xv, 8,14, 64, 80, 147,153,194,  
     196; perceptions, 80; polarity, 262; supreme,  
     36,257; universal, 206,260  
 Submarine Fire, 172,230,378n196  
*Suddhanubhava*, 149  
 Suffering, 101, 356n/32, 377n181; fettered soul,  
     36  
 Suicide, 165,376n168  
 Sukha,215  
*Sunya*, 211  
*Sunyapramatr*, 69  
*Sunyavastha*, 215  
*Susumna*, 102, 103,159, 230; channel of, xvi

- Svabala*, xvii, 101, 139, 168  
*Svabhava*, 5, 19, 51, 53, 80, 94, 133, 178, 213  
*Svabhavikahampratyaya*, 87  
*Svabodhodayamanjari*, 174, 304  
*Svaccandatantra*, 67, 71, 181, 209, 384n213  
*Svacchandabhairavatantra*, 30, 65  
*Svacchandatantra*, 179  
*Svanubhava*, 27, 83  
*Svapnasvatantraya*, 113  
*Svarupa*, 77  
*Svarupavisranti*, 56  
*Svasamarthyaisiddha*, 113  
*Svasamvedana*, 118  
*Svasamvedanasamvedya*, 161  
*Svasamvedya*, 120  
*Svasamvedyopapatti*, 107  
*Svasamvekanasamvedya*, 135  
*Svasthiti*, xvi  
*Svasvabhava*, 27, 36, 67, 79, 81, 85, 87, 91, 94, 107, 114, 117, 118, 161  
*Svasvabhavasambodha*, 26, 305  
*Svasvabhavasambodhana*, 143  
*Svasvarupa*, 86, 87, 152  
*Svasvarupasthiti*, 43  
*Svatantrya*, 345n45  
*Svatmalabha*, 40  
*Svatman*, 95  
*Svatmasaptati*, 162  
*Svavimarsa*, 15  
*Symbolism*: heart, 391n15; Siva-Sakti, 50; Tantric, 47, 328n79  
  
*Tadabhinna*, xv  
*Taijasa*, 97  
*Tamas*, 348n64, 356n132  
*Tamayana*, 4  
*Tanmatra*, 355n125  
*Tantraloka*, 12, 45, 70, 179, 200, 256, 275, 292, 300, 333n20, 337n48, 354n123  
*Tantra of the Omniscient Bhairava*, 143, 303  
*Tantra of the Solar Rays*, 66, 296  
*Tantras*, 3, 7, 8, 13, 15, 16, 20, 43, 45, 46, 47, 192, 212; Bhairava, 44; Buddhist, 33; *Kaula*, 33, 44, 337n56; Pancaratra, 28; Saiva, 55; Sakta, 34; Vaisnava, 34, 35  
*Tarka*, 396n147  
*Taste*, xvii, 119, 170  
*Tathabhasaparamartha*, 63  
*Tattvagarbhasatya*, 53, 123, 124, 291, 329n29  
  
*Tattvaparakasa*, 264  
*Tattvaraksavidhana*, 161, 291  
*Tattvartha*, 22  
*Tattvarthacintamam*, 13  
*Tattvarthacintamani*, 26, 158, 171, 292  
*Tattvas*, 127  
*Tattvavicara*, 26, 50, 145, 164, 292  
*rattvayukti*, 141, 168, 291  
*Teachings*: inferior, 11; receiving, 97; secret, 12, 22, 55, 56, 70; *Spanda*, 57  
*Tenability of the Power of One's Own Universal Nature*, 27, 106-109  
*Theism*, 5, 177, 179, 214  
*Thought*, 128; constructs, 15, 16, 70, 200; cosmogonic, 345 n40, disruption, 152, 345 n40; emergence, 128; language in, 357n138; limitations, 105; obscuring, 15, 271; pernicious, 136; pure, 258; single, xvii; Siva in, xvi  
*Tikasara*, 14  
*Time*, 125, 128, 155, 172, 197, 201, 260; assimilation, 56; beginningless, 236; cyclic transitions, 182; effect, 219; of existence, 115; as manifestation, 63; passage, 219; power of, 260  
*Tradition*: Agamic, 70; Buddhist, 315n9; divergence, 30; Kashmiri, 29; *Krama*, 49, 56; oral, 3, 13, 55, 56, 269; by perfect yogi, 56; Sakta, 33; Tantric, 7, 13, 44, 46, 56, 57, 317n35; Vedic, 252  
*Tranquility*, 56, 213, 215, 242, 249, 345n40, 371n135  
*Transcendence*, 44, 191, 193, 332n9; objects of perception, 27  
*Transcendentalism*, 40  
*Transformation*, 141; continuum, 126  
*'Transition of the Moment'*, 159, 275-277  
*Transmental*, 212, 225, 229, 230, 255, 263, 384n213  
*Transmigration*, xv, xvi, xviii, 39, 70, 79, 86, 87, 88, 89, 90, 97, 98, 107, 108, 113, 129, 132, 133, 141, 146, 153, 157-158, 164, 174, 178, 193, 231, 256, 349n92; bondage of, 71; cause, 152; cessation, 90; existence in, 68; path, 99  
*Treatise on Astrology*, 167, 291  
*Trika*, 14, 46, 194, 275; principle, 14; school, 56  
*Trikasara*, 292-293, 380n49  
*Tripurarahasya*, 287  
*Trisirobhairavatantra*, 224, 327n67  
*Trivikrama*, 28  
*Truth*, 112; criterion, 34; ignorance of, 136; perception, 363 n27; realization, 97

## Index

- Turiya, 58,97  
 Tusti, 207  
 Tutipata, 159  
  
 Ucchalana, 15  
 Udana, 210  
 Udaya, 56  
 Uditadasa, 64  
 Unanagarbha, 165  
 Unawakened, 35  
 Unconsciousness, 90,104  
 Unfolding. See Expansion  
 Unity, 4, 14, 65, 69, 71, 110, 194, 198, 241, 258, 259, 335n32; awareness of, 45; of consciousness, 63, 257; in diversity, 70; harmonious, 62n; homogeneous, 64, 185; pure, 177; Supreme, 62; of will, 260  
 Universe: absorption, 63, 67, 146; into being, xv; creation, 62, 63, 67, 77, 144; destruction, 62, 77, 144; diversity, 42, 92; essential nature, 50; evolving, 62; lifeless, 15; manifestation, 61n, 62; persistence, 77; regressing, 62; source, 77; transitory, 62  
 Unmana, 212, 225, 255  
 Unmesa, xv, xvii, 15, 50, 52, 53, 62, 63, 65, 117, 118, 119, 123, 124, 144, 147, 170, 171, 177, 202, 257, 320n28, 321n34  
 Upalabdhī, 27, 98, 102, 106, 110, 120  
 Upalabdhīmatra, 81  
 Upalabdhīrta, 89  
 Upalabdhīrta, 8  
 Upanisads, 4, 33, 70, 191, 192, 208, 241, 242, 252, 344n33, 347n63  
 Upapatti, 27, 94, 98, 106, 109, 117  
 Urdhvonmesa, 65  
 Utpaladeva, 27, 29, 33, 34, 35, 41, 42, 44, 45, 49, 50, 51, 52, 53, 54, 55, 58, 188, 193, 195, 196, 198, 203, 211, 216, 217, 233, 244, 285, 287, 289, 292, 320n29, 329n32, 346n50  
 Utsaha, 114  
  
 Vacava, 172  
 Vaikhari, 131  
 Vakyapadiya, 297  
 Vama, 239-240  
 Vamadeva, 30  
 Vamanadatta, 35, 42, 188, 299  
 Vamesvari, 56, 69, 70, 182  
 Varadaraja, 31  
 Vastusamarthyasiddha, 110  
 VastusamvedanaL, 108  
 Vasugupta, 11, 12, 13, 15, 16, 19, 21, 22, 23, 49, 56, 61, 62, 136, 174, 175, 297, 315n4, 320n28  
 Vauddhayanasamhita, 148, 295  
 Vedanta, 4  
 Vedas, 3, 4  
 Veneration, 104  
 Vibhuti, 27  
 Vibhutispanda, 27  
 Vibration, 63; of consciousness, 15, 49-58, 186; divine, 6; doctrine, 8, 53, 54, 77, 146, 181, 183, 189, 204, 232, 235, 241, 250; particularised, 51; principle, 61; in Spanda, 8; subtle, 19; universal, xvi, 15, 27, 40, 70, 97  
*Vibration of One's Own Nature*, 27  
*Vibration of the Arising of Innate Knowledge*, 12, 27  
*Vibration of the Powers*, 12, 27  
*Vibration of the Yogic Power*, 69  
*Vibrations of One's Own Nature*, 12  
 Vicara, 81  
 Videhamukti, 232, 364n39  
 Vidhi, 110  
 Vidyadhipati, 297-298  
 Vidyapada, 322n14  
 Vidyavrata, 230  
 Vijnanabhairava, 20, 159, 207, 209, 211, 224, 242, 243, 250, 297, 329n32, 335n32  
 Vijnanakala, 122  
 Vijnanalocana, 215  
 Vijnanamatraka, 194  
 Vikalpa, 122, 128  
 Vikalpana, 107  
 Vikara, 81, 117  
 Vikaravastha, 126  
 Vikasa, 15  
 Vimala, 63  
 Vimarsa, 38, 43, 44, 47, 49, 52, 61n, 275, 326n34, 345n40  
 Vimarsana, 61n, 181  
 Virya, 104, 155  
 Viryamatra, 277  
 Visatattva, 279  
 Visaya, 79  
 Visesaspana, 51  
 Vision of Siva, 13  
 Vismaya, 16  
 Visnuyamala, 146, 298

Waking, xv, 16, 80, 81, 94, 96, 97, 100, 102, 119, 122, 147, 156, 193, 195, 220, 222, 241, 243, 244, 257, 270, 341n25, 347n63, 372n139  
 Wheel: of the Absolute, 272; of Bhairava, 272; of Bliss, 332n9; of consciousness, 30, 66; of Energies, xv, 16, 37, 42, 53, 56, 62, 67, 68, 69, 70, 71, 77, 92, 95, 106, 108, 140, 145, 146, 172, 174, 177, 182, 201, 232, 258, 263, 265, 380n49; external, 70, 96; of the Goddess, 57; of the Heart, 230; internal, 70, 96; of *Karma*, 133, 151; Lord of, xviii; of *Martrka*, 262; mastery, 67; of the Nameless, 30; of Phonemic energy, 291; Primary, 182, 332n9; of the Pure Self, 230; of rebirth, 121; of senses, 96; of Twelve Kalis, 56, 182, 336n46; of *Vamesvari*, 69  
 Will, xvii, 46, 86, 161, 177, 182, 195, 223, 337n47; activation, xv; free, 55, 151; impulse, xv, 86; omnipotent, 50, 52, 53, 339n9,

Yamunacarya, 286  
*Yantras*, 7  
 Yoga: classical, 5, 7; forms, 342n26; Perfection in, 255; practice, 12; Saiva, 15; Tantric, 20  
 Yogaraja, 55, 191, 193, 201, 289, 345n40, 345n44, 347n63  
*Yogasutra*, 81, 294  
 Yogi: Awakened, 94, 95, 97, 98, 99, 100, 102, 340n15; consciousness in, xvii; Fully Awakened, xvi, 112, 340n15; *Hatha*, 350n97; Intellectually Deconditioned, 122; Isolated for Dissolution, 122; liberating experience, 16; omniscience, 117; perception in, xvi; perfected, 11, 25, 56, 140, 171; Spanda, 50; states, 91; types, 94, 122, 156; Unawakened, 94, 340n15; Well Awakened, 94-96, 220  
 Yoginatha, 163, 188, 297  
*Yoginihrdaya*, 47

## Index

*Visranti*, 371n135  
*Visva*, 97  
*Visvamisramhita*, 286  
*Visvaprapanca*, 91,109  
*Visvasamhita*, 31,166, 298  
*Visvasvabhavasaktyupapatti*, 27  
*Visvavarta*, 27  
*Vitality*, 155,277  
*Vitarka*, 81  
*Viveka*, 135  
*Vivekajnana*, 29, 324n57  
*Void*, 57, 69, 242, 255, 256  
'Vow of Knowledge', 230  
*Vrtti*, 25  
*Vyatirekopapattinirdesa*, 27  
*Vyatiriktasvabhavopalabdhi*, 27  
*Vyavahara*, 83,86,107,108,119,180  
*Vyomavamesvari*, 57

362n13; to perceive, 112; power of, 39,57,77;  
unity, 260; universal, 241,269, 279; with-  
drawal, 8  
*Wishfulfilling Gem of Praise*, 304  
*Wishfulfilling Gem of the Principle of Ultimate  
Reality*, 158, 171,292  
*Wishfulfilling Gem of the Purport of Truth*, 13  
*Wishfulfilling Gem of the Self*, 139,140,141,  
145  
*Withdrawal*, 50, 51, 58, 61, 61n, 62,123, 180;  
activity, 50, 52; of will, 8  
*Womb of Consciousness*, 165  
*Womb of Reality*, 150  
*Wonder*, 101  
*Word*, 144,161,171; Absolute, 358 n150,  
363 n25; creative, 14  
*Worship*, 62 n